

The Adventist REVIEW AND HERALD HOLY BIBLE IS THE FIELD 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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WHEN THE SAVIOUR SHALL COME.

L. D. SANTEE.

My heart has received the glad story,
 That sometime, and that before long,
 I shall pass out of time into glory,
 To join with the sanctified throng—
 I shall pass out of night into splendor;
 With the loved I'll ascend to our home;
 We shall greet with affection most tender,
 When Jesus, the Saviour, shall come.

My heart has lost all of its sadness;
 For the wonderful future is near,
 When the peace and the joy and the gladness
 Of heaven's bright land will appear.
 No more dreary days in the distance,
 No more darkened pathways to roam;
 But we'll enter an endless existence,
 When Jesus, the Saviour, shall come.

What wonder my soul thrills with longing,
 As my love casteth out every fear,
 And I wait, more than they for the morning,
 For Jesus, my Lord, to appear?
 I shall be by the bright angels taken,
 Up, up, through the blue bending dome;
 I shall clasp the dear hands that awaken,
 When Jesus, the Saviour, shall come.

I shall meet with my loved ones in heaven.
 Their songs will be joyous and sweet;
 I shall see the white robes they are given,
 And list to the sound of their feet.
 Oh, the pure, lovely smile on their faces,
 As they enter their heavenly home!
 The sorrows of earth leave no traces,
 When Jesus, the Saviour, shall come.

THE PERFECT STANDARD.

MRS. E. G. WHITE.

The law of God is the only true standard of moral perfection. In the life of Christ this law was carried into action, and this is our example. Nothing short of this will meet the requirements of God. We may plead our inability to keep the law, but this will not excuse us. Such a plea is the language of the carnal heart, which is not willing to put forth determined effort in

self-conquest. Christ could say, "I have kept my Father's commandments." And the disciple John declares, "He that saith he abideth in him ought himself also so to walk, even as he walked."

We read the biographies of Christians, and think their experience and attainments entirely beyond our reach. These, we say, are the histories of a few who were specially favored by grace. But these high attainments are for all. Christ died for every soul, and God assures us in his word that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. We may be engaged in the common duties of everyday life, but we can make these sacred by simple, earnest faith, and persevering, trusting prayer. God is honored by the steadfast integrity, the holy walk and conversation, of his people, even in the humblest walks of life.

The apostles and prophets and holy men of old did not perfect their characters by miracle. They used the ability given them by God, trusting alone in the righteousness of Christ; and all who will use the same means may secure the same result. It is our privilege to have high spiritual attainments; for God's word has declared it. But these call for faith and labor on our part. We must have an earnest desire for higher and still higher attainments in the Christian life. Paul exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This means a close connection with God, which will give us trust and confidence in him, until we have an experimental knowledge of his divine nature, and are changed into his image. Then we can glorify God by revealing to those with whom we associate the result of the transforming influence of his grace.

There are many whose religion consists in theory. To them a happy emotion is godliness. They say, "Come to Jesus, and believe in him. It makes no difference what you believe so long as you are honest in your belief." They do not seek to make the sinner understand the true character of sin. He is not urged to search the Scriptures on bended knees that he may know what is truth, or to pray that his eyes may be anointed with eyesalve that he may see the grace of Christ. When the lawyer came to Christ, saying, "Master, what shall I do to inherit eternal life?" the Saviour did not say, Believe, only believe, and you will be saved. "What is written in the law?" he said; "how readest thou?" The lawyer answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said, "Thou hast answered right: this do, and thou shalt live." Here the false doctrine that man has nothing to do but believe is swept away. Eternal life is given to us on the condition that we obey the commandments of God.

Satan is willing that every transgressor of God's law shall claim to be holy. This is what he himself is doing. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm; for he can use such persons to good purpose in deceiving souls.

There are many professedly sanctified ones who are aiding Satan in his work. They talk much of feeling; they speak of their love for God. But God does not recognize their love; for it is a delusion of the enemy. God has given these persons light, but they have refused to accept it. With the father of lies, they will receive the reward of disobedience. It had been better for them not to have known the way of righteousness than after they had known it to turn from the holy commandment delivered unto them. The testimony of John is, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

Christ warns his followers, "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves." He exhorts us not to be deceived when false shepherds present their doctrines. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? They say the Lord has told them that they need not keep the ten commandments; but has the Lord told them this?—No; God does not lie. Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while he showed his approval of Abel's offering, Cain rose up in anger and slew his brother.

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of value to each of us, and we must take heed how we hear. We need sound doctrine, pure faith. We cannot afford to receive the sayings of men for the commandments of God. God declares, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes."

John gives us the definition of sin. "Who-soever committeth sin," he says, "transgresseth also the law: for sin is the transgression of the law." And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. But by the crucifixion the law of ten commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own

voice, giving to every soul the invitation, Come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words.

The law has no power to pardon transgression. Repentance toward God and faith toward our Lord Jesus Christ must be exercised. As the sinner looks into this divine mirror, he will see the exceeding sinfulness of sin, and will be driven to Christ. Godly sorrow will result from a realization of his frailty and depravity. His faith in the atoning sacrifice will be based on the sacred promise of full and complete pardon in Christ.

Let us earnestly inquire, What is truth? We can not afford to build on a sandy foundation. The doctrines revealed in the word of God are to be the foundation of our faith. It is of the utmost importance that we understand, as far as God has given us capacity for understanding, the principles upon which his government rests; for the principles which we believe and receive into the heart will govern and control the actions. The more clear the understanding of the truth which is in Jesus, the more spiritual will be the religious life, the more holy the affections.

“THY PEOPLE SHALL BE WILLING.”

T. E. BOWEN.
(Newburg, W. Va.)

THE psalmist, in looking down to the time when the Lord should come, exclaims: “Thy people shall be willing in the day of thy power.” Ps. 110:3.

The Saviour will have a willing people. And before he comes in the power of vengeance, he will manifest the mighty power of his Holy Spirit in saving and uplifting the fallen. During this time of power evidently the psalmist sees Christ's willing people—not stiff-necked and contending for their own ways, but a company willing to let God have his way; willing that the sweet mind of Christ shall be in them; willing of the world, so sinful and corrupt, to be accounted as of no worth, and even as a nuisance, that they may win Christ; willing to be made anything in order for the Spirit of Christ to dwell richly in them; willing that the Holy Ghost shall work them as instruments of righteousness as he will; willing for their lives to be a daily sacrifice upon the altar of the faith of Jesus; and willing in their offerings to carry on the work of the closing gospel at home and in lands afar off.

That the Lord will have such a company who will go forth clothed in the mighty power of Christ, called, guided, and imbued with the Holy Ghost, is a settled fact. But whether you and I shall be a part of this company depends upon whether we are willing that it shall be so.

“Many are called, but few are chosen.” This company are the chosen ones, the elect of God, the few in comparison with the many called. Some who regard themselves as the first may be the last, and there are last who shall be first. Unless right now there is a willingness on our part to separate from every sin, even from the very appearance of evil, we may be sure we shall never stand with this chosen company.

We are now in the time of God's power. The Holy Spirit, the power of God, awaits our demand and reception just now. Are we asking, and in faith receiving, it? How sad it will be if we pass through the time of God's power without being willing! What a fearful record will await us at the bar of God!



ANSWERS TO LETTERS ON THE
OPEN LETTER.

ALBUQUERQUE, N. M., June 6, 1900.

Mr. Jos. Doan,
Leutz, Mich.

DEAR SIR: Your two letters are at hand, and contents carefully noted. I reply through the REVIEW AND HERALD. My apology for so doing is that since I wrote the open letter printed in the REVIEW AND HERALD of May 8, I have received many letters; and as it is inconvenient for me to answer them separately, I take this way of answering all that refer to the law of God and man's relation to it.

On page 1 of your letter to me you say: “The first error is in attempting to teach the great Bible truths with a carnal mind. ‘The carnal mind . . . is not subject to the law of God, neither indeed can be.’” Rather inconsistent, it seems to me, for you to refer to this scripture when nearly the whole of your letter is pointed directly against the law of God. The carnal mind *is* indeed enmity against the law of God, is not subject to it, neither indeed can be. Now, Mr. Doan, I ask you, in all sincerity, In what light does the scripture which you quote to me, put *you*? You are trying to do away with God's holy law, saying, “It came to an end at the crucifixion.” I say that it is binding now on the whole Christian world, and that Christians ought to keep it as it is written. Now I know that *I* am carnal, sold under sin. And in what light do the Scriptures show that you are? “A little leaven leaveneth the whole lump.” Gal. 5:9. “Anoint thine eyes with eyesalve that thou mayest see.” “Beware of the leaven of the Pharisees.”

Again: did not Christ come to call the sinner to repentance? If so, would not the sinner, still in the carnal mind, have to decide whether this call of Christ, and the doctrine of Christ, were right or wrong? I can not see why a man with a carnal mind can not discern between right and wrong, in either a worldly or a spiritual sense. I know many men who are professed Christians, and some of them swear: do you suppose that I, a carnally minded man, can not see that their profession is vain? Are they any better than I am? I *do not* profane the name of the Deity. And I know of a certainty that any one who transgresses the law of the Most High is not a child of God, according to God's word.

On page 2 of your letter you say that all Christian churches, as far as you have been able to learn, believe, with Paul, that sin is the transgression of the law. Hence if people have an erroneous conception of the law of God, it will lead to erroneous living. You speak of my special allusion to what you call the Christian sabbath. Now, from a Bible standpoint, I know nothing of a Christian sabbath. As there is nothing about such an institution in the Bible, it follows that the “Christian” sabbath is a doctrine of man only, and is of no consequence. And if you teach for doctrine the commandments of men, then your worship is vain. See Matt. 15:9. That is all there is about it, and my question in the open letter still remains *unanswered*—Where do the Scriptures tell you to keep Sunday for the Sabbath, or Lord's day?

A First-day sabbath is unknown to the entire Bible; it is a fiction from beginning to end;

and if men were to talk on any worldly subject with no more proof of what they advocate than the advocates of Sunday sacredness have for what they advocate, people would think that they were not sincere, or else that they were not just right in their minds. I do not say this in any spirit of derision; but simply state it as a fact. In speaking of this and kindred subjects, my one rule is, *Hew to the line, let the chips fall where they may; and the line is the Bible testimony*, by which we must be judged in the last day. What any of us *think*, will make no difference at that time.

When professed Bible teachers will teach the Bible as Christ says,—“all things whatsoever I have *commanded you*” (Matt. 28:20),—and not go back and dig up the errors of heathen mythology, and try to palm them off as Scripture, then, my dear sir, we carnally minded can see that Christians are sincere, and are a good people; and even their enemies will say that they are a good people. For verily we can not do anything against the truth, but it will in the end be for the truth.

Now notice some of the statements made by Sunday advocates, and these statements have all been made to me, every one of them: “I think we ought to keep Sunday in honor of Christ's resurrection on that day.” “*I think*.” Wonderful evidence of God's will in what any one *thinks*, is there not? “I know there is no direct command to keep the Sunday, but it is the day that has been set apart by religious people for that purpose; and it is good enough for me.” But is it good enough for the Judgment? Some time ago when a Methodist minister had been telling me, in substance, about what you tell me in your letter, I said to him: “But, Elder, give me the chapter and verse, and that will end the controversy.” “O well,” he said, “if you look for a *direct command*, you will not find it.” I then asked, “Why can't I find it? or why can't you find it?” Shaking his head, he said, “Conductor, it is not in the Bible.”

Now, Mr. Doan, I might cite many such conversations with the clergy, and if you are an honest man, and you and I were together, I could make you acknowledge the same thing; namely, there is not one command in the entire Bible for Sunday observance. And if there is no divine law against Sunday work, then no man on earth will ever merit God's displeasure by working on Sunday. And he will not commit a sin by doing on Sunday anything that would be no sin to do any other day of the week; for when there is no law, sin is not imputed.

You speak of Paul's setting apart the first day of the week for religious worship, by positive command and religious work. Mr. Doan, how many lawgivers does your Bible tell you there are? James 4:12 tells me, “There is *one law-giver*.” The scriptures which you refer to have no bearing on First-day sacredness, but exactly the opposite. 1 Cor. 16:2; Acts 20:7; Col. 2:16; Eph. 2:14, 15. Do you not know that these scriptures have no bearing on Sunday sacredness? And if you can not see the truth of the Bible in this respect, you certainly must be as carnal as I am, or even more so; for I can see it very plainly. You may say, perhaps, that I wish to see it so. I answer, I wish to see

the Bible truths just as they are, without having them obscured with any of the mists and fogs of men's tradition.

I know that I am carnal, but still I wish to see professed Christians live up to the Bible. And when they preach the Bible, and the Bible alone, believing, with Paul, all *things* written in *the law* and the prophets, we carnal men who wish to do better will not be bewildered and discouraged by their unbelief of the Bible and their disobedience of the law of God. And when you professed Christians will preach the Bible, and nothing but the Bible, neither you nor anyone else will ever hear anything more about that man-made institution called only by finite men "the Christian sabbath." Then all will exclaim, with Jesus: "I delight to do thy will, O my God: yea, thy law is within my heart."

And now before answering your questions concerning the two covenants, I will ask you a question regarding your letter. You quote, "The carnal mind . . . is not subject to the law of God, neither indeed can be." True! But in what spiritual light does that scripture put you? You tell me that the decalogue "is done away." If so, what law is it that Paul daily delighted in? and where in the Scriptures is it written? and to whom was it given? and when was it given? and what precepts does it contain? and how long after the decalogue was done away before this law that was Paul's delight was written? and during the interval was the world without a law? If so, then during that time there was no sin in the world; "for where no law is, there is no transgression."

You say that "at the crucifixion the decalogue came to an end." If that is true, why did the followers of Christ rest on "the Sabbath day according to the commandment" (Luke 23:56), and on the first day of the week come to embalm him—to do what they would not do on the Sabbath day according to the commandment? Do you suppose divine power forgot to tell those followers of Christ that it would be unnecessary for them to keep the Sabbath any more? Let all persons who have the Oxford Bible turn to the index, and below the words, "Sabbath—first day of the week kept as," notice the omission of Luke's testimony, in Luke 23:56; notice that the records of all the Gospels are given there except the one in Luke. Why is it omitted? what would such testimony do to First-day sacredness, as beginning at the cross? Mr. Doan, can't you see the fallacy and the presumptuousness of your own position? A law without any one having a copy of it! It is sheer nonsense.

I was brought up in the Baptist faith, and supposed that Christ changed the day; and I did not know that there was *no Scripture* for First-day observance until a few years ago, when I heard a minister say: "If the advocates of First-day sacredness had just one command for a religious observance of the day, they would have just one more than they have got." At that time I was a little doubtful as to the truth of his statement; but now I know from a *personal study of the subject that he told the Bible truth, and the man does not live who can disprove what that preacher of righteousness said at that time.*

On page 4 of your letter you say, "One conclusive text is as good as a dozen so far as the teaching of the Scriptures is concerned." Yes; and when you, Mr. Doan, produce that conclusive text for Sunday observance, we will consider it; but so far you have failed to do so.

The covenant question needs careful study. There are several covenants spoken of in the Scriptures. Begin with Gen. 15:18, and read all of the sixteenth, seventeenth, and twenty-first chapters; then read Gal. 4:21-30, especially verse 24—"for these are the two covenants," etc.

The old and new covenants are mentioned in Heb. 8:6-12. When God took the children of Israel by the hand and led them out of Egypt, he made a covenant with them, which they disregarded. Now in Ex. 19:5-8, in the third month after the children of Israel left the land of Egypt, when they came to Sinai, we find the covenant which he made with them when he brought them out of the land of Egypt. And in that covenant the people promised obedience to God's voice. But they had not yet heard his voice. And when they did hear his voice, it was in the speaking of his law, the decalogue, as in Ex. 20:2-17. Thus that covenant was made before ever the law was spoken at all. Then it is impossible for the law to be that covenant. Then Ex. 24:3-8 tells us that Moses took blood and sprinkled the altar; and that he "took the *book of the covenant*, and read in the audience of the people," and *again* "they said, All that the Lord hath said we will do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold THE BLOOD OF THE COVENANT which the Lord hath made with you concerning all of these words." What words?—The words spoken by the Lord,—the ten commandments,—which, *before they heard them*, they had covenanted to obey. And now that they had heard them, they confirm their covenant, and Moses sprinkles the people and *the book of the covenant.*

Thus we find that the first covenant was dedicated with blood. The apostle Paul tells us plainly, in Heb. 8:18, that the first testament—covenant—was *not* dedicated *without* blood. For Moses took "the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both *the book*, and all *the people*, saying, This is the *blood of the testament* [the covenant] which God hath enjoined unto you."

Just read the whole of Hebrews 8, 9, 10; and beyond a doubt the first covenant spoken of in the foregoing scriptures is the one that is spoken of in Exodus 19, the ratification of which is mentioned in the twenty-fourth chapter. And notice that the ten commandments were not yet in the possession of the children of Israel, only as they had been spoken by the Lord.

After the account of the ratifying of the covenant, God said unto Moses: "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which *I have written*; that thou mayest teach them. . . . And Moses was in the mount forty days and forty nights." Ex. 24:12-18. *Now remember that the covenant was finished before this time, and Moses had sprinkled both the people and the book of the covenant with blood, and had told the people that it was the blood of the covenant that the Lord had made with them, concerning the words which as yet they had only heard spoken.* Therefore the ten commandments were no part of the first covenant, except as being that to which the covenant related as its basis.

Two tables of testimony, tables of stone, written with the finger of God, were given to Moses in the mount. Ex. 32:15, 16. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." But when Moses saw the idolatry of the people, he *broke these tables.* Verse 19. The Lord then told him to prepare two other tables "like unto the first." Ex. 34:1. Moses did as the Lord commanded him; and he was in the mount the *second time* forty days. Verse 28. So we see that it was at least *eighty days after the covenant was ratified* before Israel had a written copy of the ten commandments. So your position that the ten commandments were the first covenant is broken by its own weight, from any standpoint you may look at it.

Now please notice again that the first *covenant was dedicated with blood, yet at that time the ten commandments were not in the possession of the children of Israel in written form, in any form in which they could be dedicated—sprinkled—with blood.* And I have never seen in the Scriptures, neither have you, where the ten commandments were ever dedicated with blood. This, then, again shows a clear distinction between that covenant and the ten commandments. Therefore the old covenant was not in any sense the ten commandments; *and if it had not been for sinful finite man's trying to evade the force of God's holy Sabbath, all this talk of the ten commandments being the old covenant, would never have existed.* No, Mr. Doan, the First-day advocates' covenant question gets them into deeper water than they can get through.

On page 4 you say, "I think I have made plain that the old Jewish Sabbath came to an end with the crucifixion of Christ." I answer, As plain as the noonday sun at midnight; but not one bit plainer; for every text you have quoted, to the carnal minded as I am, shows the exact opposite of what you claim for it. And then you conclude that "when Paul speaks of the Sabbath, he means some other day than the seventh day" (page 5 of your letter); for if it were not so, "it *would have God acting very unwisely.*" I answer that in my carnal mind I can not judge as to the actions of an all-wise God; and I fear for any of the spiritually minded who presume to judge of his actions.

But to note the arguments you draw, on what Paul says of keeping the Sabbath. You say that the only day as to which inspiration issues a positive religious command is Sunday, the first day of the week (1 Cor. 16:2); and then you say, See if he does not meet with his disciples on the Sabbath, and preach to them; see if he does not use the Sabbath for religious meetings; and if, as we have seen, the old seventh-day Sabbath was abolished at the cross, it could not be the seventh day, as Paul by positive command sets apart the first day for religious work. And then you ask me if I can "conceive any other way for a day to be *sanctified.*" Well, *yes*; it would seem to me that if the eternal Jehovah had *said* that he had sanctified it, it would be of a little more force than it would to have Paul sanctifying it through the aid of modern theology; and more especially as Paul had been dead for more than seventeen hundred years before any one ever found out that he did sanctify it. And as far as the *record* of Paul's sanctification of the day goes, Paul never knew that he did sanctify it. And when he declared "all the counsel of God," he omitted the sanctification part of Sunday. Therefore I conclude, with my carnal mind, that Sunday sacredness is a stupendous fiction, unsupported by any part of the Bible.

You refer me to Acts 13:42-44; 17:2; 18:4; and 20:7. All except the last text have a direct reference to the Sabbath of the Lord. But as you assume that "Paul must have meant some other day than the seventh by the reference to the Sabbath," there is one other text you should have noticed, as it would give additional light on the subject; namely, Matt. 24:20. Of course as far as the record goes, Christ, in describing this time many years in the future, did not tell his followers that there was to be a change of the day; still the text has a bearing on this question of the charge of the day as much as has any text in the whole Bible: *and that is to the effect that neither the text I have quoted nor any one of the texts that you have quoted, has any more bearing on the change of the Sabbath than they have on the ordinance of baptism.*

In your concluding remarks on page 7, you say: "When you have sought and obtained a

new heart and mind, you will then be better able to appreciate the impregnable force of the scriptures quoted." I will reply by saying, I beg to be excused on the new-mind question, if, when I get that new mind, I shall have to do away with every principle of the law of language, in order to understand a book that is called a revelation from the Creator to the created.

But in my carnal state I can fully understand and appreciate all the texts quoted. And there is not one of them that has any bearing on the change of God's holy law.

In conclusion, I will say to you: In Isa. 35:8 it is said that the way of holiness is so plain that "the wayfaring men, though fools, shall not err therein." "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "If any man have not the Spirit of Christ, he is none of his." *Profession* does not make any one any better than I am. All who do not belong to Christ belong to the other side. God knows to whom we all belong. We can not deceive him, even if we do deceive ourselves. Paul plainly tells us of a class of teachers that would arise who would not spare the flock, etc. See if you can not see that kind of teachers right here in our land? "Professing themselves to be wise, they became fools." They change the truth of God into a lie. They say "Thus saith the Lord," when the Lord has not spoken. These and many other scriptures we can see fulfilled right here in our land. We know to a Bible certainty that many of our ministers preach error. And many of them know it too. Look at the popular church festivals, etc., "for the good of the church," as is said; when God in his infinite Word has commanded the paying of tithes. It is a plain Bible doctrine, yet it too is overrun with the popular society of the self-styled Christians. I tell you, Mr. Doan, it is simply awful.

I will conclude by saying that nothing in this letter is said to hurt the feelings of any one. I believe that all professors should do right and preach righteousness at all times. I most sincerely hope that the scales may fall from your eyes, and also from the eyes of all other professed Christians; and that all may see themselves in the true Bible light, and finally find a home with the redeemed, and enjoy eternal life in the new earth.

Yours most sincerely for the truth,
and the truth only,
S. D. HEADY.

A NEW CATHOLIC CATECHISM.

The latest Catholic catechism "prepared and enjoined by order of the Third Plenary Council of Baltimore, and issued by Flynn and Mahoney, of Boston, Mass.," gives the following instruction concerning Sunday and other "holy days of obligation" in the Catholic Church:—

Question.—How are we to worship on Sundays and holy days of obligation?

Answer.—We are to worship God on Sundays and holy days of obligation by hearing mass, by prayer, and by other good works.

Q.—Are the Sabbath day and the Sunday the same?

A.—The Sabbath day and the Sunday are not the same. The Sabbath is the seventh day of the week, and is the day which was kept holy in the old law; the Sunday is the first day of the week, and is the day which is kept holy in the new law.

Q.—Why does the church command us to keep the Sunday holy instead of the Sabbath?

A.—The church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday he sent the Holy Ghost upon the apostles.

Q.—Why were holidays instituted by the church?

A.—Holy days were instituted by the church to recall to our minds the great mysteries and the virtues and rewards of the saints.

Q.—How should we keep the holy days of obligation?

A.—We should keep the holy days of obligation as we should keep the Sunday.

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

THE STARCH FAMILY.

(Continued.)

GRAINS IN THE MILKY STAGE.

If kernels of wheat or corn are eaten when ripe and dry, they will be found to have the same taste as the flour from the barrel, but there was a time earlier in their history when, had we eaten them, we should have found them sweet and juicy. This condition is known as the "milky stage" of the grain. In this stage, instead of finding starch in the grain, we find sugar, just as in the sap of the maple tree or the juice of the sorghum plant. Nature carries the sap up through the green stalk, and, in the form of sugar, deposits it in the kernel of wheat. Later the sugar is changed into starch, so that it may be preserved, starch being one of the permanent forms of the carbohydrate family. Grains while in the milky stage are very easily digested. It was undoubtedly while the grain was ripening, and therefore in the milky stage, that Christ and his disciples, in going through the fields, rubbed it out and ate it. In the garden of Eden, no doubt, grain was ripening at all times of the year. We are given a suggestion of this in the fact that in the new earth the tree of life will bear its fruit every month.

The saliva has no effect whatever upon raw starch. And while it is impossible for starch to be digested to a certain extent when it reaches the small intestine, certainly God never intended us to eat our carbohydrates in the form of either raw starch or cellulose; because they are both insoluble forms of the starch family. It is evident that we should take our carbohydrates in the form of dextrin, or sugar as found in fruit; and if we can not get them in this form, we ought to take pains to convert the starch into dextrin, as nearly as possible, by proper cooking.

LESSONS FROM THE MILKY STAGE OF GRAIN.

In the Bible we find the word of God in many different forms,—in doctrine, prophecy, precept, praise, and promise. There is one form of the Word which even the weakest of mankind seem to be able to digest, and that is "the sincere milk of the Word." 1 Peter 2:2. If we give the newborn Christian the word of God in the milky stage, as it were, it will usually be readily received into the heart, and quickly acted upon by the faith of Jesus. Some portions of the Word, like the starch of the ripe grain, must be prepared, as it were, in order to become easy of digestion for young Christians; while there are other portions of Scripture, like the grain in the milky stage, which are ready for immediate use by even the weakest. 1 Cor. 3:1, 2; Heb. 5:12-14; John 16:12.

RIPE FRUIT.

In unripe grains we find sugar. As the grain ripens, the sugar is gradually changed into starch. In unripe fruits, on the contrary, we find raw starch; and during the process of ripening, the starch is changed into sugar.

At first sight, nature here seems to have made a remarkable contrast. But a closer study will show that it is a most beautiful arrangement. In both grains and fruits, nature is making provision for the next generation. In fruits the most essential thing is the seeds, which are to sprout and form the plants of the next generation. The fruit substance surrounding the seed is intended by nature to decay, and thus help to fertilize the soil in which the fruit seed is to grow; while in the grains the thing essential to the following generation is the little germ which is carefully stowed away within every ripe kernel of wheat, corn, or oats. Along with each of these little germs, nature stores up sufficient starch in an insoluble form, to furnish the little germ, when it has sprouted the following spring, enough to live on until it can get its head above the earth, when it can begin, under the influence of the sunlight, to manufacture starch for itself. In this little lunch basket, nature has placed a small amount of digestive substance called "diastase;" and under the influence of the moisture and heat of the earth, its activity is stirred up, and it soon begins to change a little of the starch of the planted wheat kernel into sugar, and this is a suggestion to the little germ that the time has come to grow; and if it was not planted too deep, it will just about have used up all its inheritance of starch when it reaches the surface of the ground, and turns its face toward the sunlight. Now the little plant is ready to begin the manufacture of starch on its own responsibility.

Thus we see that the two traveling members of the carbohydrate family are sugar and dextrin; while the stay-at-home, or stationary, members, are cellulose and starch.

LESSONS FROM THE SPROUTING GRAIN.

God, by the plan of salvation, has placed within every soul a divine germ,—a spiritual diastase. And as soon as the man is ready to lie down and die; that is, as soon as he is ready to believe God and reckon himself to be "dead in trespasses and sins," this diastase of the soul begins the mysterious process that results in the sprouting of a new life,—the death of the old man—the birth of the new man.

Just as the grain of wheat must abide alone, except it fall in the ground and die (John 12:24); so man, until he is willing to yield up all to God,—confess his utter helplessness,—fails to come into the possession of the realities of the new life. Christ is the "true light, which lighteth every man that cometh into the world." John 1:9. This "true light" is the divine germ which is placed within every soul; and when we begin to reckon ourselves "to be dead in debt unto sin," then will the true light begin to act. And as there is enough starch in every grain of wheat to nourish the little sprout until it can get up into the sunlight, just so God has placed within every soul enough of the "true light" to lead that soul "out of darkness into his marvelous light."

Every soul has enough of the true light within to enable it, if willing, to turn its face toward the Sun of righteousness. There is enough faith, enough of the desire to do right, in every man, if not smothered, to enable him to turn his face toward Jesus; and his continued growth and prosperity will depend upon the steadfastness with which he continues to look unto Jesus, the author and finisher of his faith. Just as the little wheat plant, when it once gets above the ground, into the sunlight, can begin to manufacture starch from the substances it finds in the surrounding air and soil; so the soul, when it has begun to look up to the Sun of righteousness, can begin to take of the elements in the spiritual atmosphere and soil where it exists, and transform them into spiritual character. And as the trees spread out their foliage, to be seen and admired by the world, so this soul, planted as a tree of righteousness by the rivers of water, will spread out its character to the glory of God and the good of man.

LESSON FROM THE GRAIN THAT WAS PLANTED
TOO DEEP.

You have no doubt often heard of persons who were "buried in their business," "buried with home cares," etc., etc. God has put into the grain of wheat enough starch and life to enable the little sprout to get up into the sunlight, *if it is not buried too deep*. And so, in every soul, he has put enough of the "true light" to enable that soul to get up into the light of life, provided that soul does not persist in burying itself beneath those things that pertain to self and the world. But if, by deception or indifference, we allow the enemy to bury us deeply beneath the soil of selfishness and worldly pleasure, sooner or later we shall exhaust the supply of the "true light" that is within us, which was put there by God to enable us to get out of the darkness of sin into the light of liberty; and thus, like the grain that was planted too deep, the day of our opportunity will be past. "He also that received seed among the thorns is he that heareth the Word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Matt. 13:22.

LESSONS FROM THE SPROUT THAT RAISES A CLOUD.

There is a great spiritual lesson in that wonderful phenomenon of a little sprout raising a clod of earth half a million times its own weight. No doubt many persons remember that when they were first converted, God did some wonderful things for them, which they have not since had repeated in their experience. Many of these wonderful experiences occur but once, and so, like David, these persons may long for the time when they had "songs in the night." When the new life of the soul first peeps up through the clods of sin and selfishness, and gets its first glimpse of the sunlight of heaven,—of Christ's saving grace,—an experience then comes to the soul that never again comes in just the same way. We may long for it, and mourn for it, but none of these things will bring it. The experience of lifting the first clods of sin and bondage is an experience that comes but once. The experience that afterward comes to the child of God is that of progressive and incessant growth, day by day absorbing the rays of light as they shine upon him from the Sun of righteousness.

The plant, after this remarkable feat of clod-lifting, must grow along quietly day by day without any ado. God works a miracle in the saving of the soul, as in the sprouting of the grain; in leading the soul out of darkness into the light, as in enabling the tender sprout to push the heavy clods aside; but after the first remarkable experience the soul, like the plant, must send its roots down deep, and thus pre-

pare for the winds of temptation and the storms of adversity which the future will bring.

Again: there are those who are living conscientious lives, who are unable to look back to any special phenomenon or experience connected with their conversion, or their entrance into the service of God. Perhaps they were brought up Christians, and hardly know just how or when they were converted. The absence of an unusual experience should not be a source of discouragement to any one; for do not many plants find their way up into the sunlight without forcing aside great clods? Many souls have not been bound by evil habits, nor been subject to practices that have necessitated the working of a remarkable outward miracle, as it were, to free them from the bondage of habit or vice. Their experience was one of gradual growth. So let not those in whose lives these great experiences have failed to appear, become discouraged, and doubt their conversion or their acceptance with God. It was their blessed privilege to come up into the rays of the Sun of righteousness through a soil that had been well raked and harrowed,—a soil that was comparatively free from the clods and obstructions of hereditary and cultivated sinful tendencies.

"I AM THE VINE, YE ARE THE BRANCHES."

Christ said: "I am the vine, ye are the branches." John 15:5. He is the connection between the divine roots and the human branches. Christ Jesus is both God and man. He is the channel through which things divine may be communicated to, and worked out in, human character. It is through Christ that we may take the sinless things of heaven, and, like the spreading foliage of the tree, live them out before the fallen world. Through Christ the riches of God deposited in the roots are so transformed that they can be utilized by the branches. The Lord intends that Christians shall be as the "cedars of Lebanon"—evergreens. He compares the believer to a tree whose leaves do not wither. He is to yield fruit of Christian character and conduct, all the time. The spiritual sap must be continually ascending in the tree of Christian experience. Day and night, in sunshine and darkness, this living connection and vital circulation between the vine, the branches, and the roots, must be maintained.

At any time when a soul in need shall come to the Christian, as the farmer does to the maple tree in the spring-time, to tap him, as it were, that hungry, thirsty soul must not be disappointed. He must be able to obtain the water of life, with which to feed and satisfy his soul. It is written of the Christian that "out of his belly shall flow rivers of living water." He should be like an overflowing well,—one that never ceases to give forth the water of life. Ps. 23:5. Christ imparts to him the divine sweets,—the sap of heaven,—and in his character he is constantly to maintain its circulation, that all who come to him may "taste and see that the Lord is good." Unless he has in him the sap that comes moment by moment from the roots deep down by the well of salvation on the inner side of the wall (Gen. 49:22), it is of little use to try to help his fellow men or to endeavor to satisfy the hungry, thirsty souls of those who sit in darkness and the shadow of death.

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PROF. R. A. PROCTOR, in an article in the *Cosmopolitan*, quotes an eminent physician as follows: "In all the wide experience of long practice I have known only one person to die a natural death. A natural death is when death results from the simultaneous decay of all the organs. But men die mostly from the decay of one—heart, lungs, liver, brain, kidneys. This is not a natural death."

A PRAYER.

SUFFER it that I to Thee
As a hired servant be;
Let the lowliest task be mine,
Grateful so the work be thine;
Let me find the humblest place
In the shadow of thy grace;
Blest to me were any spot
Where temptation whispers not.
If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Help me guide him nearer thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent:
Let me be the thing I meant;
Let me find in my employ
Peace that dearer is than joy;
Out of self by love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—J. G. Whittier.

THE CHINESE SITUATION.

New York Times, June 15, 1900.

THERE is a curious analogy between the situation now existing at Peking and that which for twenty years has existed at Constantinople. The Turkish situation is chronic, and at intervals becomes acute. It is not to the interest of civilization that the Chinese situation should become chronic. But, curiously enough, here is the same power offering to put an end to the Chinese entanglement which has been all these years offering to put an end to the Turkish entanglement; but now, as before, "for a consideration."

Russia is the power. She will suppress Armenian massacres. She will equally suppress the interference of the Boxers with foreigners. The consideration in the former case was the possession of Constantinople, which has been the prime object of Russia in Europe since Russia began to be. The European concert has always answered No. The price was too high. What the price is now in China is not known; but it is whatever Russia wants, and Russia's requirements are large. Happily or unhappily, we are now, and in China, members of the European concert, and it behoves us to have an opinion on the pretensions and promises of Russia. The State Department is trying to postpone the evil day when we must take sides, by pretending that we are acting in China "independently." This is of course practically nonsense, and the State Department knows it. But it saves time.

There is a suspicion that Russia's concession to us was coupled with conditions which will enable her to nullify it when it may be to her advantage to do so. In other words, as has lately been suggested, the Russian "open door" is a door with a string to it, whereby it may be closed. There is another suspicion that Russia has created the present situation in China, or fostered it, for her own purposes—her purpose being to create the same situation as that of Constantinople. Neither suspicion will be incredible to a world which will believe anything of the Machiavellian character of Russian diplomacy. The lesson for us is that when we are forced, as we shall shortly be forced, to choose, we should choose Great Britain and Japan, which have the same objects in China that we have, against Russia, which has an object very different from, and indeed incompatible with, ours. And if it is necessary to call in a considerable force of troops of one nation to keep the peace in China, it is to our interest that those troops shall be the troops of Japan rather than of Russia.



HOW SHALL WE KNOW?

How shall we know that what we say
Or what we sing
Brings peace to souls who go their way
In suffering?
We know because the gentle word
And grateful song
Have soothed us when, with hope deferred,
The way seemed long.

How shall we know that kindly thought
Or breathed prayer
Is balm to souls whose paths are fraught
With ceaseless care?
We know because our darkest ways
Unbidden shine
With cheering gleams — reflected rays
Of light divine.

Go thou, then, forth with song, with cheer;
Go forth with prayer;
For souls bowed low with woe and fear
Are everywhere:
And not one thought or act of love
Or tenderness
But will return a homing-dove
Your soul to bless.

— H. W. Greene, in *Christian Work*.

A BOY FOR A HUSBAND.

Ladies' Home Journal.

WHEN the American girl defers her choice of a husband until she has had a reasonable opportunity to see something of mankind, and had a chance to compare the good with the bad, she is pretty apt to strike a good average for herself. As a rule, she is a pretty good judge of men, when she gives her judgment time to assist her to a wise conclusion. The point is to get her to wait. It must be said to her credit that she is waiting longer than she did formerly. It is not so many years ago that a girl was considered of a marriageable age when she became sixteen or seventeen years old. If she married then, or shortly afterward, it was not such an unusual thing. Twenty-five years ago girls generally married at nineteen, while to-day the average is closer to twenty-three. The marriage of a girl in her teens causes actual surprise in these days. Out of a list of one thousand marriages recently compiled, just one half the brides were between twenty-two and twenty-five; two hundred were between twenty-five and thirty. Still, there were three hundred under twenty years of age. And nearly all these young girls married men under twenty-two — mere boys, in other words. And this is the fatal part of a girl's marriage at too early an age. Instead of choosing a man for her husband, she is very apt to choose a boy.

No young man under twenty-five years of age is in any sense competent to take unto himself a wife. It is a far lesser evil for a girl to marry under twenty than it is for a man to marry before he is twenty-five. Before that age he is simply a boy who has absolutely nothing which he can offer to a girl as a safe foundation for life-happiness. He is unformed in his character, unsettled in his ideas, absolutely ignorant of the first essentials of what consideration or love for a woman means. He does not know himself, let alone knowing a woman. He is full of fancies, and it is his

boyish nature to flit from one fancy to another. He is incapable of the affection upon which love is based, because he has not lived long enough to know what the feeling or even the word means. He is full of theories, each one of which, when he comes to put it into practice, will fail. For of such stuff are theories made. He is full of positive opinions, each one of which he will live to see change and be proved wrong. It is not that he is to blame. He is a boy, pure and simple, passing through that trying period through which every boy must pass before he becomes a man. But that period is not the marrying time.

Of course, the boy of twenty, or under twenty-five, will be the first to strongly resent all that I say of him. And this resentment will be based on his belief that he is unlike other young men of his years. He feels, and sometimes expresses the fact, that he is older than his years. And usually that is the excuse which the girl employs in argument when her fancy alights upon a boy of tender years. She will argue, and more often than not, against her own deep conviction, that he knows so much more than other young men of twenty or twenty-two. But, unfortunately for such an argument, there is only one rule to a man's knowledge. Experience, and experience only, is authority, and this only comes with years. A young man of twenty-two has had just so many years of actual experience. The same number of days are in each man's years; and while one mind may be quicker to grasp a truth or learn a lesson than another, the real lessons of life are learned only by living a certain number of years. And no young man under twenty-five can by any possibility have opened up within himself those deep wellsprings of experience which are the sources of inspiration to do those little acts of wise self-restraint, of subtle consideration, which make or mar a woman's happiness in the marriage state.

It is my privilege to know well, and in many instances I have been allowed to come very near to, scores of young men who are now between twenty and twenty-five years of age. Many of them are promising young fellows — far above what we call the average. They are strong, sensible, manly young fellows — precisely the kind of whom girls are apt to say that they are older than their years. But, as a man, I give my honest word to any young girl who may read these words, that into the hands of not a single one of these bright, strong young fellows would I voluntarily place the future happiness of a sister of mine. It is not that they are not excellent young fellows. They are, and most excellent. They never talk to me of life, however, as they see it, but I realize how helpless they would be as husbands, how absolutely lacking in the possession of that strong and safe sense of guidance and confidence which a man must give to the woman who is his wife, and for the exercise of which qualities there arise so many little occasions in a wife's life. Let these young men live five or ten years more, and they will in all probability have come into the possession of these qualities, and they will then make worthy husbands.

No girl can afford, either for her own surest happiness, or for the comfort of mind of him whom she marries, to wed a young man during the formative period of his life, which is be-

tween twenty and twenty-five. During that time he is apt to learn some hard lessons, which it is best he should learn alone. He should learn them before he takes up the responsibility of the care and well-being of another. A young man can hardly get too much good common sense knocked into his head before he undertakes the care of a young girl who in her father's house has known naught but the tender solicitude of wisdom born of experience and mature years. Even at twenty-five he is at a disadvantage in comparison with the greater experience of the father from whose care he takes the girl. But at least the disadvantage is not so decided. It is not so great as it was when he was younger. And a girl who withholds from a young man her consent to marriage until he has reached the first year of the beginning of wisdom is a sensible little body, and acts in a manner that she will never have cause to regret as long as God gives her and her husband life.

There is a keen side, a sad and pathetic side, to the boy-husband which hundreds of girls do not stop to realize nor think about. For instance, no loving wife wishes to see her husband passed by or go unnoticed by other men. She is anxious that her husband shall have the respect and confidence of men. It gives her a keen sense of humiliation when he fails of either. Yet such is the inevitable experience that must come to the young wife. She may see her husband win respect, but it will be the respect that a man gives to a boy. This will disappoint and anger her. Still, it is all that men can mete out to him.

Men who know the world know how little confidence they can repose in a boy under twenty-five, no matter what may be his mental capacity, or have been his opportunities. They know, even if the girl has refused to recognize it, that a man knows thoroughly only what he has experienced. And to their minds it takes more than the first twenty-five years of life to have that experience and be equipped with that clearness of mind and sound judgment which command confidence. These things the young girl who rushes headlong into marriage with a boy must not forget. She will find, unfortunately, that the world will not let her forget them after she is a wife. It would be infinitely better for her and for the young man of her fancy if she realized this before marriage. It would save them both an infinite amount of disappointment. Not that the world is hard. But it expects certain things from a young man who takes unto himself a wife. And one of the things which it expects and demands of him is that he shall know what he is about, which he can not know, so far as marriage is concerned, when he is under twenty-five years of age.

And so, while the number of girls who marry boys is growing perceptibly less each year, the percentage who still make the fatal mistake should ponder well on the step they take. A girl's future life is a most precious thing, and it ought to be more precious to her than to any one else. The happiness of a lifetime is a serious thing with which to take any chances. A mistake made here will often come back to her, and bring pangs to which no other human suffering is comparable; it is about as close to a living death as a woman can come. All this disappointment and suffering is easy enough to avoid if our girls will only believe the one potent fact, — that until a young man reaches the age of twenty-five, he is absolutely incapable of intelligently receiving into his keeping the care and support of any girl. The least a girl can do when she does marry is to marry a man, and not a boy.

It is said that when the Filipino children "play American," they stagger as if drunk.

THE SLAUGHTER OF THE BIRDS.

United Presbyterian.

FASHION seems to be the Moloch of modern civilization. At her imperious behest human beings ruin their own bodies and souls, and thousands of God's happy, innocent creatures are slaughtered to decorate the devotees who bow at her altar and worship at her shrine. A special dispatch to one of our Cleveland dailies, from a town in Delaware, gives details of the execution of one of the most horrible edicts of this kind. It says:—

"At the order of Dame Fashion a sickening slaughter has begun here, and the butchery will continue for two months. Twenty thousand birds must die within that time in order that an amazing contract may be fulfilled, and that the women of Philadelphia and New York may have stylish hats.

"Throughout the counties of Kent and Sussex has gone the word to kill and spare not. Eight cents for the body of each bird is the inducement which is filling the woods and fields with gunners, and the favorite haunts of the birds with nets and snares of all kinds.

"Of course there is a stringent law against the shooting of song birds and most wild birds. The contract referred to is supposed to be strictly within the law. It calls for owls, blackbirds, sea-gulls, red-winged blackbirds, and crows. Upon its face it is irreproachable. But somehow, strange to say, the "tip" has gone out that while eight cents apiece is paid for those birds, higher prices will be in store for the bodies of other birds, which may be found hidden in the hunter's game string.

"No such wholesale slaughter has ever before been planned. It was only two days ago that a representative of —, commission merchants of New York, arrived in this town. He began asking about the best-known sportsman, and was finally directed to John —. Mr. — is at present chief of police here, but his term expires this week.

"Mr. — was asked about the possibility of securing twenty thousand birds from this section within sixty days. He believed the project too large to be undertaken singly, and called — into consultation. After talking with several other good sportsmen in town, — and — believed the slaughter could be accomplished, and the contract was signed.

"Word was sent broadcast throughout the country hereabouts, and yesterday the first fruits appeared in the shape of about four hundred birds. The birds were strung upon a long pole, and at a casual glance the string might have been supposed to be made up of crows, blackbirds, and gulls, but close to the pole were what appeared to be a large number of little birds. They were nearly hidden from view by the larger birds on the outside, but the entire string was hurried through the street, and quickly boxed and shipped."

Is there no way to stop this hideous butchery? Is it not time for legislatures to take the matter up and protect the birds? Or are we to have a silent world after a while?

The following story recently appeared in the *Woman's Journal*: "At our hotel, where some of us were stopping a little while ago, was a beautiful young girl, educated, clever, thoroughly 'up to date.' A handsome fellow was paying her the most devoted attention, whenever he was sober enough to do so, and all of us felt very anxious lest his attractive manners and lavish display of wealth should win the girl. Late one evening she came into my room, and, settling herself among the pillows of the couch, said, 'John proposed to-night; went down on his knees, said I was the only power on earth that could save him; and if I

did n't consent to be his wife, he should fill a drunkard's grave.' 'What did you say?' I asked breathlessly. 'Well,' she replied, 'I told him that I was not running a Keeley cure; but if he really wished to be saved, I would give him the addresses of several which I had heard highly recommended.'"



"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.

WISHING.

Do you wish the world were better?

Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thought be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start,
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?

Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

—*Youth's Companion*.

EXTRACTS FROM CORRESPONDENCE.

WE women in our homes doubtless find more time for reading than do our husbands, who are away at work all day. I have found that it is a good plan to make a note of what I read, by markings or clippings, so that when my husband comes home at night and is resting, I can give him the cream of all I have read, reading aloud to him, or telling him what I have discovered.

I find there is great lack among us as a people about getting ready for the Sabbath. There needs to be more thorough preparation on Friday afternoon. In many homes when Sabbath morning comes, there is great confusion. The clean clothing can not be found, buttons are missing, and button-holes are broken, and gloves, caps, and shoes seem to be in safe hiding. These things produce a very unholy atmosphere in the home, and the members of the family reach Sabbath-school after it has begun, bringing with them the atmosphere of hurry and confusion; when, if on Friday afternoon care was taken to put everything in its place, and to see that the clothing was suitable to wear, all this unpleasantness would be avoided.

LET labor for souls become a part of your life. Go to the homes of those even who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." In the day of God, how many will confront us, and say, "I am lost! I am lost! And you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul within my reach with prayers and tears and warning."—*Gospel Workers*, page 453.

BIBLE READINGS WITH FAMILIES.

MRS. S. N. HASKELL.

TAKE up the work anywhere and everywhere. Do that which is the nearest you, right at your own doors, however humble and uncommended it may seem. Work only for the glory of God and the good of men. Let self sink out of sight, while with earnest purpose and solemn prayers of faith you work for him who has died that you might live. Go to your neighbors, one by one, and come close to them, till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his vineyard. Do not neglect speaking to your neighbors, and doing them all the kindness in your power, that you may "by all means save some." We need to seek for the spirit that constrained the apostle Paul to go from house to house, pleading with tears, and teaching "repentance toward God, and faith toward our Lord Jesus Christ."—*Gospel Workers*, pages 336, 337.

MILLENNIUM.

In taking up the subject of the millennium, it is not always best to announce it, but say that you will continue the subject of the second coming of Christ from where you left off last week. At that time we read of the effect his coming would have upon the people living on the earth; now, we will see how the coming of the Lord will affect the earth itself.

The earth will be terribly shaken. Isa. 2: 17-21.

Every mountain and island will be moved. Rev. 6: 14.

The wicked seek destruction. Rev. 6: 15-17.

A mighty earthquake. Rev. 16: 17-21.

All cities destroyed. Jer. 4: 26.

Earth in a broken, chaotic state. Jer. 4: 23.

The heaven (atmosphere) departs. Rev. 6: 14.

This heaven is where the birds fly. Zeph. 1: 3; Jer. 4: 25.

The term "heaven" is also applied to the stars. Rev. 6: 13.

The third heaven is paradise, where God dwells. 2 Cor. 12: 2-4.

The first heaven, the atmosphere, is affected by sin, and will pass away; but the second, or starry, heaven, and the third heaven are beyond the reach of sin, and will not be changed at Christ's coming. The atmosphere extends about forty-five miles above the earth; beyond it all is darkness. The sun's rays passing through the atmosphere give us light.

When the heaven departs, all is dark. Jer. 4: 23.

Without atmosphere there can be no animal life. Jer. 4: 25.

The righteous are with Christ. Rev. 20: 4.

Satan's home is on the earth. Job 1: 7.

He is bound when Christ comes. Rev. 20: 1, 2.

This will continue one thousand years. Rev. 20: 7.

The wicked live again after one thousand years. Rev. 20: 5.

Satan immediately deceives them. Rev. 20: 8.

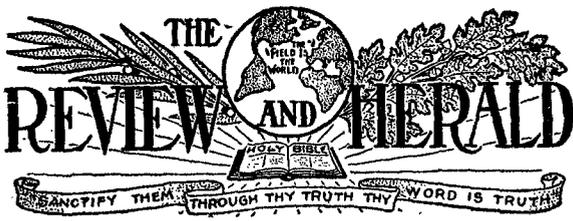
They try to take the holy city. Rev. 20: 9.

This city comes from heaven. Rev. 21: 2.

The wicked then are all destroyed. Rev. 20: 9.

The same fire purifies the earth. 2 Peter 3: 7-13.

Close with thoughts of the new earth, rather than the destruction of the wicked.



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THE THIRD ANGEL'S MESSAGE.

Of the papacy, the Beast, as one of the three items which mark his exaltation against God, it is written that he should "think to change the times and the law" of the Most High.

This the papacy did, as far as it lies in any power to do it, when it set aside the Sabbath of the Lord, and, under a papal curse, condemned its observance, and exalted Sunday in its stead.

In these articles we have given quite fully the evidence that demonstrates the fulfillment of that prophecy which said that he would "think to change the times and the law" of the Most High.

It is this attempted change of the Sabbath which, more than anything else, reveals that feature of the papacy by which the word of God distinguishes the papacy as "the man of sin"—"transgression of the law"—and "the mystery of lawlessness." Greek and R. V.

This, because it is a principle in governmental procedure, recognized as such in law, and so regarded in history, that for a subordinate government to reenact, especially with changes, a law made by the supreme authority for the government of the subordinate State, is "tantamount to a declaration of independence" on the part of the subordinate government. And any power, whatever it might be, however it might be organized, and wherever it might be on the earth, that would presume to take the law of God and incorporate it in legislation, with changes, would, in that, declare itself independent of God. The papacy did this when, by its working, the Sabbath was incorporated in legislation, and yet all that pertained to it was transferred to another day, thus incorporating the law of God in the legislation, with changes. That was the assertion of independence of the power and government of God. And that could be nothing less than the very pinnacle of the arrogance of lawlessness.

Now, as has already been pointed out in these studies,—in the REVIEW of May 29,—the government of the United States has exactly repeated that action of the papacy. When the United States government incorporated the fourth commandment of the law of God in its legislation, and then in its legislation deliberately changed the Sabbath of that commandment to Sunday—in that thing the government of the United States asserted its independence of the power and government of God, in the very likeness of the papacy. It would be impossible for any power more certainly to change the Sabbath, so far as any power can change it, than the United States government has done in the exact likeness of the papacy before it.

And this action of the United States was performed at the bidding of an apostate church, just as the change was originally made in the Roman Empire. From 1888 until 1892, the whole National Reform combination tried its best to get Congress and the whole government of the United States to do what the leaders of that combination knew to be an unconstitutional thing; that is, for the government of the United States to decide the Sabbath question by law, and fix it to Sunday as the American sabbath.

While the National Reform combination was making this endeavor, as Congress did not respond readily enough to suit them, they added threats to their "petitions" and their other efforts. These threats of the combined religious elements of the

country were to the effect that they pledged themselves and one another that they would never again vote for, nor support for any office or position of trust, any member of Congress, either senator or representative, who should refuse to do their bidding to pass the church-instituted provision closing the Columbian Exposition on Sunday—the "Christian sabbath," the "Lord's day," etc. And everybody knows, or at least has had an opportunity to know, that Congress surrendered to these threats, and publicly advertised that it did not "dare" to do otherwise.

And when an effort, based upon the Constitution, was made to have Congress undo its unconstitutional action, and place itself and the government once more in harmony with the Constitution, and with the sound fundamental principles of the nation, this same religious combination renewed its former threats, and added to these such others as best suited its purpose. The result was that the Congressional committee that had the matter in charge, and that thus acted for the whole Congress, definitely excluded the Constitution from its consideration, and deferred exclusively to the demands of that religious combination. And this, as declared by representatives in Congress, because not to do so only resulted "in stirring up animosity toward the fair, and in creating antagonism on the part of the church people."

And, as declared by a United States Circuit Court:—

By a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom, and the progress that has been made in the absolute separation of Church and State. . . . And the efforts to extirpate the advantage above mentioned, by judicial decision in favor of a civil right to disregard the change, seem to me quite useless. . . .

Christians would become alarmed, and they might substitute for the stars and other symbols of civil freedom upon the banners of their armed hosts, the symbol of the cross of Christ, and fight for their religion at the expense of their civil government. They have done this in times that are passed, and they could do it again. And he is not a wise statesman who overlooks a possibility like this, and endangers the public peace. . . .

The civilian, as contradistinguished from the churchman, though united in the same person, may find in the principle of preserving the public order a satisfactory warrant for yielding to religious prejudice and fanaticism the support of those laws, when the demand for such a support may become a force that would disturb the public order. It may be a constantly diminishing force, but if it be yet strong enough to create disturbance, statesmanship takes account of it as a factor in the problem.—*The U. S. Circuit Court for the western district of Tennessee, 1891.*

Thus, by the confirmed lawlessness of the National Reform combination—the apostate Protestantism of the United States—the government of the United States was driven into the course of declaring independence of the power and government of God—the course of lawlessness marked out originally by "the mystery of lawlessness" itself. And by that example, from that day to this, lawlessness has risen and spread like a mighty tide in this nation, and now is being further followed by the nation itself, as such, in its repudiation of the Declaration of Independence, and its abandonment of the Constitution of the nation in its present practice of "governing without the Constitution."

And these things we expected and mentioned at the time. Six years ago we wrote and published the following words: "Multitudes of people in the United States are wondering and perplexed in beholding how widespread and how persistent is the spirit of violence and lawlessness throughout the land. To those, however, who have been carefully considering public movements in the last two or three years, there is nothing to wonder at nor to be perplexed about in all this, or even more than this, that has appeared. Indeed, to those who have been carefully studying the public movements of the last two or three years, this widespread spirit of violence and lawlessness has been expected; and now, instead of expecting it to end at the limits that it has reached, widespread though it be, it is expected to become universal."

We then recounted the facts, as to the change of the Sabbath by this nation, and further said that in

all this "they have demonstrated that they have no respect for any law but such as their own arbitrary will approves. For without the slightest hesitation, yea, rather, with open persistence, they have knowingly disregarded and overridden the supreme law—the Constitution—of the United States. They have set the example, and established the principle, of absolute lawlessness.

"These facts demonstrate that instead of their being truly the law-abiding portion of the people, these men are among the chiefest law-breakers in the land—the most lawless of all the nation. Nor is this at all to be wondered at. For, in order to accomplish this their bad purpose, they 'gladly joined hands' and hearts with the papacy—that power which the Lord designates as the 'lawless one' and as the very 'mystery of lawlessness' itself. 2 Thess. 2: 3, 7, R. V. In view of such an example as this, should it be thought surprising that lawlessness would be manifested by others throughout the whole country as never before, and that violence would cover the land from ocean to ocean?"

"It was because of this lawless example of 'the best people of the land,' this principle of violence and lawlessness, forced upon the government by the combined churches of the country,—it was because of this that we have expected nothing else than that violence and lawlessness would spread through the land, and that we still expect it to become universal.

"This is not to say that the particular phases of lawlessness that have of late been manifested in so many parts of the country, have been carried on by the human actors therein in conscious and intentional pursuance of the example of lawlessness set by the churches; but it is to say that there is a spirit of things that must ever be taken into account. There is the Spirit of order, and there is the spirit of disorder. And when the Spirit of order has been so outraged, and the spirit of disorder chosen and persistently followed instead, as it has been in this case,—and that too by the very ones who profess to be the representatives of the Spirit of order in the earth,—then things are given over to the spirit of disorder and lawlessness, and nothing remains but that this spirit shall prevail and increase until it becomes universal."

It is the truth that, in the change of the Sabbath, this tearing down of God's memorial and exalting in its place the papal counterfeit by the government of the United States, in 1892-93, under the threats of the apostate Protestantism of the National Reform combination, the government of the United States was delivered over to the spirit of disorder and lawlessness, as really as was the Roman Empire in the fourth century. And that lawlessness, individual and national, will here increase, as it did in the Roman Empire of the fourth century, until it shall swallow up in ruin this nation, as it swallowed up in ruin the Roman Empire.

A religious paper, deploring the growing abandonment of the Greek and Latin classics in the schools, says: "The study of natural history is a study of matter, the study of the classics is a study of mind. . . . They throb with the mightiest passions and thoughts of the human mind." Yes, and that is just the essential evil of them: they do throb with the mightiest passions and thoughts of the human mind; and these are the altogether human passions and thoughts of the human mind, which "is enmity against God: for it is not subject to the law of God, neither indeed can be." What mankind needs to study is not the human mind at all, much less its mightiest passions and thoughts, but the divine mind. "Let this mind be in you, which was also in Christ Jesus."

To study the mightiest passions of the human mind is but to study the mightiest sins of human kind: to study the "mightiest" thoughts of the human mind is but to study the impotence of the human mind. This is abundantly illustrated in the Greek and Latin classics. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." "Let the wicked forsake his way, and the unrighteous man his thoughts." "Be ye transformed by the renewing of your mind;" "bringing into captivity every thought to the obedience of Christ." "We have the mind of Christ." "Think on these things."

THE EPISTLE TO THE GALATIANS.

SABBATH, July 7, begins in all the Sabbath-schools the study of the book of Galatians. The following article, contributed by Brother L. A. Reed, will be so helpful to all, as preliminary, that we lay over for this week the regular "Study in Galatians: the Two Covenants," to give place to this article.

A great deal of interest just now centers in the book of Galatians. It is to be the subject of study for six months now in our Sabbath-schools everywhere.

We know that the epistles of Paul were addressed respectively to certain companies or individuals at given times in the early history of the Christian church. They were written to correct certain errors that had sprung up at that time. And as is always true, these errors took on certain forms due to the education and customs of the times.

Thus the disciples of Christ in Galatia were told by some that it was not enough to receive the gospel, which is the "law of the Spirit of life in Christ Jesus," or the "power of God unto salvation," but that they must also perform certain ceremonies. There had been a time when these ceremonies were intended for performance; but that day was now past. But the fact that these rites were no longer in force did not affect the principle which Paul outlines. Even in the days when the rites were in force, the mere performance of them could not, and was not intended to, make the doers thereof righteous. And what Paul attempts to show is that at no time could righteousness so come. And if these rites, when in force, could not make the doers thereof righteous, how much more shall they not when abrogated?

These ceremonies we all now acknowledge are of no binding force. There is therefore no danger now that any man will declare obedience to them necessary. And if men are now liable to make a mistake similar to that of the Galatians, it is manifest that this latter-day mistake must take on a form different from that made back there. In other words, the law of circumcision, animal sacrifices, etc., is now a dead letter, and ceremonialism of that form is no longer threatening any man's welfare. And if God, in the message to the Galatians, is referring only to the ceremonial law, and ceremonialism of that particular form, then—I say it without qualification—all that message of God has become dead, and is of no value only as a record of the mistakes of those of old.

But ceremonialism of that particular form is not the only ceremonialism mentioned in Galatians. There is a ceremonialism which any man in any age of this world may drop into. And as God's word is directed to every man and any man, in every age and any age, that ceremonialism is the mistake which now you and I are warned against. And as the things which concern you and me are of more importance to you and me than that which more truly concerns others in some other age, it follows that this other ceremonialism which we may drop into in these days is of greater interest to us, and should be the burden of our thought and study, rather than that which almost wholly concerned others in another age of the world now long gone by.

But what is that ceremonialism?—It is to think that a man is justified by the works of the law; and not to know "that a man is not justified by the works of the law, but by the faith of Jesus Christ." Gal. 2:16, 21; 3:2, 3, 5-14, 18-27. Almost every verse in the third chapter is but a declaration, variously made, of this one principle,—not by the works of the law, but by the faith of Christ.

There was a law called the ceremonial law: it was the law of circumcision, sacrifices, etc. It was given for a good and sufficient purpose; but it was never given with any idea that by observance of it righteousness could be won. And he who lost sight of its true import, and attempted to use it as a means of earning righteousness, dropped into mere ceremonialism. He began thereby the performance of a dry round of ceremony, of outward forms. His life at once became Christless, because he chose a way of salvation other than Christ. But Christ is "the Way;" and there is no other name under heaven given among men whereby we must be saved. Such a man falls from grace, falls under the curse.

There was yet a manifestation of the law, other than the form given in the commandments; namely, the law of love. But he who takes even that manifestation of the law, that outward expression of the law,—love to God and love to man,—and attempts by his own efforts to live it out; that is, to earn righteousness by its works,—that man, like the others, drops into ceremonialism; possibly of another form, but nevertheless ceremonialism. He loses the true import of the law of love, falls from grace, and lives a Christless life.

There was still another manifestation of the law, a clearer presentation of its claims, in the "law of the Spirit of life in Christ Jesus." But the man who reads of the working of that law in Christ, and then by a copying of those acts of Christ attempts to earn righteousness, to make himself like Christ,—that man does not know the true import of the Christ life. He, too, has dropped into ceremonialism, dry routine, dead works, yea, Christlessness.

Furthermore, ceremonialism in any of its forms must have to do with the "ten-commandment law of God." This is true of that form of ceremonialism which takes its root in a misapprehension of the ceremonial law. He who so misread God's purpose relative to the ceremonial law, must misread his purpose relative to the moral law. The constitution of the mind itself would produce this. And the fact that the ceremonial law of sacrifices and offerings was but a form of the gospel for the time then present, and therefore was a preaching of the moral law, would also bring it about. And the ceremonialism of the Jews not only in the things of the law of sacrifice, but in the things of the moral law, testifies that the two forms of ceremonialism go hand in hand. He who made the one mistake made the other.

When God indited the book of Galatians, he did not strike at a few particular forms of error, but at the great principle which was at the bottom of that error. The error might take on many forms; a form at one time giving way to another form at a later time. A word directed merely at one form, must go out of date when that particular form vanished; but a word directed at the principle underlying the various forms, and aimed to destroy the principle that gave rise to them,—that word, I repeat, must forever be needed, so long as human hearts and minds are liable to misapply the principle, and thus create these various forms.

What, then, is now the message of the book of Galatians?—It is, as we have said, to show that righteousness is a gift of God; that it comes by promise; that it is by faith in Christ; and that it is not by the works of the law; "for by the works of the law shall no flesh be justified." Gal. 2:16.

And what is the ceremonialism which in the book of Galatians you and I are warned against? Is it not that ceremonialism which now is the only ceremonialism possible for us to drop into—that ceremonialism which is an outward conformity, or attempted outward conformity, to the ten-commandment law, and especially to the fourth commandment of that law?—Yes, such are the works of the law which you and I are apt to trust to; and so the message of the Galatian epistle now is relative to the ten commandments, and even the fourth of the ten, or any one of the ten, or all of the ten. It can mean nothing else to us now; and whatever more it may have included, only lends force to this other one warning not to trust in attempts to outwardly keep that law.

If you will, in the light of these things, open your Bible with a prayerful heart, and read, not having in your mind those who lived two thousand years ago, but having only your own case in mind, and your own soul in the judgment balance,—I say, if you will so read, having in mind only your own mistakes and liabilities to mistakes, and your own

responsibility to God, I will trust your conclusions as to what law God's Spirit reads to you out of Gal. 3:19, or any other part of the epistle.

THAT "NEEDED EDUCATIONAL REFORM" AGAIN.

In the REVIEW of May 22 we printed the *Outlook's* statement and ground of "A Needed Educational Reform." We reprinted the *Outlook's* analysis of the present educational processes, by which students lose their religion while they are acquiring an education, which is summed up in these two sentences:—

The process presupposes an inquiring, if not a skeptical, mood. Doubt is the pedagogue which leads the pupil to knowledge.

In religion, the *Outlook*, as a matter of course, refers only to Christianity. And since Christianity is absolutely and pre-eminently the religion of faith, it is impossible for a process of education in which doubt is the pre-eminent thing to do anything else than to cause students who are subject to such process, to lose their religion while acquiring their education.

The *Outlook* described the process of education in the schools in general. It might be supposed that in theological schools the process would not be the same; that there, instead of doubt being the guide to knowledge, faith would be recognized, and given that place. But such supposition would be altogether a mistake. The same process is employed in the theological schools as is so fully described in our quotation from the *Outlook*, in the REVIEW of May 22.

That this is true, is put beyond all possibility of controversy, by an article in the *North American Review* of April, 1900, entitled "The Scientific Method in Theology," by Frank S. Hoffman, professor of philosophy in Union College, Schenectady, N. Y., who was educated at Amherst and Yale, and spent two years in philosophical study in Germany, and from 1883-85 was instructor of philosophy in Wesleyan University. Thus every circumstance of the article is a pledge that it is authoritative. Professor Hoffman says:—

Every man, because he is a man, is endowed with powers for forming judgments, and he is placed in this world to develop and apply those powers to all the objects with which he comes in contact. In every sphere of investigation he should begin with doubt, and the student will make the most rapid progress who has acquired the art of doubting well. . . . We ask that every student of theology take up the subject precisely as he would any other science; that he begin with doubt.

Bear in mind that this is concerning the study of theology; and theology is "the science concerned with ascertaining, classifying, and systematizing all attainable truth concerning God and his relation to the universe; the science of religion; religious truth scientifically stated." With this, remember also that the Lord himself has spoken, declaring that "without faith it is impossible to please him," and "whatsoever is not of faith is sin."

These things, therefore, simply show that in the schools of to-day, in which is taught particularly the science of the knowledge of God, the process is directly the opposite of that which is stated by the Lord himself. God has said that "he that cometh to God must BELIEVE that he is, and [must believe] that he is a rewarder of them that diligently seek him." The process of education to-day, in the schools which teach the science of God, is, inevitably, that he who comes to God must doubt that he is, and must doubt that he is a rewarder of them that diligently seek him.

The result of such a process can be nothing else than that each mind shall create its own god, according to the dictates of its own reason. Nor is this simply a deduction from the quotation already made, though it is clearly deducible from that quotation. It is actually stated in the sentences immediately following the one quoted. And here they are:—

We ask that every student of theology take up the subject precisely as he would any other science; that he begin with doubt, and carefully weigh the arguments for every doctrine, accepting or rejecting each assertion according as the balance of probabilities is for or against it. We demand that he

thoroughly "test all things," and thus learn how to "hold fast that which is good."

We believe that *even the teachings of Jesus* should be viewed from this standpoint, and should be accepted or rejected on the ground of their inherent reasonableness.

Thus, reason being set above God, and above Jesus Christ, to analyze, to criticise, and to judge, becomes, itself, the god. In this process, as thus authoritatively defined, it is proper enough that doubt should be pre-eminent, because, as has been truly said, "The highest effort of reason is to produce doubt."

Let us, then, follow this process a little, in its direct working. Again we quote:—

The great and distinctive element in all induction is the formation of the hypothesis, and there can be no inductive science formed, of any sort, where this is not the chief feature.

What, then, is to be understood by a hypothesis, and what is the process the mind goes through in bringing it to view?—A hypothesis is a *supposition, a guess or conjecture*, as to what the general fact is which includes the given particular facts, or what the cause is which has brought about the given effects. . . .

Much might be said about the conditions most favorable for making a good hypothesis; but the chief thing that concerns us for our present purpose is the fact that every hypothesis, however formed, is always a product of the constructive imagination. All previous acts are simply by way of gathering material for the imagination to rearrange and recombine into a new creation.

In a certain sense, the mind takes a leap into the dark. It literally passes, *per saltum* [by a leap], from the realm of the known to the realm of the unknown. From all the material that the memory places at its disposal it makes a *guess, or conjecture*, as to what will best meet all the exigencies of the situation.

It is for this reason that men of science, in all realms and in all ages, have always been men of powerful imaginations. The Greeks were the first great scientists of the race, because they were far more highly endowed than any other people with great imaginative powers. What they saw excited these powers, and urged them to conjecture, to reason about things, and try to explain their nature and cause.

How could this process be more clearly or more fitly described than it is in Rom. 1:21, 22? "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." And the rest of that description will follow as certainly as this process shall be followed. For, even in the quotation made, it is admitted that this process is identical with that of old, of which the Greeks, "the first great scientists of the race," were the exemplars, "because they were far more highly endowed than any other people with great imaginative powers."

But let us follow the process further, and see what is the ground upon which it finally lands, as to knowledge:—

Given the hypothesis, the next step in the scientific process is to verify it; and this is done by making the hypothesis the major premise of a deductive syllogism, and noting the results. If the conclusions obtained coincide with the observed facts with which we started, the hypothesis is *probably* a correct one [italics here are the author's], and, other things being equal, may be accepted as an established truth.

From this outline of the scientific method we see that no induction can be established beyond a high degree of *probability*; that is, *no one can ever be absolutely certain* that the hypothesis he assumes is a *veritable truth*. All generalizations in every science thus have their logical basis in the theory of *probabilities*.

When Bishop Butler asserted that "probability is the very guide of life," he might have added, "and we have no other."

Great thinkers, from Thales, Plato, and Moses, have had their theories,—their explanations of the origin and nature of the universe, as they understood it,—and many of these explanations have been of extraordinary merit; but *even St. Paul himself could never have been certain* that his explanation was more than a *probably* true one.

As to knowledge, then, the result of this process is exactly described in 2 Tim. 3:7: "Ever learning, and never able to come to the knowledge of the truth." And, as if he would make it absolutely

certain that this is the sole ground, as to knowledge, which can ever be reached by this process, Professor Hoffman really goes to the limit, and declares:—

Whether there ever existed on the earth such a person as Jesus, and what he experienced, are purely matters of historical evidence. And as everything that is a matter of evidence is a matter of *probability*, this *must be also*.

And thus the process of education as it is to-day, ends, as well as begins, only in *doubt*. Its beginning, its course, and its end, is doubt, and only doubt. And instead of doubt being indeed, as is professed, the pedagogue to lead to knowledge, upon the authority of its own masters it is seen to be what it is in truth—the positive and chosen obstruction to all knowledge. Is it any wonder that students lose their religion while they are getting that education? In real truth, Christianity has to be abandoned in order to get that education; for Christianity is faith that knows, while that education is only doubt that never can know.

Surely, there is needed, and sorely needed, to-day, an educational reform. And since the educational process of to-day is one in which *doubt* is the beginning, the course, and the end, it is certain that the only true educational reform for to-day is one in which *faith* is the beginning, the course, and the end: and *that* faith, the faith of Jesus Christ—the faith which enables him who exercises it to "comprehend," to "understand," and to "know" the truth, and only the truth—the truth as it is in Jesus.

DOES SHEOL MEAN THE GRAVE?

THIS question would be completed by adding: Or does it mean the place of departed, disembodied spirits, in a conscious state of joy or misery, as many believe? The terms by which the Bible designates the place, or describes the condition, into which human beings pass in the event of death, become a subject of absorbing interest to every thoughtful mind; but whether we think of the place to which man goes in death, or of the condition he is then in, the Bible, by the terms it uses respecting those subjects, must make known to us how much of the man goes there, and what his condition is when there.

In the terminology of the Scriptures, we have been wont to believe that there are two terms,—*sheol*, in the Hebrew, and *hades*, in the Greek,—which are identical in meaning, and both of which, in the conditions revealed concerning them, determine the condition of man in death. But the place and conditions made known in the Bible respecting those who go into *sheol* or *hades*, as the sacred writers use these terms, does not harmonize with the ideas that have grown up in the religious world, through long ages of theological evolution; hence a resort to the expedients of addition, where some new device is wanted; subtraction, where there if more than can be used; or a denial altogether, when it would seem more convenient to the new theology to have the Scriptures out of the way entirely; or any other imaginable device, to make apparent harmony with the Scriptures, under which the new adjustment can conceal itself.

Our views of man in death must be governed by what the Bible says on the points in question; hence the importance of having the true understanding of its testimony. For if the grave is a place of intelligence and activity, and the dead have life and consciousness when they are said to be in the grave, then Spiritualism has a divine backing, and the hero worship of paganism, the Mariolatry of Catholicism, purgatory, masses for the dead, prayers to saints, and a thousand other forms of error and superstition, deadly in their spiritual and physical influences, can clear themselves from all the adverse criticisms of their opponents. But if there is no part of man, which, in a conscious and intelligent condition, survives the death of the body, then all these theological dogmas stand forth in their true colors, as the working of the mystery of iniquity, by which mankind have been led away into the darkness of an apostate world, and as a last-day deception, by which the great enemy of God and man seeks to complete his work of ruin. And it be-

comes us to shield ourselves against the danger, by earnestly searching to discover the nature of these deceptions, and rejecting their presumptuous claims. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3:17.

A brother has sent us a portion of a recent pamphlet, in which an effort is made to sustain what is called the orthodox view of the state of man in death, on which he desires a word of comment. In behalf of his contention, the author of the book puts forth the claim that the word "*sheol*," though thirty-one times translated "grave," never once means grave, but "always the place of departed spirits," sometimes the "place of torment," and sometimes the "place of comfort." The reason, he says, why the translators rendered it "grave" was that "they did not apprehend that it was a place of two apartments; and so when the Old Testament saints spoke of going to *sheol*, they thought it could not mean 'hell,' and so they translated it 'grave.'"

As stated above, this assertion must be tested by the definition of the word, and its use by the sacred writers. In Bagster's Analytical Hebrew Lexicon, the first definition given to the word "*sheol*" is "grave." Then a second definition is added: "2. The abode of departed souls. It is so called, either from its devouring and ever-craving character, or the root may be, in signification, the same as *shaal*, hollow."

When we consider that there is no such thing as a disembodied, "departed spirit," in the theological sense of the term, we can judge how far the definition is influenced by early theological training. Such definitions will not influence those who study the Bible for themselves. By common acknowledgment the Hebrew word "*sheol*" is the same as the Greek word "*hades*," the first definition of which, in Greenfield's Lexicon, is, "The invisible abode or mansion of the dead, . . . the grave." These words denote, as their use in the Scriptures proves, a place of "silence, secrecy, sleep, darkness, corruption, and worms." They are names for the common receptacle of the dead, both the righteous and the wicked. The righteous dead are there; for at the resurrection they raise the victorious shout, "O death, where is thy sting? O grave [*hades*], where is thy victory!" 1 Cor. 15:55. And the wicked dead are there; for at the resurrection to damnation, it is said that "death and hell [*hades*] delivered up the dead which were in them." Rev. 20:13.

That the *hades* of the New Testament is the same as the *sheol* of the Old Testament, is proved by Ps. 16:10 compared with Acts 2:29. Thus Ps. 16:10 reads: "For thou wilt not leave my soul in hell [*sheol*]; neither wilt thou suffer thine Holy One to see corruption;" and the New Testament makes a direct quotation of this passage, in Acts 2:27: "Because thou wilt not leave my soul in hell [*hades*], neither wilt thou suffer thine Holy One to see corruption." This passage Peter applies, in verse 31, to the resurrection of Christ; and in both these passages the word "*hades*" takes the place of the word "*sheol*" in the Old Testament.

All members of the human family alike go into *sheol*. Thus Jacob says, "I will go down into the grave [*sheol*] unto my son mourning." Gen. 37:35. This utterly disproves the assertion that *sheol* contains two apartments, one of misery, and one of comfort, which the tract in question designates "paradise." For Jacob would go into the apartment of comfort, if any one would go there, but to whatever apartment he went, he went in suffering—"to my son mourning." It simply means that he would end his life in mourning, and go into the grave, where there is no knowledge, wisdom, device, consciousness, good, or evil, till the resurrection.

Korah and all his company went down into *sheol*. Num. 16:30, 33. In these instances the word "pit" is from *sheol*. As stated above, all mankind go there. Ps. 89:48: "From the hand of the grave" (*sheol*). When a person goes into *sheol*, how much of him goes there? Does he go as a whole, or only in sections? The author under review says that the Bible does not "speak of the body going into *sheol*." But when the Scriptures assure us that the whole person goes there, does not that include

the body? Thus Jacob expected to go down, with his "gray hairs," into *sheol*. So with Korah, Dathan, and Abiram; they went down, bodily, into *sheol*. But take what is supposed another part of man; the Saviour's soul, according to the promise, was not left in *sheol*, but at his resurrection came from it. Acts 2:31.

Where do the Scriptures locate *sheol*? Our friend says that they do not locate it; but let us see. *Sheol* is translated many times by the words "hell" and "pit." And when these places are located, it is the location of *sheol*. And these places are almost always spoken of as "beneath, in the interior of the earth, the nethermost parts of the earth," etc. See Num. 16:30, 33. Referring to the fires now preying upon the interior parts of the earth, and which shall cause it to melt at last with fervent heat, the Lord, through Moses, says: "For a fire is kindled in mine anger, and shall burn unto the lowest hell [*sheol*], and shall consume the earth with her increase, and set on fire the foundations of the mountains." Deut. 32:22.

The dead, as we have seen, are in *sheol*; and the figure most commonly taken to represent death is sleep. There must be, then, some analogy between a state of sleep and the condition of death; and that analogy must pertain to that which makes sleep a peculiar condition. But one's condition when he is asleep differs from his condition when awake, only in this: that when one is soundly asleep, he is entirely *unconscious* of all about him. It is in this respect, then, that death resembles sleep; that is, the dead are entirely unconscious of life and all its phenomena. When, therefore, one is in *sheol*, he is not a conscious, disembodied spirit, intelligent, wide awake, with power to flit about to the ends of the earth, and to come back to twitter, peep, and mutter to mortals in Spiritualistic seances.

The dead in *sheol* have no knowledge of anything in heaven or earth. Of a dead man Job says: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. Surely, if the real, intelligent man is conscious in *sheol*, he would follow the history of his own sons with great interest; and as it is positively asserted that he does not do this, it follows that he has no consciousness, and no intelligence as to what is occurring here upon the earth.

Again: when the Lord was about to bring judgments upon Jerusalem, he told Josiah that he should go to his grave in peace, and that his eyes should not see the evil. But if he was to be as conscious and sensitive in death as he was in life, would he not be aware of it all, and feel it all?—Most assuredly. This proves, therefore, that those who are in *sheol* are wholly unconscious of earthly events.

And these views do not rest upon deductions wholly. The positive declarations of Scripture everywhere support them. Thus in Ps. 146:4 David, speaking of princes, says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." David here refers to the weakness and inability of men to be of service to their friends, because they are subject to death. They lose the breath of life, and their bodies go back to the dust. Then, as David declares, their very thoughts perish. The word here rendered "thoughts" means more than simply their plans and purposes in life. It means the act and operation of the mind, in the process of thinking and reasoning. In the day of one's death that power will perish, or cease to be available.

If any one should be inclined to doubt that this is the intent of the passage, let him listen to David's illustrious son, who speaks upon the same subject: "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*], whither thou goest." Any ordinary degree of intelligence will not mistake the meaning of such language, and any ordinary degree of candor will

find it impossible to evade it. It would be in vain for one to claim that it applies to the body alone, in distinction from an immortal soul; for no one holds that the thoughts (*dialogismos*, thought, reasoning; Greek of the Septuagint), which David says perish in death, ever were an attribute of the body, merely, but of the soul, which is claimed to be the knowing, intelligent part of man. But according to Solomon, that which *knows* when a man is alive, *knows nothing* when the man is dead. There is but one way to avoid the force of this testimony, and that is to deny it as inspired evidence. But that amounts to nothing, unless one can make that denial good. We have met a few persons reckless enough to undertake this, but fortunately their number is small.

Bear in mind that we are learning quite definitely what the condition is of those who go into *sheol*. The object of this is to show the fallacy of the view that it is a place of two apartments for conscious, immortal souls, some of whom are in misery, and some in bliss. The Bible brings to view no such complex and embarrassing arrangement. The Bible system is plain and simple, not blind and tangled. It is easy to be understood, and very full of comfort.

On this subject the Bible abounds with testimony of the same import; but it is unnecessary to remind those who read this paper, of the evidence that those who are in *sheol* are in the dust of the earth, located plainly enough. See Isa. 26:19. In *sheol* men praise not the Lord. Ps. 6:5. They have not ascended to heaven. Acts 2:29, 34, 35. Without a resurrection, even the dead in Christ have perished. 1 Cor. 15:18. The Bible scheme is better.

U. S.



MEN OUGHT ALWAYS TO PRAY.

THROUGH the faithful testimony of Daniel and his companions the gospel of the kingdom was proclaimed in Babylon, and the knowledge of the true God was spread abroad throughout all the realm. And although "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," had fallen, because Belshazzar, the king, had lifted up himself against the Lord of heaven, with a full knowledge, too, of God's dealings with Nebuchadnezzar, yet Daniel, who was in himself a representative of the kingdom of God, was brought safely through this crisis, that he might still be a witness to the superiority of the principles of the kingdom of God, and their power to bring salvation to those who accepted them. As the God of heaven had made himself known in the court of Nebuchadnezzar, king of Babylon, so he would do in the court of Darius the Median; and the way was opened for this in both cases by the loyalty to principle on the part of those who were known to be his worshipers. That same "excellent wisdom" which brought to Daniel the highest honors which Belshazzar the king had it in his power to bestow, was recognized by King Darius in the reorganization of the affairs of the kingdom, and Daniel was again given a leader's place.

"It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

Under this new plan for the administration of the affairs of the kingdom, the responsibility of guarding the interests of the king was equally divided between three men (see Revised Version), each one of whom had the same opportunity for promotion; but Daniel's loyalty and faithfulness to the King of heaven made him a faithful servant to King Darius, and thus he exemplified in his experience the gos-

pel instruction that all service should be rendered "in singleness of your heart, as unto Christ; not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." The contrast between the service which was rendered upon such a basis as this, and that which was prompted by merely selfish policy, soon attracted the attention of King Darius, and naturally led him to the conclusion that it would be for his own interest to intrust Daniel with the charge of the whole kingdom. But the unfaithful servants, who were thinking only of themselves, and not of the good of the kingdom, were not willing that the character of a leader should give to one the place of a leader, and so they laid their plans to prevent it.

"Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore King Darius signed the writing and the decree."

What a testimony was here borne to the superiority of the principles of the heavenly kingdom when they have been given an opportunity to reveal themselves in practical life? With an eagerness and a keenness stimulated by the envy of their own selfish hearts, these men hunted for the evidence upon which to base a charge against Daniel, which would defeat the plan to promote him above them; but after the closest examination they could find nothing against him. No record of a mere politician would stand such a scrutiny as this. It was the triumph of principle over policy. A thousand mere sermons would not have preached the gospel of the kingdom like that faultless record of public life. The testimony borne concerning Jesus, "the Apostle and High Priest of our profession," is that he "was faithful to him that appointed him," and thus he revealed the character of "the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." So of Daniel it is written that "he was faithful, neither was there any error or fault found in him." Thus his administration of public affairs was a living testimony to the perfection of him "who did no sin, neither was guile found in his mouth."

The plan which these men adopted in order to get Daniel within their power, as they supposed, and to preserve their own dignity of position by destroying him, was in itself a testimony to their confidence in his faithfulness to the God whom he worshiped. The success of their plan depended wholly upon the certainty that Daniel would not be prevented from offering his tribute of praise and thanksgiving to God, even when forbidden to do so under pain of death. Thus their own course in this matter was the strongest evidence that Daniel had in his life proclaimed that faithfulness to God was the true basis of faithfulness to man, and that although he was himself in high position, yet he regarded himself as simply a servant of the most high God. This is the true gospel of the kingdom.

Of course it was envy which led these presidents and princes to seek some evidence to be used against Daniel. They were not looking for a weak point in his character, in order that they might help him to strengthen it. They could not bear the thought that he should be preferred above them, even though the excellent spirit which was in him suggested the promotion, and showed that he was worthy of it. This is the spirit of "this present evil world." It is the spirit which was at the foundation of the

whole rebellion against God and the law of his kingdom, and which led Lucifer to say, "I will exalt my throne above the stars of God. . . . I will be like the Most High." And as this spirit could not endure the revelation of the character of God in his Son, and sought his destruction when he was manifested in the flesh, so it has in a special manner directed its efforts against those who have in any marked degree represented the divine character.

Thus Korah, Dathan, and Abiram "envied Moses also in the camp, and Aaron the saint of the Lord." Thus "the patriarchs, moved with envy, sold Joseph into Egypt." Thus when Jesus was brought before Pilate, "he knew that for envy they had delivered him." And so in Daniel and his accusers we have presented before us in striking contrast the spirit of the two kingdoms. W. W. P.

(To be concluded.)



WEST INDIES.

TRINIDAD.—The interest our people have had in the work in this island has deserved more frequent reports from the workers. It is not because there has been nothing to report that we have said so little in the REVIEW; but partly because we have been very busy, and also because of the reports in the *Missionary Magazine*. I hope that all the brethren have read that good journal, and are already informed in regard to the work in Trinidad; so I will write of the present conditions of the work, and mention some of its great needs.

We are all convinced that the Lord is coming soon, and that what is to be done must be done quickly. The sooner we do the work, brethren, the sooner we shall be in the kingdom, enjoying the results of our labors and the joys of our Lord. Then let us give of our time, our strength, our money, our prayers, with more zeal than ever before, to the work of making all nations know that their salvation is near. And even though you may not be personally acquainted with the workers in these far-off lands, toiling alone for perishing souls, you can not tell what a great help it would be to them to receive a letter from you. They may not have time to answer you; but write, not for your own benefit, but for their encouragement. Try it. Some day you may hear that your letter cheered the weary worker over a hard road, and encouraged him to labor on, and you will share in the reward. These laborers are men and women of like passions as yourselves; so just think how you would like to read a good, encouraging letter from those who you suppose are supporting you in your work; then write a cheerful letter to first one in this part of the world, then to another in some other place. You will be surprised to see how your interest will deepen in our mission work all over the world. Perhaps our tract societies can take a hint from this too.

The three organized churches, Port of Spain, Couva, and Indian Walk, are composed of about one hundred and sixty members; while another church of a dozen or fifteen will soon be organized at San Fernando. The tent was pitched in Port of Spain for seventeen weeks. The interest was good, resulting in twenty-six persons being baptized and uniting with the church, while others are keeping the Sabbath. One of these was a devoted missionary, who has gone to work in the message. The tent was pitched in San Fernando for sixteen weeks or more; and although the opposition was severe from the ministers of all other denominations, the Lord so blessed the work that a company of twelve or fifteen are now rejoicing in the truth. We praise the Master for his blessings.

At Couva a church school has been in operation for several months; and the results are already manifest in the children, and also in the parents and the homes. If these brethren rightly appreciate the privilege God has placed before them in this school, they will keep it up, even at great sacrifice, and have their children taught in the Lord's way. The public schools there are filled with corruption.

The church at Indian Walk now has a membership of more than twenty, with a prospect before them of doing much good for those about them. They are engaged in building a church, taking most of the materials from the mission farm, and working them up themselves. It is encouraging to see these churches stand fast with so little ministerial help, — a worthy example to those who are supposed naturally to have more strength of character.

A deserted mission company at Dabadie sent for me to come and minister to them the Lord's Supper. I consented to do so after I had given them some instruction on the subject. After holding meetings

for a few weeks, ten or twelve persons accepted the Sabbath, and were baptized and united with the Port of Spain church. Thus the Lord is working, and believers are springing up all over the island. These need the help of at least three ministers continually.

Several thousand dollars' worth of books has been sold on the island. It is a difficult task to sell the large books, as the people are mostly poor. Tracts and small books are readily sold if we are fortunate enough to find the people with a little money by them. The agents plan to deliver or sell all our publications on pay days; for in a few ours the money is gone, and the people have nothing with which to buy. What is greatly needed there, as in all the West Indies, is small, low-priced, illustrated books, written in clear, simple language. This demand must be met before we shall succeed with our literature in these islands as we ought to.

Tobago, eighteen miles east of Trinidad, and a dependency, is being canvassed by two of our native brethren from Jamaica. The Lord has so blessed their work that hundreds of dollars' worth of our books has been placed in the hands of the people. Fruit is being borne already, and soon a minister must go there to develop the interest.

I wish I could tell you how these dear people sacrifice and suffer for the truth, and how they greatly rejoice in it in the midst of all the suffering. I have known many a one to go without a mouthful of food for more than a day at a time for the truth's sake; and scarcely a Sabbath passes but several are present at all the services, without a mouthful of food all day long, and often the day before too. I have known some of them to work till so faint from hunger that they fell exhausted, when they would pray, and then go to work again; and all this, while the children in their homes were also suffering from hunger, rather than give up the truth and go back to a lucrative employment.

You may ask, Why do they not do something else to make a better living? That is more easily asked than answered. The circumstances and conditions are peculiar, and must be seen to be appreciated. While many are willing to exist in any way, if they have a little to eat and wear, this is not the case with all; and when the truth gets hold of them, they become as industrious as any of our people, and if they had the advantages others have, would soon be as independent, and surely as liberal as the best. It is touching to see them bring their tithe and offerings regularly and faithfully when I know they are going without necessary food in order to do so. They have come to me with one cent tithe at a time, *two or three times a day*, rather than run the risk of using it for food when pressed by hunger or other great need. Such persons need our help and encouragement; and I believe all will regard it a pleasure to give of their more easily earned money to help forward the work among this people.

The tithe of the island for 1899 was \$488.47. Having a membership of 141, this gives a rate of \$3.46 per capita, or an average of more than three times that of the entire church. Such figures ought to move us to faithfulness, and to do all in our power to help on the work in this needy field.

What are the needs of the cause there beyond their ability to meet?—The first and greatest is that of a church building and mission in Port of Spain. The rent already paid for halls would almost have built a good church and mission, if we had had it all in the beginning. To purchase the lot and put up the necessary buildings will take three thousand dollars. But it will be the best investment that can be made for the work there. People say that we are not a church because we have no church building. Missions are in disrepute, not only because they draw away people from the established churches, but also because of their own mis-

conduct. They get to quarreling among themselves, break up, and often leave their converts to go back to the world or to their old churches. The customs of the established churches forbid anything new or separate from the church. If we had a building to which to invite the people, they would see that we have "come to stay," which would establish their confidence in our work, and thus enable us to reach more of them; for they do not think it is worshipping God to have "prayers" in any place but a church. Scores of persons in Port of Spain wish to attend our meetings, and would do so, but they regard it a lowering of Christianity to go to an "unconsecrated" hall to worship God. Brethren, what shall be done for this work? We know you love the work, and are interested in it. Will some of you make special contributions for this enterprise?

The next great need is that of more laborers. The tithe and book sales of Trinidad will support two ministers, and one Conference is supporting Elder Crowther. God bless you in helping on the blessed work. E. W. WEBSTER.

THE HARVEST.

We are told from the sacred page that the harvest is the end of the world, and that the reapers are the angels. That we have reached the time of the end no student of prophecy will for a moment question; and he who studies most critically is the most thoroughly convinced that now, as never before, the angels are working upon the minds, and moving the hearts, of the people to receive the truth for this age.

In opening the mails at the Review and Herald Office, several times each week, the writer is amazed to see how every effort to scatter and advertise the truth in the past has been more or less successful. I give a few items, which will be of interest to the readers of the REVIEW. And while I have access to the facts as they are written and read by me, I hope to occasionally give these facts to the readers of the REVIEW, that their hearts may be cheered and their hands strengthened to do more in the advancement of the glorious truths of the third, and last, message.

A gentleman in one of our prosperous Middle States writes:—

"In reading some of your books I have seen advertisements of other books. I write to inquire if you are selling them yet. If so, please let me know, sending me a list of your publications and prices."

This list was sent. Almost as soon as the mail could bring a letter in return, an order for a book came, with the statement that he wished to order other books as soon as possible; and that his next order would be for "The Desire of Ages." We are thankful that the Saviour has awakened in this man's mind a longing for truth, which can be met in that admirable book, "The Desire of Ages."

A gentleman in a Southern State writes, inquiring about our publications. He says that he wishes about one hundred books and tracts, which he has seen advertised in "Marvel of Nations." He also wished a catalogue, and prices in full, of several of our books, which he wished to order at once. This man is a clergyman. The price list has been sent, and a letter has been written to him. The "Marvel of Nations" has not been placed on the market to any great extent for the last ten years. Yet it seems that this gentleman has been reading this book, and has become interested; and seeing a price list of our books in "Marvel of Nations," he writes as already quoted, which clearly demonstrates that no book or tract should be issued from our publishing houses without advertising some of our books.

Here is something from another Southern State:—
"Will you please send me a catalogue of your religious works? Mention especially those most fitted for one studying for the ministry."

This gentleman is not of our faith, but is studying the word of God.

Not long ago a gentleman in one of our Eastern States, working in a manufacturing shop, left his work one evening at closing time, and was standing on the corner of the street, waiting for a newsboy to appear. While he was standing there, a strong wind laid at his feet a portion of a REVIEW. He grasped it, read it, comprehended its contents, became deeply interested, and immediately sent money to pay for it for three months, saying that he was much pleased with it, and wished to know the price of several tracts to aid him in his work. A missionary letter was written to him, and several tracts were sent. Some one had evidently cast the REVIEW aside; and one of the reapers already mentioned, seeing that there was something in the paper that would satisfy a longing in that man's heart, caused the wind to place the paper at his feet, and by it deposited the truth of God in his heart. Thus even the wind, at the command of him who made it, for all power in heaven and earth belongs to him, became a missionary agent.

So, brother, sister, if you can not do missionary work in any other way, would it not be a good idea to go out near some great manufacturing institution on a windy day, and set a few of your unused papers flying on the wings of the wind, and let the reapers see that they are deposited at the feet of some person who is hungry for the truth? I do not say that this is the best way to do missionary work. It would be better to carry these silent messengers, and let the Lord use your ability, through your conversational powers, to magnify the Lord and his truth; but you had better work through the wind than not to work at all. It is better to let the wind carry the papers afar, to hungry souls, than to let the papers be tossed about the house or pasted on the wall or shelves. "The earth is the Lord's, and the fullness thereof," and the last message of mercy will be carried, and that, too, come what there may to stand in the way. Who will aid the heavenly reapers in their work? S. H. LANE.

UNION COLLEGE.

HAVING been connected with Union College for several years, I feel a deep interest in its prosperity, and take this opportunity to say a few words about this school through the REVIEW.

For the first two or three years after the school was founded, the attendance was large. The school paid its running expenses, and had something left for improvements. The spiritual condition was also good. Then followed two or three years when some of the Western States suffered from drought; and this had its effect upon the school. During the last three years the attendance has been larger. The total enrollment for 1899-1900 reached five hundred and twenty-six, being next to the largest number that has been enrolled in the history of the institution.

For the last year special pains were taken to teach in harmony with the light God has given through his word and the Testimonies, and the blessing of God attended these efforts in a marked manner. Many teachers and workers came to receive special instruction adapted to their work, and the efforts put forth to give such the desired aid were greatly appreciated and blessed. Many left the school with good courage to work in the cause of God.

The spiritual condition of the school was good. Many of the students availed themselves of the thirty-minute prayer period during the forenoon, when meetings were held in the different classrooms and departments. This prayer season was a great help to the students and to the school in general.

Financially, the school was a success. The three Bible instructors were paid by the different Conferences from the tithe. Last year the college gained over five thousand dollars more than the running expenses and improvements.

Taken as a whole, it seems to me that last year was one of the best and most prosperous in the history of this institution. I sincerely hope and pray that the future plans and instructions may be more fully in harmony with the light God has given us, so that success shall attend the work of this school. I feel assured that the board and the faculty will labor to this end.

A catalogue may be had by addressing the president, W. T. Bland, College View, Neb.
O. A. JOHNSON.

JULY STUDY OF THE FIELD: PART I.

"Education in China."

July 1-7, 1900.

(Text-book, July Magazine.)

1. WHAT is the main stimulus to literary pursuit in China?
2. Speak of the course of study. What do they not study?
3. In what does the maternal training consist?
4. Tell briefly the manner in which schools are conducted.
5. Name the six books that make up the common school education.
6. How extensively is this course studied by the different classes of society?
7. What only may prevent persons of the poorest classes from occupying high positions in the government?
8. Mention some of the advantages of the possession of degrees.
9. How is fraud on the part of either the examiner or the examined treated? What provision is made to prevent it?
10. What can you say of the education of women in China?
11. How is the work of women outlined by a Chinese writer?



— Secretary Gage is ill, of malarial fever, in Washington.

— Admiral Remy has cabled for more marines for the Philippines.

— The census of Porto Rico, taken last October, is given as 953,243.

— The wife of Senator Beveridge, of Indiana, died, in a New York sanitarium, June 20.

— The Italian cabinet has resigned, on account of a deadlock on the question of procedure.

— Electricity will hereafter take the place of steam power in the Carnegie mills at Homestead, Pa.

— The United States Circuit Court has dissolved the quarantine against Chinatown, San Francisco.

— Samuel Gompers, president of the American Federation of Labor, is in St. Louis, trying to settle the strike there.

— In the libraries of American colleges, there are 6,750,000 books. Harvard has 500,000, and Chicago University 350,000.

— British prisoners at Waterval and Pretoria, to the number of 3,187, have been delivered by the British, and given Boer arms.

— The Republican National Convention opened at Philadelphia, June 19, Senator Wolcott, of Colorado, being temporary chairman.

— A monument to mark the site of General Israel Putnam's daring escape from the British, Feb. 26, 1777, has been dedicated at Greenwich, Conn.

— The North German Lloyd Steamship Company will have the two largest steamships in the world constructed for them, at Stettin, Germany.

— Horse cars are, at last, to be abandoned in New York City. It is announced that electric cars operated by accumulators, will be put on the cross town-lines.

— Indians on the Pima reservation, Arizona, to the number of 8,000 are reported to be starving, because of water being diverted from their lands by white settlers.

— The Astor syndicate has secured concessions from the Honduras government, for building a railroad 200 miles long, connecting the Atlantic and Pacific oceans.

— Merchandise exports for May show a balance of \$40,000,000 in favor of the United States. There was an increase of \$2,000,000 in dutiable merchandise, over 1899.

— General Macabulos, an important Filipino insurgent leader in Tarlac and Pangasenan, has surrendered to the Americans, together with 132 officers and men.

— It is reported that "the young king of Spain will make his first official trip abroad this month, when he will visit Paris, as the guest of the French government."

— Secretary of Navy Long will name the five new United States battle-ships as follows: "Pennsylvania," "New Jersey," "Georgia," "Virginia," and "Washington."

— The United States gunboat "Concord" has sailed from Manila, under sealed orders, presumably for China. Also the Ninth Regiment has been ordered to Manila, whence it will proceed to China.

— June 18 a \$1,500,000 fire occurred in Bloomington, Ill., destroying five blocks, or sixty buildings, among which were the courthouse and library building, valued at \$230,000. The fire lasted seven hours.

— Referring to the Chinese situation, the Shanghai correspondent of the London *Daily Express* says that "he is officially informed that Japan is mobilizing 25,000 men for immediate transport."

— The national party has elected its entire ticket in Havana, Cuba. General Alejandro Rodriguez was elected mayor. Reports from all parts of the island indicate that perfect order prevailed at the polls.

— The son of United States Senator Scott, who was recently married in San Francisco, received \$20,000 by telegraph, from his father, as a wedding present, with the statement that the senator began life with twenty cents.

— A summary of this year's census statistics, furnished by 3,000 persons in different parts of the United States, has been published by the Chicago *Tribune*, showing a total estimated population of nearly 79,000,000. Of course, this is only a guess.

— Li Hung Chang, China's "Grand Old Man," has been summoned to Peking, to take charge of the negotiations for peace. This act, it is thought, "fore-shadows the early submission of the dowager empress to the dictates of the powers."

— Students from Fairmount and from the colleges of southwestern Kansas are working in the harvest fields in that State, some of the young women running binders.

— I have always given it as my decided opinion that no nation has a right to intermeddle in the national concerns of another; that every one has a right to form and adopt whatever government they like best to live under themselves.— *George Washington*.

— June 14 Judge Townsend, in the United States District Court for the Southern District of New York, handed down a decision upholding the Treaty of Paris, and declaring that, while Porto Rico is now United States territory, the inhabitants of the island are foreigners to the Constitution and laws of this country until their status is determined by Congress.

— After much fighting with the Chinese, and an arduous march, Vice-Admiral Seymour, with the international column, arrived at Peking, Sunday, June 17. He was attacked five times by the Chinese, whose losses are estimated at 500 killed, the losses of the foreigners being but trifling. Nothing is known of the state of affairs inside Peking. However, it is supposed that the foreign legations are safe so far.

— A Washington dispatch dated June 19 says that "the military information bureau of the War Department has been fairly overrun with visitors who wish maps of the scene of trouble in China. They have all gone away empty handed; for the War Department has no such maps. The bureau is now busy getting some ready. . . . Anything about China just now is eagerly snapped up, but there is not much to be had."

— Reports from Shanghai say that "the effect of the bombardment of the Taku forts was gory in the extreme— nothing less than rivers of blood, and mutilated corpses piled up inside the forts." Another report says that "the Russians guarding Tien-tsin, fired artillery and rifles, June 15, at a range of fifty yards, into dense crowds of attacking Boxers, and killed 300." According to a dispatch from Yokohama, Japan "intends to land an expedition at Foo-Chow."

— In an address given by Joseph Chamberlain, secretary of state for the colonies of Great Britain, to the Women's Liberal-Unionist Association, June 19, he took occasion to refer to the Continental criticism of England in her African war. After remarking that England always expected Continental criticism, he said: "But there are quarters whence even a note of disapproval would be a matter of serious concern. I refer to our colonies and to the United States. I think we are happy in that we have their good opinion and approval."

— A dispatch from Shanghai, via London, dated June 20, states that "the United States transport 'Thomas,' with troops for Manila, was diverted at Negasaki, and has arrived at Taku, with 1,200 men." Other dispatches from London, under same date, say that "the British flag is reported to have been flying yesterday over the south gate of Peking. This is presumed to indicate the arrival of Admiral Seymour." Also, "The Russian relieving force arrived outside of Peking this morning, and immediately began to attack the city on two sides, employing numerous artillery. The force apparently arrived in the nick of time; for the Chinese assert that the attack upon the legations had been successfully renewed."

— A dispatch from Philadelphia, dated June 21, states that "William Mc Kinley was renominated for president of the United States, at the third day's session of the twelfth Republican national convention, held at Philadelphia." He received "all of the 926 votes of the convention." "Theodore Roosevelt was nominated for vice-president on the first roll call, receiving 925 of the 926 votes represented in the convention." Governor Roosevelt, being himself a delegate at large from New York, refrained, of course, from voting for himself. This is said to be the first time that the Republican party, or any other party in the United States, "has chosen both its candidates for president and vice-president without a dissenting voice."

— The facts in regard to what is called "standard time" and its establishment in this country, are as follows: "Primarily, for the convenience of the railroads, a standard of time was established by mutual agreement in 1883, by which trains are run, and local time regulated. According to this system, the United States, extending from 65 degrees to 125 degrees west longitude, is divided into four time sections, each of fifteen degrees of longitude, exactly equivalent to one hour, beginning with the seventy-fifth meridian. The first (eastern) section includes all territory between the Atlantic coast and an irregular line drawn from Detroit, Mich., to Charleston, S. C., the latter being its most southern point. The second (central) section includes all the territory between the last-named line and an irregular line from Bismarck, N. D., to the mouth of the Rio Grande. The third (mountain) section includes all territory between the last-named line and nearly the western borders of Idaho, Utah, and Arizona. The fourth (Pacific) section covers the rest of the country to the Pacific coast. Standard time is uniform inside each of these sections, and the time of each section differs from that next to it by exactly one hour. Thus, at noon in New York City (eastern time), the time at Chicago (central time) is 11 A. M.; at Denver (mountain time), 10 A. M.; and at San Francisco (Pacific time), 9 A. M. Standard time is 16 minutes slower at Boston than true local time; 4 minutes slower at New York; 8 minutes faster at Washington; 19 minutes faster at Charleston, S. C.; 28 minutes slower at Detroit; 18 minutes faster at Kansas City, Mo.; 10 minutes slower at Chicago; one minute faster at St. Louis, Mo.; 28 minutes faster at Salt Lake City; and 10 minutes faster at San Francisco."

— Miss Helen Gould has discharged her private secretary for telling newspaperdom too much of her employer's private affairs. It seems that this young lady, who was hired to attend to Miss Gould's correspondence, had previously been a newspaper woman.

— A 3,100-pound steer, raised in Keg Creek township, Pottawattamie County, Iowa, has been purchased by a Minneapolis stock food company, and will be exhibited at fairs and stock shows, for advertising purposes. The animal is over six feet in height, is three years old, and during the last year gained 1,000 pounds.

— Railway service is now operating smoothly between Cape Town and Pretoria, and the British are forwarding supplies in large quantities. General Methuen has again defeated the Free State forces, under General De Wet. General Kitchener narrowly escaped capture by the Boers. The Boer ammunition factory has been removed to Lydenburg.

— The famous author, Count Tolstoi, has been excommunicated from the Orthodox Russian Church, because of passages in his recent work, "Resurrection," in which he openly attacked that church. It is said that "the three Russian metropolitans—those of St. Petersburg, Moscow, and Kiev—desired a public proclamation of the count's heresy, but that the synod feared the wrath of the Russian masses, with whom Tolstoi is very popular."

— The empress dowager of China, who is at present defying all Europe, is about sixty years old, and "for the last forty years has exerted a controlling influence in directing the affairs of China. She is the second wife of the emperor, and because she bore him a son, and the first wife did not, she takes precedence. As to education, she has received the best China can give, but her native wit and cleverness supply what she may lack in book knowledge. She is a Manchu woman, the prevailing dynasty in China, and, therefore, most secure in her position. She has always been opposed to the presence of foreigners in China."



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

THE PRACTICAL EDUCATOR.

SEVERAL thousand copies of the last number of this journal have been printed for general circulation during the summer. Besides containing several valuable articles on educational subjects, it contains much general information concerning Union College, which will be of special interest to our young people who are seeking a college education. A copy will be sent free by addressing the *Practical Educator*, College View, Neb.

NOTICES.

AN OPPORTUNITY is offered to a good S. D. A. blacksmith who wishes steady work or an interest in a paying business. Persons are not urged to come, but help is needed. Address George E. Henton, Third Avenue near Broadway, Skagway, Alaska.

WANTED.—By a colored sister, aged thirty-seven years, having a little boy of seven years, employment in the country. She is able to do all kinds of housework. For further information, address Mrs. W. S. Sadler, 1926 Wabash Ave., Chicago, Ill.

FOR SALE.—A good farm in the much-praised Edmonton district, suitable for mixed farming. No blizzards. Good crops. Winters are milder than in Dakota. Good reason for selling. Address L. W. Menzel, Strathcona, Northwest Territory, Canada.

ADDRESSES.

THE permanent address of W. D. Curtis is 1606, N. Madison Ave., Peoria, Ill.

The address of the International Tract Society and of the *Oriental Watchman* is changed from 154 Bow Bazar St., to 44a Free School St., Calcutta, India.

The address of the secretary of the Illinois Sabbath-school Association (Mrs. Lou Kirby Curtis) is changed from 139 N. Channing St., Elgin, to 1606 N. Madison Ave., Peoria, Ill.

PUBLICATIONS WANTED.

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

The following persons desire late, clean copies of our publications, postpaid:—

W. B. Jenkins, Blythwood, S. C.
Mrs. J. W. Norwood, Cherryvale, Kan.
Mrs. Edw. Reinhard, Fairmount, N. D., *Instructor*, *Little Friend*.
J. W. Buckland, Box 236, Great Bend, Kan., *Instructor*, *Little Friend*.
A. B. Cheek, Harrison, Ark., *REVIEW*, *Signs*, *Sentinel*, *Life Boat*, *Instructor*.
W. H. Falconer, 625 Catherine St., Saginaw, W. S., Mich., *REVIEW*, *Signs*, *Sentinel*.

CAMP-MEETINGS FOR 1900.

DISTRICT ONE.

Virginia, Richmond,	Aug.	9-20
Vermont, St. Johnsbury,	Aug.	16-27
Maine,	Aug. 23 to Sept. 3	
New York, Lyons,	Aug. 30 to Sept. 10	
West Virginia,	Sept.	13-24

DISTRICT TWO.

Louisiana, Marthville,	July	13-22
Mississippi, Columbus,	July	24-31
Cumberland Mission (local), Frankfort, Ky.,	June 28 to July 8	
Carolinias (local), Greensboro, N. C.,	July	19-29
Alabama, Fruithurst,	Aug.	2-12
Georgia,	Aug.	10-19
Carolinias, Asheville, N. C.,	Aug. 23 to Sept. 2	
Tennessee River,	Sept.	6-16
Cumberland Mission, Harriman, Tenn.,	Sept.	14-23

DISTRICT THREE.

*Michigan, Ionia,	Aug.	2-12
Ohio, Dayton,	Aug.	15-27
Illinois, Kankakee,	Aug. 23 to Sept. 2	
Indiana, Vincennes,	July	19-29
Indiana, La Fayette,	Aug.	16-26
Indiana, Muncie,	Sept.	6-16

DISTRICT FOUR.

North Dakota, Valley City,	June 29 to July 9	
Manitoba, Morden,	June 28 to July 8	
Nebraska (local), Hot Springs, S. D.,	July	13-23
Nebraska (local), Oxford,	Aug. 28 to Sept. 2	
*Nebraska (State), Seward,	Sept.	18-23

DISTRICT FIVE.

Texas (local), Winnsboro,	July	13-23
Texas (State), Dallas,	Aug.	2-12
Kansas (local), Wellington,	July	12-22
Kansas (local), Stockton,	July 26 to Aug. 5	
Kansas (local), Clay Center,	Aug.	9-19
Kansas (State), Emporia,	Sept.	20-30
Arkansas,	Aug.	9-19
Missouri,	Aug.	16-27
Oklahoma (State), Oklahoma City, O. T.,	Aug. 30 to Sept. 10	
Oklahoma (local), Pryor Creek, I. T.,	July	5-15
Colorado (State), Denver,	Sept.	6-17
Colorado (local), Grand Junction,	July 26 to Aug. 1	

DISTRICT SIX.

California, Blue Lake,	July	12-22
California, Long Beach,	Aug. 23 to Sept. 2	
Montana (local), Bozeman,	July	5-15
Montana (local), Red Lodge,	Aug.	16-26
Montana (local), Bitter Root, Woodside,	Aug. 30 to Sept. 9	
Upper Columbia (local), North Yakima, Wash.,	Aug.	9-19
Utah, Salt Lake City,	Aug.	15-22

* 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.*

Obituaries.

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

ANDRUS.—Died at Crystal Springs, near St. Helena, Cal., May 28, 1900, Helen Andrus, aged 51 years. She died in hope of a part in the first resurrection. Funeral services were conducted by the writer. H. A. ST. JOHN.

ADAMS.—Died at Campo, Cal., April 22, 1900, of heart-disease, Mrs. C. J. Adams. She leaves a husband and an adopted daughter in their mountain home, anxiously waiting the resurrection of the dead. W. M. HEALEY.

BULLIMENT.—Died at Grandville, Mich., May 15, 1900, Mrs. Almira J. Bulliment, in the forty-sixth year of her age. Sister Bulliment accepted the Third Angel's Message in 1885, and remained faithful to the end. A. SMITH.

BROWN.—Died in Los Angeles, Cal., May 13, 1900, of a complication of diseases, Eleanor Dygart Brown. She, with her husband, Brother Eugene Brown, had been engaged in missionary work in Arizona. She enjoyed a bright hope. W. M. HEALEY.

BRUCE.—Died at Attalla, Ala., April 29, 1900, of consumption, Thomas F. Bruce, in the thirtieth year of his age. He fell asleep with bright hopes of the resurrection. He leaves a wife and two children. Services were conducted by Elder W. L. Bird. C. J. DART.

STEVENSON.—Died in Ash Grove, Neb., May 2, 1900, of heart-disease, Sister Nellie Stevenson, wife of Irwin Stevenson, and daughter of Brother E. Joslin, in the twenty-third year of her age. Words of comfort were spoken by the writer, from Isa. 40:1-3. O. E. JONES.

PETERS.—Died in Bakersfield, Cal., May 9, 1900, Mrs. Lilla May K. Peters, aged 50 years, 4 months, and 13 days. She was the beloved mother of Grace P. Angell, Edwin and Earnest Peters, and only daughter of Elder I. N. King. GRACE L. P. ANGELL.

THORN.—Sister R. E. Thorn, daughter of J. W. Thorn, died at Little Rock, Ark., April 23, 1900, of a complication of diseases, aged 23 years. Sister Thorn was a member of the Seventh-day Adventist Church, in good standing. Funeral services were conducted by the writer. C. W. BRIMER.

ROWLEY.—Died at Troutdale, Ore., April 21, 1900, Brother Parker Rowley, aged 82 years. He was converted in early life, and joined the Seventh-day Adventist Church, of which he remained a faithful member till death. Words of comfort were spoken by the writer. WARREN J. BURDEN.

REVIEW TESTIMONY MEETING.—NO. 10.

—, Mo., Jan. 31, 1900.
Please find inclosed a postal order for \$1.50, to pay for another year's subscription for that much-appreciated paper, the REVIEW. I look for it as much as for my daily bread; for, in fact, the matter it contains is my daily bread, and I could not very well get along without it. I will try to be more punctual in renewing, next time. W. W. KNICKERBOCKER.

—, Wis., Feb. 1, 1900.
I love the REVIEW dearly. I have taken it since 1892, all but one year of my Christian life, and I can not do without it. MRS. LIZZIE LEWIS.

—, Kan., Feb. 2, 1900.
Inclosed find \$1.50, for the REVIEW for one year. I can not get along without it, and can hardly wait until it comes each week. I would sooner do without any other paper. ANDREW ZENDNER.

—, Mich., Feb. 23, 1900.
My REVIEW subscription has expired. I am thankful you have continued it. Please send it right along, and I will send the money just as soon as I can. I can not get along without it. W. L. HAGLE.

—, Kan., Feb. 14, 1900.
I inclose \$1.75, for the REVIEW and *Life Boat*, one year. I enjoy reading both these periodicals, and look forward with interest to their visits. They get better and better all the time. MRS. LOUISA DALLAS.

—, Iowa, Jan. 22, 1900.
The lessons in Galatians have done me much good. I read the REVIEW, and then give it to others to read. Some are becoming interested. Do you remember seeing me at the Health Institute, as it was then called, thirty-one years ago? I was there four months. T. H. CRAIG.

—, Iowa, Aug. 27, 1899.
I am a constant reader of the REVIEW. I live at home with my father and mother, and they have taken the paper for a number of years; in fact, they took it several years before they became Adventists and united with the church. G. W. STAHL.

—, Tex., Sept. 3, 1899.
I can not afford to be without the paper. Each department increases in interest. May the dear Lord continue to bless it in its noble mission, and give heavenly wisdom to direct in its important message. ELISHA TAYLOR.

—, Pa., Jan. 23, 1900.
For some reason I failed to get the REVIEW for January 16, No. 3. I can not get along without it; must not lose one of the continued articles, nor, in fact, any of the rest. The dear REVIEW is the most precious thing I have, except the Bible. Will you please send the missing number? MRS. S. D. HOUSLER.

—, Ore., Feb. 25, 1900.
I know of but one or two Seventh-day Adventist families in my district that do not have the REVIEW. Thanks for those good articles on the Messages. I have just finished reading your second one on the Fall of Babylon. It is good. The Lord must surely have helped you in its study and writing. JOHN M. COLE.

—, Mass., May 10, 1900.
The REVIEW is like a dear friend. It gives me much comfort and encouragement. For *twenty-five* years I have been a reader of its pages. When loved ones were around me in the dear family circle, we highly prized its visits; and now, in loneliness and sorrow, it is doubly welcome. MRS. E. M. PAGE.

—, Ill., May 9, 1900.
I feel now, and have felt for some time, that it is not a safe thing to do without the REVIEW. In the last six months, things have occurred right here that would have taken me by surprise, had I not had the benefit of the instruction found in that paper. And I now deny myself of necessary articles of clothing, in order to renew my subscription. I will not be without the REVIEW as long as the management will take a 25-cent subscription. A. C. HANDLEY.

—, Neb., May 7, 1900.
I see that my subscription has nearly expired. I can not do without the REVIEW. I am an invalid, and read a great deal, but am poor; can send but 25 cents now; but hope, when the time has expired, to have more money. HANNAH CHAPIN.

—, Iowa, May 11, 1900.
Inclosed please find 75 cents, for the REVIEW to be sent six months to Mrs. —. Have her subscription begin with May 1, as that issue contains the article written by Elder Clarence Santee, about "The First Day of the Week in the New Testament," and that is just what I want her to have. These papers contain so many precious truths that I am at a loss, sometimes, to know to whom to give them so that they will do the most good. MRS. C. H. TYRELL.

—, Mo., May 29, 1900.
I renew my subscription to the REVIEW. Have taken it for nearly *thirty* years, and prize its weekly visits very much. In fact, I can not do without it. ELEANOR L. HORN.

—, Ill., May 10, 1900.
Please find inclosed \$1.50, for the REVIEW. I can get along without any other paper, better than without the REVIEW. I must have the Old Reliable, if I go without something else. It is "meat in due season." W. W. CHURCH.

—, Cal., May 7, 1900.
Inclosed find 50 cents to continue my subscription to the REVIEW, from the time of its expiration, May 29, 1900. The REVIEW has not lost its savor. MRS. A. C. BAINBRIDGE.

—, S. D., April 10, 1900.
I see, by the label, that my subscription expires in May. I do not wish to miss a copy, it is so dear to me. I bless God that he has raised up men to print so good a paper. I spend many happy hours reading its pages, and only wish there were more of them. MRS. HANNAH BARKER.

—, Ohio, April 11, 1900.
I do not want to miss one copy. Inclosed find order for 75 cents, for the REVIEW, six months. MRS. H. RATHBURN.

—, Ohio, April 10, 1900.
I have taken the REVIEW for about ten years. The isolated Sabbath-keeper can not afford to do without it. Inclosed please find post-office order for \$1.50, to renew my subscription. MRS. H. E. BLAKESLEE.

EDITORIAL ROOMS, *Signs of the Times*, OAKLAND, CAL., May 27, 1900.

We are all glad to get the REVIEW each week as it comes, and think it is getting better and better all the time. A. O. TAIT, *Asst. Ed.*

—, Mo., April 12, 1900.
I inclose 50 cents, for the REVIEW, for four months. I am one of the lone ones, and feel that I greatly need the paper. R. M. BEST.

—, Ohio, April 15, 1900.
I am aware that my time for the REVIEW has expired, but please don't stop it. I can remit between the first and the middle of May. As the weather is getting warmer, I wish to get others to take the REVIEW, if only for a few months. I think the paper is excellent. I do not wish to be without it at all. O. P. HYER.

—, KAN., May 14, 1900.
Please find inclosed \$1.50, to renew my subscription for the REVIEW, for one year. I find it "meat in due season."
MRS. S. M. OLDFSON.

—, IOWA, May 1, 1900.
Inclosed find \$1.50, for which please send the REVIEW for one year. Excuse me for not ordering sooner. I do not wish to miss a number. I can not do without the good REVIEW.
E. J. GREEN.

—, N. Y., April 29, 1900.
Inclosed please find post-office order for \$1, for which send the REVIEW to the following four addresses, for two months each, that they may have a taste of the truth contained in its pages. I know of no better way that I can spend a dollar. My heart longs to do more.
MRS. E. A. KEARN.

—, ILL., May 1, 1900.
Inclosed please find \$1.75, for subscriptions—\$1.50 for myself, and 25 cents for Mrs. —. I have taken the REVIEW for about twenty years, and intend to take it as long as I live. I am in my sixty-ninth year.
MRS. MARTHA McDOWELL.

—, TEX., May 17, 1900.
Find inclosed subscription for the REVIEW. I can not very well do without it, especially at present, when its pages are illumined with streams of light, enjoining present duty upon those who would be saved.
GEO. GRAHAM.

—, ILL., May 7, 1900.
I like the REVIEW much better than any paper I have ever read. I am one of the lonely ones.
MRS. N. A. SMITH.

—, OHIO, May 15, 1900.
Inclosed find \$1.50, for which please renew my subscription to the REVIEW. I can not get along without it.
CHAS. C. BLOTT.

—, MO., May 15, 1900.
I inclose \$1.50 for one-year's subscription. Have been reading this home preacher for a long time, and can not do without it. If I were to stop reading the REVIEW, I would soon lose sight of the message. The paper seems to get better all the time.
ROBERT BRITAIN.

—, N. Y., May 14, 1900.
Inclosed you will find \$1 toward the REVIEW subscription. I can not do without the good paper, even if I have to go without something else.
MRS. ALMEDA ALLEN.

—, ORE., May 10, 1900.
I can't see how to do without the REVIEW. Inclosed you will find post-office order for \$1.50, to renew my subscription.
L. S. JOHNSON.

—, PA., May 9, 1900.
Please forward the REVIEW, my "best companion" outside of God's word, to —. I find much comfort in its pages.
MRS. M. F. THISTLEWAITE.

—, ORE., April 27, 1900.
Please send our paper to —, Ore., instead of —. We can't get along without the REVIEW.
FRED DIEDERICH.

—, N. Y., May 7, 1900.
Inclosed find 75 cents, for the REVIEW for six months. I can not get along without it. You are doing a noble work.
FRANK L. BENNETT.

—, FLA., May 8, 1900.
I inclose money-order for 75 cents, for your good paper. Wish I was able to order 100 copies, and have them distributed in various States, but money is lacking. We are always glad to see the REVIEW come; and, after reading and re-reading the papers, they are passed on to others. They never grow old. Hope to be able to send more subscriptions soon. I find quite a number who like the REVIEW.
R. H. GARNER.

—, CAL., April 29, 1900.
Inclosed please find \$1.50, for renewal of my subscription to the REVIEW. We feel lost when we do not have it, and can not afford to miss a copy.
MRS. J. J. BOLZON.

—, N. D., May 1, 1900.
Please find inclosed \$1.50, to renew my subscription to the REVIEW, and also another \$1.50 for the same to be sent to —. We can not think of trying to get along without the REVIEW, but esteem it more than our necessary food.
J. W. SHIELDS.

—, TEX., April 25, 1900.
Inclosed you will find 50 cents, for which please extend my subscription to your good paper the REVIEW. I can not think of doing without its weekly visits. For more than twelve years, it has been my only preacher.
ISABELLA REED.

—, OHIO, May 25, 1900.
In February I took a four-months' trial subscription to the REVIEW; and now I could not do without the paper. I take both the REVIEW and the Signs of the Times, and care more for them than for any other papers I ever read. I received the love of the truth in February, and these two papers have helped me wonderfully.
MRS. ETTA CONVERSE.

—, IND., May 28, 1900.
The REVIEW has been coming to our home, either to my mother's address or mine, for fourteen years. We are isolated Sabbath-keepers, and the REVIEW is a necessity, a "must have," in our home. I do not see how any Adventist family can possibly do without it. Inclosed please find \$1, to extend the time.
LIZZIE CRUM.

—, IOWA, May 29, 1900.
I wish to thank you all for the dear old REVIEW. It is the only preacher I have. Have taken it for seven years, and could not get along without it.
MRS. M. E. BILDERBOCK.

—, PA., May —, 1900.
Please let me know if I can get some REVIEWS of 1900. How I wish I could put a copy of this good paper in the home of every person in the land! Please let me know what it would cost, per copy, to have them mailed from your office. Also, what would it cost me to have some sent to me for distribution? May God stir up his people to scatter our literature.
WM. T. MARKEL.

—, GA., May 29, 1900.
We did not receive last week's REVIEW, No. 21. Please send us one, as we can't afford to miss one copy of the dear REVIEW. From its pages we get much good. God bless every one connected with the work. Can I get five or ten copies of No. —, for sending off and for distribution?
MRS. M. J. MACMILLAN.

—, MINN., May 27, 1900.
My subscription to the REVIEW expired May 15. Many thanks for sending the next number. I do not know how to do without it. Many times its weekly visits have been a source of encouragement and comfort. Inclosed find \$1.50, for another year's subscription. I have been keeping the Bible Sabbath for sixteen years, and have missed but few of the weekly visits of the REVIEW.
T. R. BUTLER.

—, IND., May 28, 1900.
Am sorry that I can not send my subscription for one year; still, I am glad that you are so liberal as to take subscriptions for a shorter period; for I do not want to do without our good friend the REVIEW.
E. HAYES.

—, CAL., May 15, 1900.
I am delighted with the REVIEW. Have taken it for forty years.
MARY M. P. COOK.

"Cheapest, Best, and Most Useful"

WHAT?

"The *Youth's Instructor* is the cheapest, best, and most useful public-school teachers' paper I can get," is the postscript added to a subscription received last week from an Iowa teacher. Do you have this "cheapest, best, and most useful" paper in your home? It is just as good for the church school as for the public school; just as good for the isolated youth as for those who enjoy Sabbath-school privileges; in fact, we believe it to be the best youth's paper published.

A glance at the table of contents for No. 26, issue of June 28, will give an idea of the subjects treated:—

- THE HAWAIIANS—Native Dress (Illus.)
..... Mrs. Lena E. Howe
- MISSIONARY READING CIRCLE—Education in China; The Staff of Life in Syria and Palestine.
- ELEMENTARY PHOTOGRAPHY—The Artistic Side..... J. Edgar Ross
- NATURE'S GARDEN—Bishop's Purse (Illus.)
..... L. A. Reed
- THE PRICE OF OUR REDEMPTION,
..... Mrs. E. G. White
- HOW HE LEARNED TO PRAY,
..... Edison J. Driver
- VACATION (Verse)..... Elizabeth Rosser
- TEDDY'S LESSON..... Mrs. L. M. Droll
- GERTIE, THE GRUMBLER.
- NOTE AND COMMENT—How to Loosen a Glass Stopper; Gutta-Percha Trees in the Philippines; A Sane Idea for the Insane; One Fruit of Militarism; Some War Casualties; A Girl's Sensible Reply; An Editor's Perplexity; Lighting Trains with Electricity.

SABBATH-SCHOOL LESSON—Our Sins Purchased.

VALUE OF THE BIBLE AS LITERATURE. SOME RULES FOR GIRLS WHO LONG TO BE POPULAR.

Other short articles and sketches, with a choice variety of verse, make up a table of contents that can not fail to please all. A letter from an old subscriber and contributor, written under date of June 1, 1900, shows how she regards the *Instructor*. Among other things she says:—

"Considering its size, the amount of excellent matter the *Instructor* contains is surprising. It is becoming more and more an 'Instructor;' and judging from my own observation, I should say that the old take as much interest in it as the young."

A number of good books are offered as premiums with the *Instructor*, both for new subscriptions and for renewals. A copy giving a list of these will be sent on request.

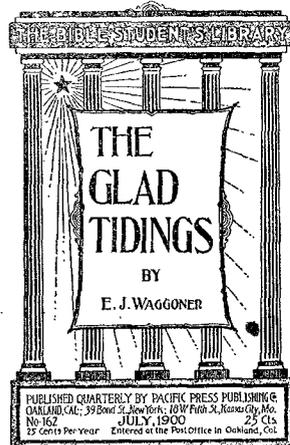
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BATTLE CREEK, MICH.

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Are your schools supplied with the regular quarterly lesson books on the study of the book of Galatians for the quarter beginning July 1, 1900? If not, you should order at once.

Price, 5 cents, postpaid.



Every student should also be supplied with No. 162, Bible Students' Library, entitled "Glad Tidings," by Elder E. J. Waggoner.

It is a verse-by-verse treatise of the book of Galatians, and will be used as a help, or aid, in the study of the Sabbath-school lessons on the book of Galatians, beginning July 1, 1900,

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Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

No.	Train	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.

No.	Train	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.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 29, 1900.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Det. Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*All'nto Express.
Chicago	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City	11.25		8.45	pm 12.05	4.40		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	3.00	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	9.00	1.50	3.30	8.11	7.30	5.52
Jackson	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor	5.55	11.10	3.47	4.58	9.43		7.45
Detroit	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View					am 6.02		pm 4.13
Susp. Bridge					5.17		4.38
Niagara Falls					5.30		4.40
Buffalo				am 12.20	6.14		5.30
Rochester				3.13	10.00		6.40
Syracuse				5.15	pm 12.15		10.45
Albany				9.05	4.50		am 2.50
New York				pm 1.30	8.45		7.00
Springfield				12.15	6.15		7.40
Boston				3.00	9.00		10.34

WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	‡Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston							pm 8.00
Detroit		pm 2.00					am 12.10
Syracuse		4.00					am 12.25
Rochester		11.30					pm 2.25
Buffalo		am 1.20					pm 3.50
Niagara Falls		2.20					4.32
Falls View							5.05
Detroit	pm 8.20	3.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor	9.43	9.25	8.40				am 12.30
Jackson	11.15	10.20	11.05	am 3.50	2.40	7.30	1.35
Battle Creek	am 12.40	11.34	pm 12.25	4.55	3.50	9.08	3.00
Kalamazoo		1.40	pm 12.10	5.15	4.28	10.00	3.35
Niles		3.15	1.22	3.10	6.05		5.05
Michigan City		4.28	2.20	4.50	7.05		6.01
Chicago		6.30	4.00	6.30	8.55		7.30

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.15 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., JUNE 26, 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.

A SHORT time ago Japan executed maneuvers with her new navy of fifty war-vessels. All was done so successfully that not the least mishap occurred.

THE first edition of the "Marshaling of the Nations" has been exhausted; and also a good portion of a second edition, even before it could be got off the press.

ORDERS by the hundreds, by the thousand, and by the thousands, are being received daily for that "Open Letter to the Ministers." This is good. Keep it going.

THE German Parliament passed the Navy bill so much desired by the emperor. It provides for the building of fifty-seven battle-ships, and fifteen large, and thirty-six small, cruisers, at an expenditure of four hundred and twenty-five million dollars.

A LEADING Berlin daily, referring to China, says:—

A power which is unable in time of peace to protect envoys accredited to it from its own subjects has ceased to exist as a state. We do not doubt that all the cabinets are inspired by a determination to save what can be saved.

THE Russian minister of foreign affairs, Count Michael Mouravieff, died suddenly of apoplexy, Thursday morning, June 21. This is expected to introduce a new element of anxiety among the powers in the already deeply complicated affairs of the world.

RUSSIA has issued rules for the guidance of Russian newspapers in dealing with the far Eastern situation, one of which is the following:—

Editorial writers should recollect that Russia is predestined to predominate in Asia.

This seems to be as much of a notice to the world as it is to Russian editors.

AS USUAL, the Presbyterian General Assembly of this year bemoaned "the increasing desecration" of the Sunday. Remarking upon it, the New York Sun well says: "Theologians of the church itself have been treating the decalogue as a merely human document, containing laws applicable only to a pastoral tribe not yet far advanced from barbarism. The divine authority of the Sabbath commandment is denied, and consequently the universal religious obligation to obey it. Sunday, too, is not historically the Sabbath to which the commandment applies."

THE WORLD-PROBLEM.

IN response to an ultimatum to evacuate their defenses before 2 p. m., Sunday, June 17, the China crisis culminated early Sunday morning, in the firing of the Taku forts, on the war-ships of the powers, without discrimination. The reply was in kind from the Russian, British, German, and French ships. In an engagement of seven hours, two of the forts were blown up, four hundred Chinese were killed, the Chinese guns were silenced, and the forts were occupied by marines from the war-ships. On the part of the powers there were killed,—British, 1; German, 3; Russian, 1; French, 1. Wounded,—British, 4; German, 7; Russian, 45; French, 1. It seems that no United States ship was in the engagement, though United States marines were ashore, and acting in concert with those of the other powers. Now all these powers are hurrying troops and war-ships to the scene of action. The United States ordered a regiment at once from Manila. Thursday, the 21st, Tien-tsin was bombarded.

This making war upon all the powers alike has forestalled, for the time being, any division of the powers: all are acting together for the restoration of order. Accordingly, the 21st, the following proclamation was agreed to, to be issued forthwith:—

The admirals and senior naval officers of the allied powers in China desire to make known to all viceroys and authorities along the coasts and rivers and in the cities and provinces of China that they intend to use armed force only against the Boxers and people that oppose them on their march to Peking for the rescue of their fellow countrymen.

What is most likely to be done by the powers, when order shall be restored, is shown in the following statement to the French Parliament by the minister of foreign affairs, June 21:—

France, united with Russia, will be able to work in concert with the other powers to restore order, and secure the institution of a government capable of guaranteeing all foreigners that safety which the Chinese enjoy in France.

This plan carried out will put China and the powers in precisely the same position that Turkey and the powers have occupied since Aug. 11, 1840. Thus the original Eastern question and world-problem now merges in the far Eastern question and the greater world-problem.

LATEST.—There was fighting at Tien-tsin, Saturday, in which American marines and Russian troops were engaged against the Chinese, and more troops later. Twelve days ago Admiral Seymour, of the British navy, with twenty-three hundred marines of "the allied powers," left Tien-tsin for Peking,—sixty miles,—to secure the legations there; and he has not been heard from since. It is feared that all have perished. Li Hung Chang has requested the powers to send no more forces.

JUNE 20 to July 11 is the time announced for the Teachers' Conference, which, of course, is now in session. Teachers who have been in church school work during the year, together with young persons who are called to teach, make a class of consecrated students. Ministers and workers from the district are in attendance. It is not too late for others to come. Elder Kauble; Professor Tenney, of Woodland Academy; Dr. Kellogg, and others, appeared on the program the first three days of the Conference.

THE Michigan State Board of Health has issued a most valuable bulletin—the "Teachers' Sanitary Bulletin" for April. The board desires the name and address of every teacher in Michigan, that all may be supplied with this and other documents. Will our readers in Michigan please do what they can to help the board of health to reach all teachers in the State?

THE following statement by the Russian ambassador at London, sounds almost like an ultimatum to the other powers:—

The intervention of the powers in China must, under no conditions, mean a settlement by war of old scores with the Chinese government, and it must not embrace governmental reorganization. Especially it must not include a change in the head of the government. Even if the Chinese and the international armies come into collision, these considerations must never be lost sight of.

JUNE 9 Methodist missionaries in China sent to their missionary society, New York City, the following telegram:—

Massacre native Christians. Situation foreigners critical. Press Washington.

Immediately the secretary of the society pressed Washington by repeating the dispatch to President McKinley, with the added words:

This means that our people are in peril, and that they greatly need such protection as our government can afford.

THE "Marshaling of the Nations" is present truth, on the present crisis in China; and this world-problem, which is just now holding the attention of the world, is a distinct and loud call for the present truth on that subject. Shall not that call be answered? Shall not the people everywhere be given an opportunity to obtain this information? Price, ten cents. Address the Pacific Press, Oakland, Cal., or the Review and Herald, Battle Creek, Mich.

Sabbath Sunset Calendar.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1900		JULY					1900
Su	Mo	Tu	We	Th	Fr	Sa	
1	2	3	4	5	6	7	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	
22	23	24	25	26	27	28	
29	30	31					
			P. Q. 4	F. M. 12	L. Q. 19	N. M. 26	

SUN SETS

Let not the sun go down upon your expired subscription.

Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Ne- braska, and Northern Cal- ifornia.	WASHINGTON Virginia, Ken- tucky, Mis- souri, Kansas, Colorado, Utah, Nevada, and Central Cali- fornia.	CHARLESTON Georgia, Ala- bama, Texas, Mississippi, Louisiana, New Mexico, Ariz- ona, and South- ern California.
FRI. 6	7.40	7.34	7.28	7.11
SAB. 7	7.39	7.34	7.28	7.11
FRI. 13	7.37	7.32	7.26	7.10
SAB. 14	7.36	7.31	7.25	7.09
FRI. 20	7.32	7.27	7.22	7.07
SAB. 21	7.31	7.27	7.21	7.06
FRI. 27	7.26	7.22	7.17	7.03
SAB. 28	7.25	7.21	7.16	7.02