

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 Wm. Gröff
 29 200
 IS THE FIELD
 OF THE WORLD

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

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IS THE BIRD LESS SAFE THAN THOU?

THERE'S a bird that swings from the branches tall,
 With never a thought he may faint or fall.
 I stood, last night, on a tottering stone
 While I cried, in pain, "I am all alone!
 And my way is perilous, fraught with fear;
 Will there no one come? is there no one near?"
 How the lightnings flash and the thunder roars,
 While the rain from a great black cloud outpours!
 But the singer chirped from the swaying bough—
 "Is the bird less safe in the storm than thou?
 We feel as safe in the roaring blast
 As at other times when the rain is past."
 And I cried, "Little bird, thou indeed art right."
 And my soul grew calm, and I banished fright;
 For I felt that God, in his tender love,
 Had sent this thought from his realm above;
 And I wept in shame. Am I then to fail
 When an hour is dark? Shall my moan and wail
 Be heard above little birdling's song,
 Though the storm may come and the day be long?
 And I knocked in haste at my Father's door,
 And he cried, "Come in, thou shalt fear no more."
 Then my soul grew strong. Though the tottering rock
 And the angry blast at my courage mock,
 I will sing thy praise, Father, God on high,
 While I rest content, if but thou art nigh.

— Anon.

SELF-EXALTATION.

MRS. E. G. WHITE.

SELF-EXALTATION is a dangerous element. It tarnishes everything it touches. It is the offspring of pride, and it works so ingeniously that, unless guarded against, it will take possession of the thoughts and control the actions.

The Laodicean message must be proclaimed with power; for now it is especially applicable. Now, more than ever before, are seen pride, worldly ambition, self-exaltation, double-dealing, hypocrisy, and deception. Many are speaking great swelling words of vanity, saying, "I am rich, and increased with goods, and have need of nothing." Yet they are miserable, and poor, and blind, and naked.

There are those who sincerely desire to see God, and who, in true penitence, seek the Lord, that they may find him, and by his

power reach the high and holy ideal set before them. With unfeigned lips they pray, "Wilt thou not revive us again: that thy people may rejoice in thee?" "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine." "O Lord, revive thy work in the midst of the years, and in the midst of the years make known; in wrath remember mercy."

But there are also those who go on frowardly in their own way. The Lord says to them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Let those who name the name of God search their hearts to see whether they be in the faith. Let them search the Word carefully, reviewing the experience of God's ancient people.

"An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the Angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the Lord."

The people bowed before God in contrition and repentance. They offered sacrifice, and confessed to God and to one another. The sacrifices they offered would have been of no value if they had not shown true repentance. Their contrition was genuine. The grace of Christ wrought in their hearts as they confessed their sins and offered sacrifice, and God forgave them.

The revival was genuine. It wrought a reformation among the people. They remained true to the covenant they had made. The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. His voice was no longer heard in reproof and warning. One by one the faithful sentinels who had crossed the Jordan laid off their armor. A new generation came upon the scene of action. The people departed from God. Their worship was mingled with erroneous principles and ambitious pride.

"And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. . . . And the anger of the Lord was

hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not."

Man is prone to forget God, though claiming to serve him. The people of Nazareth thought they loved Christ, but when he showed them that they were no more the favorites of heaven than were the Gentiles, they dragged him from the synagogue, and tried to throw him from the crown of the hill. The multitudes who were fed by Christ thought they loved him, until he told them that they cared more for the bread that perishes than for the bread of eternal life. The rich young ruler thought he loved the Saviour. He had listened to the gracious words that fell from his lips, and had seen his wonderful works. But when the Saviour said, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me," he went away sorrowful, clinging to his idol. He loved his riches more than he loved Christ. Simon the Pharisee thought he loved Jesus, until he found that the Saviour did not esteem him as highly as he did a poor, sorrowful, repentant woman.

Many see much to admire in the life of Christ. But true love for him can never dwell in the heart of the self-righteous. Not to see our own deformity is not to see the beauty of Christ's character. When we are fully awake to our own sinfulness, we shall appreciate Christ. The more humble are our views of ourselves, the more clearly we shall see the spotless character of Jesus. He who says, "I am holy, I am sinless," is self-deceived. Some have said this, and some even dare to say, "I am Christ." To entertain such a thought is blasphemy. Not to see the marked contrast between Christ and ourselves is not to know ourselves. He who does not abhor himself can not understand the meaning of redemption. To be redeemed means to cease from sin. No heart that is stirred to rebellion against the law of God has any union with Christ, who died to vindicate the law and exalt it before all nations, tongues, and peoples. Pharisaic self-complacency and bold assumptions of holiness are abundant. There are many who do not see themselves in the light of the law of God. They do not loathe selfishness; therefore they are selfish. Their souls are spotted and defiled. Yet with sin-stained lips they say, "I am holy. Jesus teaches me that the law of God is a yoke of bondage. Those who say that we must keep the law have fallen from grace."

Christ says, "Blessed are they that do his commandments." The heavenly benediction is pronounced upon those who keep the law. "They shall have right to the tree of life," the Saviour declares, "and shall enter in through the gates into the city."

We must decide for ourselves whether or not these words will be spoken to us. A right de-

cision will be revealed by action in harmony with the law of God. But we can not possibly keep the commandments without the help of Christ. He alone can save us, by cleansing us from all sin. He does not save us by the law; but neither will he save us in disobedience to the law. He draws us to himself because he has been lifted upon the cross of Calvary.

The degree of our love for God depends upon the clearness and fullness of our conviction of sin. "By the law is the knowledge of sin." The more we see of the perils to which we have been exposed by sin, the more grateful we shall be for deliverance.

Finite man, though supposing himself to be wise, can not see God until he becomes a fool in his own estimation. God is infinitely wise and just and good. His plan for the redemption of the human race is not comprehended by the wisest of this earth. Men grasp at one item of science, and in their foolishness, thinking themselves wise, they exalt science above the God of science. But all true science proceeds from God.

Men exalt themselves among men, and speak of what they know of higher education. If they only knew more, they would wish to sink out of sight. They may think and reason to the utmost of their ability; but were the veil lifted, they would see infinity beyond. They know hardly anything of the mysteries of God, who holds supervision over the universe. It will take all eternity to unfold his plans. Let those who think themselves competent to weigh and measure the counsels of divine wisdom be assured that they know not even the A B C of what is comprehended in higher education. When they gain even a glimpse of the true and living God, they will show a becoming humility. The sight will suggest the command, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy."

God has worlds upon worlds that are obedient to his law. These worlds are conducted with reference to the glory of the Creator. As the inhabitants of these worlds see the great price that has been paid to ransom man, they are filled with amazement. With intense interest they watch the controversy between Christ and Satan; and as this controversy progresses, and the glory of God shines brighter and brighter, they give praise to God. And yet, because finite men can discern a little of God's marvelous power, they take the glory that belongs to the Creator. Oh, that the veil could be removed, and they could see beyond their wisdom! Every mouth would cease its boasting. Men would see the greatness of the plans of God, and their knowledge would seem to them unspeakably inferior. They would never again think themselves qualified to sit in judgment on God's plans, or to arraign him before their tribunal that they might pass sentence on his works.

A MISSIONARY who stands habitually on his rights is about useless as a spiritual power. What the churches need to have impressed on them to-day is that church and state are different instrumentalities, working toward different ends, and that the extension of political influence and of commercial relations has no necessary relation to the advance of the kingdom of God. At the very best, these agencies are only the wheels on which the gospel advances; they are not the power itself. If the kingdom of God is to advance in the earth, it must be by the labors of men who are absolutely intent on spiritual ends, who are willing to sacrifice their rights and pleasures and life itself for the sake of winning men to Christ.—*The Watchman.*

"His indwelling brings out our personality. We never ignore him, nor he us."

CONSIDER THE LILIES.

CONSIDER the lilies, O my heart,
Poor heart, so slow, so late to learn!
Thou more than meat and raiment art;
Wilt thou still earthward yearn?

Consider the lilies, how they grow;
O heart, they neither toil nor spin,
Yet they are clad in robes like snow;
Art thou as pure within?

Wherefore, if God so clothe the grass,
Shall he not clothe thee, as he saith,
Clothe thee upon with righteousness,
O thou of little faith?

Behold the fowls of the air;
They sow not, neither do they reap;
They take no thought, no carking care,
They neither watch nor weep;

And yet the Father feedeth these.
O heart, where is thy boasted trust?
No more of sloth or doubting ease;
Arise from out the dust!

Go, get thee to thy work again;
Know thou that verily in the Lord
Thy labor can not be in vain:
Thou shalt have thy reward.

No sparrow falleth to the earth
Without the Father, and thou art
Than many sparrows of more worth,
O faithless, foolish heart!

Therefore take thou no anxious thought;
Thy strength shall still be as thy day:
The birds and lilies have not wrought,
But thou art more than they.

—James B. Kenyon, in *Christian Advocate.*

CONFIDENCE IN GOD.

F. H. WESTPHAL.

"THE heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Ps. 19:1-3.

All nature speaks forth the will and glory of God; his love is made known to all who have ears to hear; and by the sun, moon, and stars he commands men everywhere and at all times to bow before the majesty of his glory and power. The birds of the air and the flowers of the field bear testimony against those who, with fearful hearts, refuse to believe the promises of the living God.

The lilies whisper confidence to the Lord's trusting children, telling of a Saviour's love and care. "Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matt. 6:28-30.

Nature is in perfect harmony with God's law, and therefore he is not ashamed to call the attention of his children to the work of his hands. The tree may overshadow the blade of grass in the field; the sun outshine the tiny star of evening; the twilight be outrivalled by the midnight darkness; yet each is satisfied with the glory God has given it. Man alone is out of harmony with God. He murmurs and complains against his Maker's precepts; he violates order and breaks the heavenly laws. Therefore is there war and strife among men, and envy, jealousy, and hatred lead them to destroy one another.

Christ, constrained by love, exchanged the paradise of God for earthly night and woe, in order to reconcile man to his Maker. Christ is the golden link that unites us to God; who

has delivered us from sin, through Christ. He gave his only begotten Son to die for our sins that he might be our God. He is able to satisfy our every want. We need look to no other; for the God and Father of our Lord Jesus Christ will not fail to honor the position he has taken. He asks us to trust in him alone, and to believe that he does care for us.

We are entering upon fearful times, but God gives us his promise: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel." Isa. 41:13, 14.

He has given the ten commandments to restore peace to our souls and bring unity among men. "The whole company of them that believed were of one heart and of one soul." Acts 4:32. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

Those who do not accept of that peace and salvation refuse the invitation, "Look unto me, and be ye saved, all the ends of the earth." He has invited you to be saved. Then be saved.

THE HOLY GHOST.

JESUS was a great comforter. He was ever ready to comfort his disciples in their temptations, sorrows, disappointments, and hardships in life.

He knew what it means to be surrounded with dark clouds, to be buffeted with fierce temptations, to be foot-sore and weary on the journey of life.

He knew how lonely and discouraged they would be when he left them, and how utterly powerless human flesh would be to stand the awful attacks of the combined hosts of the world and the devil, and he resolved to make preparation for their comfort and safety by having an all-powerful One take his place. Hence he said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

This glorious Comforter is the Holy Ghost, whom the Father sends in the name of Jesus.

That prayer has been offered and answered; and the Holy Ghost has come. Glory to God!

This suggests—

1. *His presence.* Jesus declared to his disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you."

There are many professed Christians who have no conscious knowledge of the presence of the Holy Ghost. They live without him. Their lives are gloomy and barren and joyless. They are living under the old dispensation instead of the new. Their great need is to have some one tell them in a practical and impressive manner that the Holy Ghost has come. "Have ye received the Holy Ghost since ye believed?"

2. *His teaching.* "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

How desirable and important that we should have the teaching of the Holy Spirit. There are errors to be guarded against, truths to be revealed, and intricate pathways in life to be opened up; what an utter failure we shall make of it if we go forth blindly, led by mere human wisdom. This accounts for the sad choice of companionships, which bring heart-sorrow and sadness through life; of opportunities and privileges of usefulness neglected and blasted; and of utter darkness in regard to spiritual vision. But when the Holy Ghost has right of way in you, "he shall teach you all things."

The *all things* is modified by the words *whatsoever I have said unto you*. Hence his teaching relates to truth: the Holy Ghost does not teach anything additional to, or out of harmony with, the words of Jesus. This does not mean that we shall not have, or any more require, pastors, teachers, or evangelists, whom God has set in the churches to spread the knowledge of his will; but in those inner and spiritual experiences, which are wrought in the heart by the Holy Spirit, we shall not require any man to teach us. It necessarily follows that "the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

3. *His abiding*. "He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." He comes not to dwell near us as a neighbor or a friend, but to enter the same household, to be one of the family, to share its prosperity or adversity, its successes or reverses. He not only comes to dwell in the household, but to dwell in the heart.

Yea, abide in the heart forever. But to have his permanent abiding, you must let him furnish and manage the heart-home to suit himself. He will purify it until no stain or dross of sin can be found within its sacred precincts. He will beautify it until it becomes a thing of admiration to saints and angels. He will comfort it until no reverses, adversities, temptation, or sorrow can disturb or destroy its peace. He will keep it so that no enemy can destroy its eternal safety, and with his own presence. He will be its glory and its eternal delight forever and ever. O friend, let the Holy Comforter come in and take up his abode as an abiding guest.

4. *His working*. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The disciples did all the works that Jesus did. They healed the sick, they cast out devils, they raised the dead. Christ's statements were literally fulfilled in their works, but these healings, the demon dethroning, and life from the dead were not greater works than those of Jesus, neither was their aggregate greater. The greater works are put in contrast with those, and are not literal, but spiritual. The saving of souls on the day of Pentecost, and subsequent spiritual results, are evidences of this. These greater works were wrought through believers by the Holy Ghost, and the Holy Ghost came because Jesus went to the right hand of the Father.

The same spiritual results are possible to-day through the anointing of the same Holy Ghost, which Jesus has promised to those who believe on him. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father."—*Selected*.

THE work of pruning and purifying to fit us for heaven, is a great work, and will cost us much suffering and trial, because our will is not subjected to the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified, and reflect the divine image. . . . No cross, no crown! How can one be strong in the Lord without trials? To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be tried.—*"Gospel Workers."*



THE LAW AND THE GOSPEL.

(Concluded.)

How blind is a poor, self-righteous sinner, trying to live unto God by his morality! How much blinder still is the poor, self-conceited sinner, trying by "science falsely so called," to reason out his life in God! How the gospel of blood opens the blinded eyes to the terror and weakness of law, to the futility of all philosophy, however excellent and useful as a rule for the present life! And how, in the very light of all law and philosophy, it brings before them Jesus, "the one altogether lovely and the chiefest among ten thousand!"

Beneath the cross we can discover the exceeding sinfulness of sin, God's vindictive justice satisfied; and we can behold, as contained in the law, but never revealed by it, how he so loved the world as to give his only begotten Son to die for it. The very law demands this sacrifice of infinite and eternal love; and in the very sacrifice of love we can behold the dignity and the supremacy of the law. Herein we behold the solution of an otherwise undemonstrated problem,—how God could be just to sin and yet love the sinner, and how he could at the same time justify the ungodly according to law.

This fact in the scheme of human redemption, revealed by the gospel, pours the brightest flood of light back upon the significance and value of the divine law, which is the moral transcript of God's will and the moral reflection of God's life. Morality is the essence of God, and is eternal, the spirit and essence of his law; and the gospel reveals that moral guilt can alone be atoned for by the sacrifice of infinite moral dignity. The law typified and foreshadowed this vital and central truth of Christianity, but the gospel makes it luminous and refulgent on Calvary.

In all these things it takes the law first of all to make an intelligent believer of the gospel; but it takes this intelligent believer of the gospel alone to look back upon Sinai and see and acknowledge the supremacy and dignity of God's divine law of life, inexorable when unsatisfied; and yet made potent and living by the atoning blood of Christ when written by the Holy Spirit upon the tablets of the regenerate heart.

Take the ceremonial law with all its symbolic institutions. What wonderful types and shadows of the "good things to come" under a gospel dispensation! Yet how incomprehensible except under the light of that gospel! The bloody sacrifices of the law would be a horrible and hideous butchery if they did not set forth the altar of Calvary with its sacrifice of Christ, the "propitiation for the sins of the world." No wonder the poor, blinded Ingersollian sees nothing but the shambles, in the sacrifices of the Jewish dispensation. He does not see Christ, and not seeing Christ in all, he can not comprehend Aaron any more than he can comprehend Moses and his so-called "mistakes."

It is a fearful and awful fact that God can not come short of, nor go beyond, *blood*, to save; because he can not come short of, nor go beyond, *his law*, to help the sinner. "Without shedding of blood is no remission," said the law; but who could ever have under-

stood this fearful maxim but for the adumbration of the fact in the light of Calvary's cross? Salvation is a legal transaction as well as a moral transformation. There can be no display of divine mercy without the vindication of justice; and it was the part of infinite and eternal love, foreshadowed on Sinai and consummated on Calvary, to step down and out of glory, tread the wine press alone, walk amid the woes of hell, taste the horrors of death, and shed the judicial blood of an atoning sacrifice for sin.

Blood, blood, blood! Awful but glorious display of God's legal supremacy and dignity to the infantile apprehension of the old dispensation; but, blessed be God, with one stroke of divine justice, once for all and forever, infinite Innocence died on the cross, closed the holocaust of centuries, and opened up the dim and cloudy past to the midday splendors of the Sun of righteousness, redeeming the world, transforming the centuries, and paving the way to the millenniums of glory.

So we might speak of the types of the priesthood, the temple, and the kingly offices of Israel. How incomprehensible, but for their revelation and fulfillment in Jesus! Aaron and his robes, the altar and the laver, the table of showbread, and the candlestick and the incense altar, the holy and the most holy place, the ark of the covenant, and the Shekinah between the cherubim, the wonderful veil rent in twain at the crucifixion and uncovering the most holy place, the two goats on the great day of atonement,—all these who could have ever understood but for Calvary and its consummation? These things would have been enigmas, glittering and insoluble mysteries without significance, *but for the gospel*. How clear and beautiful and glorious do they kindle now to the believer's eye, and what strong confirmation do they give in proof of Holy Writ and of our glorious Christianity!

So we might speak of prophecy, which is a kindred development of the legal dispensation. The prophets of the Old Testament would be regarded as fanatics and visionaries but for the gospel. Yet how loftily and authoritatively do they speak to all generations when Christ and his apostles confirm their declarations, and when the gospel and the kingdom of God fulfill their marvelous predictions! David pictures the very crucifixion in all its details, and predicts the very words of Christ's crucial agony: "My God, my God, why hast thou forsaken me?" Isaiah foretells the Son of God by name—Immanuel, God with us, born of a virgin, and called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Daniel portrays the glory of his "everlasting kingdom," counts the very days and years to the time of his crucifixion, when "everlasting righteousness" should be brought in, and when Messiah should "be cut off, but not for himself." Joel blazes forth the pentecostal splendors, and they all conspire to proclaim the establishment, progress, power, and consummation of the church down to the millennium, in minute and unmistakable detail to the intelligent reader and believer of the gospel. How grandly do the prophets point to the cross and the kingdom of Christ! and how resplendently do their predic-

tions and doctrines glow under the interpretation and fulfillment of gospel light!

Hoary seers of the centuries gone by! I see you marching through the obscurity of ages, with stately step and awful form, toward Calvary and the cross, and then I behold you grow radiant and luminous in the light of Christ and his apostles, as did Moses and Elijah, the representatives of the law and the prophets on Tabor's top. Then, as the transfiguration scene passes from my vision, I behold Moses and Elijah gone, and but One left in the midst of his representative apostles, while high Heaven exclaims, "This is my beloved Son; hear ye him;" while the everlasting record of God writes, in letters of gold, "JESUS ONLY."

He is the "Alpha and Omega" of both dispensations—the "all and in all" of every age; and in him the law and the gospel, the prophets and the apostles, center as one complete unity, the complement and counterpart of each other. The old points forward to the new, and the new points back to the old, and both the old and the new meet as the two parts of God's divine and eternal indenture, the will of the dead and living Testator, Christ; signed, sealed, delivered, in his own blood; probated in the courts of heaven; and executed, administered, and applied to a perishing world, by the Holy Ghost.

A CUP OF WATER "IN MY NAME."

J. C. MUSSELMAN.
(Agency, Iowa.)

IN Mark 9:41 we read: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." These words have a literal, present meaning as well as a future, spiritual one; for the plain, simple fact is set forth that a cup of water given in God's name, "because ye belong to Christ," is sure of a reward. Both the giver and the receiver belong to Christ; and though this fact may not be recognized by either, it is none the less true; and it is for this reason that God would have even the smallest act of mercy, kindness, or hospitality done *in his name*.

It is also evident that we are not to take the narrow view of giving a cup of water simply because of the request. No; it is "*because ye belong to Christ*" that it is to be given, and it is of first importance that this should be fully recognized and appreciated, in order to obtain the reward promised.

If we give only a cup of water or a dinner, how can God reward us for what we have done? How can a blessing accompany the bare gift that brought no new knowledge of God?

It is easy enough to give in his name, and with the understanding that it is "because ye belong to Christ," if each understands the simple act of giving as manifested in Christ, who gave himself—all of self.

But many "have not so much as heard whether there be" any Christ, and many more fail to realize the fact that they are his.

So, with your gifts, impart a knowledge of Christ as the Friend and Saviour of all. Find out whether the recipient acknowledges this fact, and then deal with him either as a fellow comrade in Christ or as a needy child of God. So shall you give "in his name."

"WHILE our Saviour is the great source of illumination, forget not, O Christian, that he is revealed through humanity. God's blessings are bestowed through human instrumentality. Christ himself came to the world as the Son of man. . . . Every individual disciple of the Master, is Heaven's appointed channel for the revelation of God to man."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

THE USES AND ABUSES OF WATER.

THE body may be described as a living form through which a stream of matter flows; and water is the principal element that composes this stream. Sixty per cent of the entire body is composed of water. This is distributed as follows: the bones contain twenty-two per cent; the muscles, seventy-five per cent; the liver, sixty-nine per cent; the kidneys, eighty-two per cent; the blood, eighty per cent; while the different secretions of the body contain from ninety to ninety-nine per cent.

WATER PRE-EMINENTLY THE LIQUID FOR MAN.

If we had a basketful of oranges, we could add a considerable quantity of beans without increasing the bulk. A handful of sand could be tossed in, and it would disappear between the beans. Then we might take a quantity of fine emery dust, and this would be lost amid the particles of sand. And after all this, the bulk would be no greater than at the beginning. This is a crude illustration of the ability of water to absorb other substances. And the fact that it can carry in solution so many things, is what makes it such a particularly useful agent in the human body. Man will die much more quickly if deprived of water than if deprived of food.

It is by the means of water that the nourishing elements of the food are carried to different parts of the body; likewise nearly all the excretory products are carried away dissolved in water. Some of the most important physiological processes that take place in the human system are absolutely dependent upon the presence of water for their performance.

WATER THE TISSUE CLEANSER.

Water is the best fluid to cleanse the body. We use it outside to cleanse the surface, and nature is continually washing the inside in a similar manner. In fact, every cell in the body performs its action surrounded with water: even a thin covering of fluid surrounds the entire brain. So, after all, we, like the fishes, really live in the water.

The total amount of fluid taken into the body every day is about four and one-half pounds. In other words, the average person in one month drinks his own weight in water. This same quantity leaves the body more or less laden with impurities. The kidneys carry off forty-six per cent of the total amount that is eliminated; the skin, thirty per cent; the lungs, twenty; the alimentary canal, four.

If water is taken into the system more or less laden with filth, it will necessarily be limited in its ability to carry off impurities. It will be like trying to wash clothes in water that is already as much soiled as are the clothes. The water is likewise very liable to contain living organisms, which may be the active cause in producing such disorders as typhoid fever, malaria, etc.

USE OF WATER AT MEALS.

While it is a matter of such extreme importance to secure the necessary amount of liquid

to encourage the different tissue changes that must take place in the body, and to insure proper elimination, it does not at all follow that it is either helpful or healthful to drink any considerable quantity of liquid during the meal. It has become very deeply fixed in the public mind that eating and drinking are parallel functions, and must go together. The habit of drinking a great deal of fluid at meals is extremely pernicious in many ways:—

First, nature is never wasteful. If the salivary glands find that the mouth is full of fluid, they do not take the trouble to supply saliva, because there is moisture enough in the mouth; but, unfortunately, water can not digest starch. It is a noticeable fact that those foods which contain a large per cent of liquid, contain practically no starch.

Second, the food is not sufficiently masticated, as the water tends to wash it down into the stomach prematurely.

Third, in the stomach it dilutes the gastric juice, which in many cases is already too weak, and thus proteid digestion is retarded.

Fourth, it actually hinders the mechanical work that the stomach should perform upon the food elements. A simple illustration will make this clear. If a rubber bag be filled with water, and a cooked potato be dropped into it, no amount of pressing or rolling of the bag will mash the potato, for the force will all be expended upon the water; but if the water be poured out, then the potato can be crushed easily. The same principle applies to the stomach. If it is filled with water, the three series of muscles that make up its walls may contract vigorously, but their force is simply spent upon the fluid, and the churning process does not have an opportunity to work upon the food substances.

EVILS RESULTING FROM THE HABITUAL USE OF WATER AT THE EXTREMES OF TEMPERATURE.

Drinking or sipping hot water, as near the boiling point as the tongue and tissues of the mouth will allow, has a paralyzing influence upon the stomach, particularly if long continued. On the other hand, and perhaps more pernicious, is the habitual use of ice water and iced foods. Laboratory experiments have demonstrated that the stomach digestion takes place only at a temperature very near one hundred degrees. A glass of ice-cold lemonade, hastily swallowed at mealtime, may readily cause almost a complete suspension of digestive activity for at least half an hour. At the same time, this temperature does not hinder the activity of any germs that may have been taken into the stomach with the food, and thus they have abundant opportunity to produce various fermentations and decay. Yet such persons will wonder why they are suffering from digestive disturbances.

THE WATER OF LIFE.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 21:1.
"Thou visitest the earth, and waterest it: thou

greatly enrichest it with the river of God, which is full of water." Ps. 65:9. This last Scripture would indicate that the water which now flows upon this earth has its origin in the river of life; but sin, as in many other things, has wrought considerable change in the pure water intended for man's use. God's standard is one of absolute purity, but Satan is ever seeking to lower this standard. His policy toward the water of life is one of contamination, thereby seeking to make it harmful, instead of serviceable, to man. In the Scriptures water is used as a symbol, not only of the cleansing power of God, but also of the work of the Holy Spirit. It was David who said: "Purge me, . . . and I shall be clean: wash me, and I shall be whiter than snow."

WATER AS A SYMBOL OF THE HOLY SPIRIT.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2:17. In referring to the Holy Ghost, God says, "I will pour out of my Spirit."

Physiology teaches us that three fourths of the human body is liquid; that we live, as it were, under water; that we think and act under water, the entire physical man being ever bathed in the liquid. Our bodies are, as it were, baptized in water. What a beautiful symbol of the baptism of the Holy Ghost! Just as the physical man must live, think, and act under water, so the soul, the spiritual man, should maintain its existence and carry on all its functions under the influence of the Holy Spirit, the water of the soul, the water of life indeed.

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." John 4:10. Here Jesus speaks of the living water, which he himself gives to those who ask for it. Just as physical thirst may be quenched by water, so the thirst of the soul may be quenched by the waters of life. God is just as willing to give us the latter as the former, for it is written, If any man hunger and thirst after righteousness, he shall be filled. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:37. Will the soul so yield itself to the cleansing—washing—of the Spirit of God, which is presented to us in the symbol of water, that this Spirit may be in us a well of water springing up unto everlasting life? For, as Christ has said, in John 7:38, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

THE TISSUE CLEANSER OF THE SOUL.

Just as water is the great tissue cleanser of the body, so the Spirit of God is the great moral tissue cleanser, which is to permeate every fiber of the soul, to wash, to cleanse, and keep it pure. Undoubtedly this is the great truth brought to our view in John 15:3, where Jesus said: "Now ye are clean through the word which I have spoken unto you." The word of God is to us the well of salvation, from which and through which we are to obtain the water of life, the Spirit of God. "Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12:3.

The word of God is not the Spirit of God, but it is the channel through which man obtains the Spirit. Do you desire to be filled with the Spirit, baptized of the Spirit, led of the Spirit? Then make sure that your soul is filled with the word of God, which to us is the vehicle of the Spirit of God. The Spirit of God is within man, seeking to cleanse the man; and what we need to do is to place at his disposal the cleans-

ing power of the word of God, with which to do the work. "That he might sanctify and cleanse it with the washing of water by the Word." Eph. 5:26. Thus water is the symbol of the Spirit of God, or, rather, of the Spirit of God using the word of God for the purpose of cleansing, purifying, and sanctifying those who have yielded their lives and wills to the influence of this word.

Just what the water of this world does for the physical man, is what the water of life will do for the soul when recognized and received. The word of God is the great spiritual purifier, through which all things spiritual must be made to pass, in order to make sure that we receive into our moral nature none of the counterfeits, perversions, or contaminations that the adversary of souls is seeking at present to disseminate everywhere.

These ordinary things of time very often have linked with them the extraordinary truths of eternity. We are to be filled with the Spirit: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18. We are to be baptized with the Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8. Thus, with the Spirit in us and about us, we are, as it were, baptized—completely immersed—in the Spirit. Our every thought, movement, and impulse should be born of the Spirit.

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HOME MISSIONARY WORK.

GEO. H. SMITH.
(Lincoln, Neb.)

A LETTER received from one of our busy sisters affords a striking example of practical home missionary work. It reads as follows:—

"I have been looking for missionary work this week, and have found it. Last Wednesday I went to assist a sick woman, who has only an incompetent servant to look after everything. The latter was washing, so I made the beds, swept the floor, cleaned the lamps, and washed the dishes. Then I went to grandma's, brought home her clothes and washed and ironed them.

"Thursday I helped a woman cut and fit a dress, and gave her some of our papers to read. I also loaned an old man, who is a great reader, a copy of 'Thoughts on Daniel,' and shall let him have 'Thoughts on Revelation' next.

"Friday I went to a home where the mother is very ill, combed her hair, made her as comfortable as possible, and then fanned her as long as I could spare time.

"It is only a little I can do, but I wish to overcome some of the public prejudice against our people in this place, so that you will have better success with your meetings when you come."

This woman has a family to look after, yet she finds time to help others. I wish our people everywhere would do more of this work. We shall not know all the results of our labor in this world, but we may be sure of one thing,—the truth will find its way more quickly to hearts softened by these little acts of kindness, and "Thoughts on Daniel and Revelation" and our papers will be read with much more interest when we "learn to labor" than when we fill people's heads with ideas and furnish material for argument.

God bless the home missionaries!

"No persons are more empty than those who are full of themselves."

OUR GREATEST DANGER.

A. L. HOLLENBECK.
(Mt. Vernon, Wash.)

God's word teaches us that this is the time, above all others, when we may look for light from heaven. It is not some time in the future, but now, that we are to expect a refreshing from the presence of the Lord. As the army of Israel watched for "the sound of a going in the tops of the mulberry trees,"—the appointed signal that the Lord would work for them,—so we should watch for the movings of God's providence; for he is about to glorify his name through his people.

The way is prepared for the message to go quickly to all the inhabitants of the earth; but God's people are not yet prepared for the work of gathering the harvest. They will not be prepared until they learn to lean upon God, until they make him their strength, and until Christ alone, and not self, shall be exalted. When they shall say, from a humble and reverent heart, "He must increase, but I must decrease," then God can work through them for the salvation of souls.

When the angels of God finally cease their efforts in behalf of those whose works do not correspond with their profession, and hasten to the aid of those who are earnestly praying for light and for the Holy Spirit, those who are left behind will be easily allured by Satan to accept his counterfeit work; for he will undertake to counterfeit the very work and power of the Holy Spirit as manifested in the time of the "latter rain," and he will make them believe that they are keeping pace with the message, and will even give them power to "prophesy, to cast out devils, and to do many wonderful works." Matt. 7:22, 23. In their blindness, they will go along, as they suppose, with the message; but, oh, what a gulf separates them from the people of God!

The true followers of Christ, under the direction of the Holy Spirit, will soon be doing a work similar to that done by Christ and the apostles; while those who profess to know the truth, but have neglected to connect themselves with the only source of strength, will, under the direction of Satan, soon be doing a work similar to that done in the days of Christ and the apostles, which brought reproach upon the cause of Christ, and persecution upon the faithful workers. The work of the former will stand the test of God's word; but the work of the latter will not bear its close scrutiny. The one class come to the Judgment questioning when they ever fed or clothed Christ, or ever visited him when he was sick. Matt. 25:37-40. The other class will come boasting of the great things they have done for the Lord. Matt. 7:21-23.

Clothed as an angel of light, Satan, with his counterfeit work, will advance parallel with the closing work of God. We may receive the Holy Spirit, which "awaits our demand and reception," and at last wear the starry crown of victory; or we may neglect to heed the injunction, "Receive ye the Holy Ghost," until we are ensnared by the deceptions of Satan, and at last are compelled to accompany the satanic host, as they go to meet their final doom.

With the mouth confession is made; but profession and possession are both proved by works. The people like to hear us confess what we profess and possess; but for proof that it is really so, they always prefer to consult our works. Let us confess unto salvation, that our works may go beforehand to judgment. And then let every voice proclaim, "Behold the Lamb of God, which taketh away the sin of the world." And, better still, let the character of everyone be such that the church and the world may look upon the Redeemer.



WHEN I HAVE TIME.

WHEN I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year —
Now is the time.

— *Medical Missionary Record.*

THOUGHTS FOR VISITORS.

MRS. B. J. CADY.
(*Tahiti.*)

LATELY we made some suggestions in regard to hospitality. But the responsibility is not all upon one side by any means. The visitor is under obligation as well as the hostess.

Solomon's advice to the latter is: "Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee." The margin renders it thus, "Let thy foot be seldom in thy neighbor's house; lest he be full of thee, and so hate thee." This advice is not meant for those who, of necessity, are dependent upon the hospitality of others; but it is for those who go to extremes in visiting their neighbors. There are persons who seldom seem to be busy at home, but who have plenty of time to run around the neighborhood. Their neighbor may be very busy, and unwilling to leave her work and sit down simply to talk of worldly matters for an hour at a time, yet this visitor thoughtlessly intrudes. If she regards her work so important that she can not neglect it, and excuses herself, the caller is liable to take offense.

A woman who is in the midst of a washing, or preparing a meal that must be ready at a certain hour, can not conveniently leave her work. "Yes, but I tell her to keep right on with her work, and I will sit in the kitchen and visit with her." This would suit some housekeepers very well; but there are those who have large families to care for, and who must superintend the work of others, besides working themselves. Such are often unable to talk and at the same time properly carry on their work; for the conversation distracts their minds, thus hindering them much in their work. All callers should be a little sensitive, and quick to understand the circumstances under which they find their hostess, and know enough to shorten their call or visit, if they see that it is interfering with her work or comfort.

He who never knows when to go is in great danger of making himself unwelcome. Per-

haps his own home is next door, so he refuses an invitation to stay to dinner; yet he talks with the head of the house over some pet project until long past the dinner hour, keeping the family waiting for their dinner, and also his own family waiting for him at home. When he visits his friends in the evening, he never seems to get sleepy; but when one remarks upon the lateness of the hour, he suggests that "it never is late till morning." If his host finds other hints of no avail, and finally gets up and winds the clock, then perhaps he takes offense and goes home.

Some have but little leisure for reading during the week, and when Friday evening comes, expect a pleasant time reading and studying the Sabbath-school lesson. But, behold! a Christian neighbor chooses that time to visit, and as he does not care to study the Sabbath-school lesson, and prefers to talk instead of read, their plans are thwarted. They feel disappointed and dissatisfied with the way in which the evening is spent. Knowing that we ourselves often like to read and study during the Sabbath, we should avoid visiting and troubling others unnecessarily upon that day.

If you are a guest in a family for any length of time, do all you can to lighten the cares of your host and hostess. The woman of the house may be told not to go to any extra trouble for you, but do not suppose that she will or can obey. The presence of visitors always adds to the housework; for, naturally, the hostess wishes her visitors to enjoy both her cooking and their stay with her. She knows, and has helped to cultivate, the tastes of her own family, but not those of her visitors. In order to please them she feels that she must take extra pains with the cooking, and have an unusual variety of food, so that they will surely be able to find enough to gratify their appetites. Besides the cooking, there are many little extra things for her to do, because of the increased number in her family. Then, too, she must entertain her visitors, and that leaves her less time for the actual work of the house.

There are many little things that the guest can do to help. Even men can make up their own beds, hang up their clothes, and tidy their room. I have known them to do it, and have also noticed how much it pleased their hostess. Women and girls can wash dishes, sweep, and help about the cooking, and can help even with washing, ironing, and mopping, if circumstances make it convenient for them to do so; or perhaps they can be of more assistance if they do the sewing and mending. There is such a variety of work in any household that a guest can always find plenty of ways to be useful. If you simply ask for something that you can do to help, many women are too modest to grant your request. So, in most cases, you will need to urge the matter. Even then some women who really would very much like your help will still refuse to assign you your work. You must notice for yourself what needs to be done; and when you see something you can do, do it. Always try to do it well, for some women would rather overtax their strength that their work may be done well than to see it carelessly performed. And it is always our duty, when in the homes of others, to do the work to please them. Even a little task, if well done, is appreciated.

Besides this, one should not make the hostess any more extra work than necessary. She should not be expected to prepare an extra meal each day, because the visitor fancies that he can not eat with the family, at the regular hour. Provided one is strictly temperate in his habits of eating, he can change the hour without suffering inconvenience. As visitors, we should not ask our host and hostess to make any unnecessary sacrifice for our sakes.

It is very annoying to have guests act as if nothing were quite good enough for them; for surely one should always feel truly grateful for hospitality, even if things are more comfortable at home. Careless persons, who spill water on the furniture and carpet, and thoughtlessly break or otherwise injure articles highly prized by the owner, are not welcome in any home. Clothing, books, etc., should not be left lying around in a disorderly fashion, and furniture and other household articles should always be replaced after using. Shoes should be well cleaned upon entering the house, so as not to track in dirt upon the floor. Women are often annoyed by the thoughtlessness of visitors who seem to think that it does not matter how much disorder and dirt they make, since they need not clean it up themselves.

The children are quick observers, and notice every action and word. The next time they are reproved, the answer is liable to be, "Well, Mr. — does so, and I don't see why I can't."

When others are kind enough to open their homes to us, and cheerfully receive us into the family circle, we ought to appreciate the favor, and try to make our stay with them a mutual blessing. Unless positively necessary, we should never intrude where we are unwelcome, nor force ourselves upon those who already have as many as they can properly entertain.

LITTLE PEOPLE.

A DREARY place would this earth be,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.

No little forms, like buds, to grow
And make the admiring heart surrender;
No little hands on breast and brow,
To keep the thrilling love-choir's tender;

So sterner souls would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be
Were there no little people in it.

— *Selected.*

HOUSEHOLD HINTS.

It is well to keep lamps about two-thirds full of oil.

Flatirons should not be allowed to become red hot, as they will never thereafter retain heat properly.

"Kitchen tables may be made 'white as snow' if washed with soap and wood ashes. Floors look best scrubbed with cold water, soap, and wood ashes."

Cheese-cloth is now used by the progressive housekeeper for dish-towels, scrub-cloths, bread-cloths, dusters, strainers, etc. It has entirely taken the place of the greasy dishcloth.

It is said that "a small sponge saturated with oil of lavender and hung near the bed, or a handkerchief moistened and laid near an invalid's couch, will be found an efficient aid in driving away intrusive flies."



"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.

SEEK THE LOST.

HE came to save! O wondrous thought!
The lowest soul his blood has bought!
Think not that soul a priceless thing;
It cost the life of heaven's King.

Oh, lift the banner, lift it high,
Rescue some soul before he die!
Probation's time will soon be o'er,
When work for souls is done no more.

The lowest sinner,— pause and think!
The one now standing on the brink
Of death and everlasting shame,
Who curses God, blasphemes his name—
'Tis he who needs assistance most.

Reach out and take him by the hand—
A sinking, helpless, burning brand.
O leave the sheltered ninety-nine,
And seek the lost; they too are mine.

—Mrs. Melissa Sollars.

EMPLOYMENT.

MANY women can spend time each week in seeking to save their neighbors; and every woman, by the help of the Lord, can walk daily with God in her own home, so that the Lord can say to her, "Many daughters have done virtuously, but thou excellest them all." Perhaps no questions are more perplexing to the many burdened home-keepers intrusted with the care of children, than, How shall the children spend the time when out of school? and what shall they be encouraged to engage in as they grow to manhood and womanhood? These are important questions.

"It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy, but interest them.

"The active hands and brains must be employed from the earliest years. If parents neglect to turn their children's energies into useful channels, they do them great injury. When the child is old enough to be sent to school, the teacher should co-operate with the parents, and manual training should be continued as a part of his school duties. . . . Our Lord and Saviour Jesus Christ, who is one with the Father, the Commander in heavenly courts, was the personal instructor and guide of the children of Israel; and among them it was required that every youth should learn how to work. All were to be educated in some business line, that they might possess a knowledge of practical life, and be not only self-sustaining, but useful. This was the instruction that God gave to his people.

"In his earthly life Christ was an example to all the human family; he was obedient and helpful in the home. He learned the carpenter's trade, and worked with his own hands in the little shop at Nazareth. . . . He was not willing to be defective even in the handling of tools. He was perfect as a workman, as he was perfect in character. By precept and example Christ has dignified useful labor. . . . In the children and youth an ambition should be awakened to take their exercise in doing

something that will be beneficial to themselves, and helpful to others. . . .

"The children of the wealthy should not be deprived of the great blessing of having something to do to increase the strength of brain and muscle. Work is not a curse, but a blessing. . . . The Christian religion is practical. It does not incapacitate one for the faithful discharge of any of life's essential duties. . . . Children trained to the practical duties of life, will go out from the home to be useful members of society."—*Special Testimonies on Education.*"

EXTRACTS FROM CORRESPONDENCE.

WE are glad to publish the following from a sister whose heart is ever touched by a request for prayer, and to whom many of the requests that come through the mail are referred for special attention by a small company of sisters who have had a remarkable experience in prayer:—

Many earnest requests come to us week after week; such as, "Won't you pray for me, that I may be well and able to care for my family?" "Won't you pray for my loved ones at the noontide hour, that they may be converted?" Others say, "I have dear friends whom I long to have come into the light of truth." In a recent number of the REVIEW there was a request made concerning a sister who had tuberculosis, saying, "I beg of you to remember her in prayer, that she may be restored, or perfectly satisfied." This appeal brought me to Jesus in tears, asking him for a special comforting blessing to drop from the fountain of blessings to her.

As I pray this noontide hour, the thought comes to me of how many of my sisters may at this very moment be looking up to Jesus, making requests for the same sick ones. Surely, angels are bearing tidings upward. I often wonder how many of our sisters are thoroughly in earnest concerning the observance of this hour. It is a call to us at an unseasonable time of the day; but the greater the difficulty, the more sure we are of a blessing. Some may be obliged to keep about their work, unable to spend even fifteen minutes in private devotion; but by practice I find that we may be able to raise our thoughts at this time, saying, "Lord, at this moment bend thine ear; listen to thy children everywhere who are now praying for the afflicted ones. Bless the workers. Instruct them how to write and comfort the afflicted ones." The thought of hundreds uniting in prayer at this time floods my soul with joy. What a prayer-meeting! What grand possibilities are couched in our united prayers for one object! God grant that we may be very earnest, very definite.

Let the troubles and sorrows of our sisters become our sorrows in very deed. There is not a soul but knows sorrow and grief and many a sore trial. Many of us have learned the lesson which causes us to praise God for our trials, because they have brought us nearer him. We ask for faith to be given; and troubles, trials, afflictions, bereavements, death, and losses are the food of faith. Had we none of these, how would we know that we were in the life of trust and faith? If we never had a pain or sorrow, we should soon forget that Jesus suffered for us.

Sisters, let us take special pains to remember the noontide hour, that we may have one grand prayer-meeting every twenty-four hours for the sinful, sick, and discouraged who are brought to our notice.

God has done wondrous things for me. He has taught me in the school of affliction every day, and I praise him for it. Many times he has healed me of sickness and delivered me from sore trial as I sought him earnestly in prayer. Oh, that we may all be schooled into a life of faith by prayer, and learn the secret of trusting God!

As you have asked for my experience in the work of holding Bible readings with those who do not know the truth, I will tell you about it. Several years ago we moved into a large town, and rented a house of a sister in the church. She was wealthy, and the neighborhood was composed of what are usually termed aristocrats. Some of the neighbors became curious to know why she kept Saturday for the Sabbath, and were sufficiently interested to ask for Bible studies. Thinking that she was incompetent to conduct them, she called on me. I had not held many readings then, but told her I would do the best I could. For some time we met at her house two evenings each week, and three families of those who had made the request for the studies attended regularly.

Just before the readings began, a poor widow with three daughters, moved into a house across the street from this sister. The mother took in washings, the two oldest girls worked in a factory, and the youngest one helped at home. This woman got water at our sister's well, and during a conversation was invited to the Bible readings. She came the very night that we began on the Sabbath question. She listened, spellbound, and it was interesting to watch her. Every little while she would see some objectionable point, and then, as if she thought that she had no right to speak in such a crowd, would settle back in her chair. She did this over and over again. We gave three readings on the Sabbath question, and passed on to other subjects. She continued to come; and when anything happened to

prevent her from being at the regular service, she came to my house, and I gave her the reading there.

When our circle broke up, she was the only one who accepted the truth. She was baptized, and joined the church. The others acknowledged the truth, and said that they had learned more from the Bible than ever before, but went on in their old ways. About a year later this widowed sister died. Not long after, her youngest daughter was converted, and she too now sleeps in Jesus.

The other circumstance did not end so happily. While doing what I could to comfort the bereaved in a house of mourning, I made the acquaintance of a young married woman. We had little more than an introduction, however, and I did not meet her again until several weeks later, when the Methodists held a revival meeting in the city. The church was just across the street from our house, and I attended the meetings to see if there were any converted whom I thought might be reached with the truth. There were only two conversions after a six-weeks' meeting, and one of them was this young woman. A few evenings later she came to my home, saying that she had decided to be a Christian, but that she did not know anything about the Bible, and, as she had heard that I sometimes gave Bible readings, had come to ask me for help. Of course I was more than glad to give it, and she came every day for a reading. I think I never saw one so hungry for the truth, and she accepted every point as fast as it came to her. I did not mention the Sabbath; but in two weeks from the time we began studying, she was keeping it.

Her mother was a Methodist, and was so delighted over her daughter's interest in religious subjects, that she invited me, with the other woman who had been converted, to her home. I held readings there for months, and the two women began keeping the Sabbath. They were faithful for several weeks, but finding it created opposition, they concluded to drop all.

The young woman stood firm. Her mother turned persecutor, and she finally had to spend her Sabbaths at our house. The mother continued her persecutions, hid her Bible, and turned the young woman's husband against her, and together they made life almost unendurable. But she continued firm, until my husband became ill, and we had to go South for the winter. When we returned, she had given up the truth. We have labored for her, and done all we could to reclaim her, but so far our efforts have been unavailing. She gave up the truth for the sake of peace, but her husband and mother were no better to her for so doing. She became reckless, went to dances, and finally Satan led her to break the seventh commandment. This troubled her greatly, and she confessed all to her husband, and told him that yielding what she knew to be truth was the secret of her ruin. He forgave her, but soon afterward secured a divorce, and left, taking her only child away from her. Of all her friends, I was the only one who would take her in when she fell, and she made her home with me until her mother, who had moved farther north, sent for her.

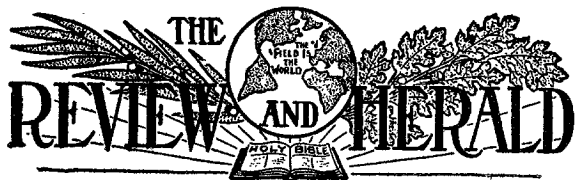
The mother seemed very grateful to me for the interest I had taken in her daughter, but she knew what was the cause of her downfall, and secretly worked to make her daughter think I was her enemy. She finally succeeded, and for a year and a half I have not heard from the daughter, and do not even know where she is. She thinks I have turned against her. But though I can not get a letter to her, I am praying for her, and I believe God will hear my prayer. I often wonder why this has turned out as it has. I have thought perhaps there was some failure in my teaching, or she would not have given up so readily after I had gone. And yet, when I look back over the experience, I can not see where I could have done differently. God only knows how I love this woman, and I feel as Moses must have felt when he said, "Yet now if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written."

REQUESTS FOR PRAYER.

"I AM an isolated Sabbath-keeper with six children, none of whom are converted; yet they all believe the truth, and advocate it. I am anxious about them, and pray daily for them. I would like the prayerful interest of my sisters."

"My husband is in sympathy with me in all the truth, and is trying to put away tobacco. He still uses a little, thinking it will help his catarrh. I request special prayer for him, that he may lay it all aside, so we may both go into fellowship with the newly organized church here. I also have three daughters who have heard the truth preached, and believe, but do not feel the necessity of obeying now. I request prayer for them, that they may see the importance of obedience."

"THE secret of life's success is in a careful, conscientious attention to the little things. God makes the simple leaf, the tiny flower, the blade of grass, with as much care as he creates a world. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. All should learn to be faithful in the least as well as in the greatest duty. Their work can not bear the inspection of God unless it is found to include a faithful, diligent, economical care for the little things."



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

SPECIAL CONTRIBUTORS:

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

THE THIRD ANGEL'S MESSAGE: ITS BASIS IN THE SEVEN TRUMPETS.

The Sounding of the Seventh Trumpet.

WHEN the seventh angel sounded, the prophet's attention being drawn to heaven, he heard "great voices" there, saying: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." And, presently, when his attention is turned to the earth, the first thing mentioned is, "The nations were angry."

In our study last week, we saw plainly that the time when the seventh angel began to sound, was in 1844 A. D. And during all the time that has passed since that date, it has been true that "the nations were angry." And the Turkish power—that power which is the last remains, in its descent, of what was at first the Eastern Empire of Rome—is the pivot upon which, during all these years, has turned the peace of the world. In a previous study we gave the authoritative statement that, except for the Great Powers of Europe, the Turkish power would have vanished long ago.

But it is not simply that Turkey has been kept in existence all this time, by these Powers—this has been for a purpose. The Turkish power has been thus maintained, expressly to avoid, as acknowledged by the Powers, a universal war. The cause, as stated by Lord Salisbury, Nov. 5, 1895, is as follows:—

Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great Powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire should fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire, there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger WHICH HAS NOT PASSED AWAY.

But what must be the real spirit of these great Powers, when they can thus agree, for more than half a century, in holding in existence the Turkish power, to keep themselves from fighting, when they can not agree not to fight? Why can they not agree not to fight among themselves, as easily as they can agree to keep this Power there as a preventive against their fighting among themselves? What could possibly more aptly express the true condition of things among these Powers than that word, "The nations were angry"?

This situation clearly reveals that these Powers are subject to a spirit which, when once loosed, will carry them utterly beyond themselves; and that they themselves recognize that this is so. And recognizing that this is the truth of the situation, all that they pretend to be able to do, is, by maintaining the Turkish power as long as possible, to restrain as long as possible this unruly spirit, which, when once let loose, must sweep them all away from themselves, into that dreaded and terrible vortex, involving "all that is most powerful and civilized in Europe in a dangerous and calamitous contest."

But what Powers are these? This is an interesting inquiry. In a previous study we saw that, according to the prophecy, the actual governmental power should pass from the Turkish government on the eleventh day of August, 1840; and that accordingly, it was so: that on that day the actual power of the government of Turkey did pass into the hands of the four Powers—Britain, Russia, Austria, and Prussia. It will be remembered that, also in a previous study, we made the statement that one object of this study of the Seven Trumpets as a basis of the Third Angel's Message, is to see the place of the great nations of to-day, especially in their relation to the Third Angel's Message. And it is seen that, in this transaction of the eleventh day of August, 1840 A. D., these four great Powers at least are brought before us, and, by this, have been before us ever since, and are before us now, as vitally connected with this original Eastern question.

Before that time, Russia had more than once appeared in the history of the Eastern Empire of Rome. But in these articles we can not enter fully enough into the whole history to give all these details. Since 1840, Austria has fallen to the grade of a third- or fourth-rate Power; but France stands fully in her place as one of the four great Powers controlling in the affairs of Turkey, though Austria is still involved in the question. France indeed became connected with that Eastern question in 1798; so that she must be counted with these others.

Now there comes in another important thought. Why is it that these Powers are so certain that they will fight among themselves if the Turkish power should be let fall, that they will spend all their united time, day and night, for more than half a century, to keep that Power from falling?—Here is the answer: When the Turkish power shall fall, there will be most valuable territory to be possessed by some Power. Only a few days ago the London *Economist* said that that territory "might and ought to be one of the most flourishing regions on the face of the earth." And since each one of these Powers is determined to have all that it can grasp of these territories, it is simply impossible for them to agree upon a division. And, therefore, they know that there must inevitably be a war among them all, as surely as the Turkish power shall be allowed to fall.

This being the universally recognized condition of things, and these Powers dreading the inevitable war that must come over the division of the territory involved, they hold the Turkish government in life, to ward off this time of division, which must bring war; and, at the same time, each Power works every possible scheme, to the verge of war, to increase its power and its holdings in the East, so that, when the inevitable moment, which must come, shall have come, it will have the largest possible basis upon which to urge its claims, in the actual and final division of the spoil.

This, in its turn, has caused each of these great Powers to spread its power over as much as possible of the whole East, until now, in this present hour of our own day, these Powers, in their grasping of power and influence in the East, have so far absorbed the whole that they all meet face to face in the extreme East, at the capital of China. Thus it is strictly true that the China tangle, as it is to-day, is the direct resultant of the original Eastern question that began Aug. 11, 1840. And this greater Eastern question as it is to-day, is but the enlarged outcome of the original Eastern question as it has centered in Constantinople for the last half-century. And, in the nature of the case, there can be no solution of the greater Eastern question as it centers in China, which shall not involve the original Eastern question as it centers in Turkey. This, because the greater Eastern question as it centers in Peking, is the direct resultant of the original Eastern question as it centers in Constantinople; and also because all the Powers now concerned in the question as it centers in Peking (except only the United States and Japan) are the identical Powers of the original Eastern question as it centers in Constantinople.

This is as far as we have space to follow the subject this week. But even this is far enough to enable all to see that all the principal Powers involved in the Eastern question, whether in its original form or in its present enlarged form, are

the great nations of to-day; and, with the exception of Russia, the United States, and Japan, are the Powers of Western Europe; are indeed the strong ones of those that arose upon the ruin of the Roman Empire, the division of the fourth kingdom, as in the second and seventh chapters of Daniel.

The remaining stages of this mighty and world-absorbing question, and how the United States and Japan come into it, will be considered next week.

STUDIES IN GALATIANS.

Gal. 5:19-21.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Fornication, uncleanness, and lasciviousness are but different forms of the practice of adultery; as Jesus said: "Ye have heard that it was said to them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:27, 28.

Thus, adultery begins in the unclean thought, the lascivious desire. Indeed, truly and strictly speaking, it begins in any thought which, if carried to its ultimate extent, could possibly lead to adultery. This is why it is that the commandments of God are "exceeding broad." Each of the commandments of God forbids the ultimate act, by forbidding the imagination of the thought which, if followed up, could possibly lead to the ultimate act. And thus the law of God, with its eternal "Thou shalt not," forbids all unrighteousness of men, and asserts the righteousness of God.

Idolatry is the having other gods before the Lord. And anything that, in the estimation of any one, stands, to him, before the Lord, is an idol; and he who so allows such a thing is an idolater. Perhaps the clearest and most comprehensive statement of what is idolatry, is that by John: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17. As expressed by James, it is, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

The world, with its ways, is not of God, but is of Satan; for it is written: "The whole world lieth in the wicked one." 1 John 5:19, R. V. And it is "the god of this world" who blinds "the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4. Accordingly, any way of this world that is followed by any one in preference to the way of God—that is idolatry to that person, and he is an idolater.

Witchcraft is, literally, sorcery; and in other translations is mostly rendered sorcery. The original word is *pharmakeia*, which means "the preparing or using of medicine," and is the original of the present English word "pharmacy," the art of compounding medicines and drugs. From its original meaning of "the preparing and using of medicine," the word was applied to "the using of any kind of drugs, potions, or spells." Hence, it signifies "the use of supernatural knowledge or power gained in any manner, especially through the connivance of evil spirits, magic art, enchantment, witchcraft, spells, charms."

And how natural a work of the flesh is that tendency to divination! How many persons there are who like to know their fortune; and who, therefore, are always ready to respond to the invitations of a gypsy or a crone. And how ready people naturally are to wish to feel the experience of

being mesmerized, or hypnotized! All these things come under the heading of this word *φάρμακεια*, witchcraft, or sorcery. They are all works of the flesh. And bear in mind that it is written that "they which do such things shall not inherit the kingdom of God." In the eternal righteousness, the eternal life, and the eternal promises, which God has given in Jesus Christ our Lord, the Christian already knows his fortune, even to the depths of all eternity; and he needs no pharmacy, no drugging, no charms, spells, witchcrafts, or sorcery, at any time, nor in any way whatever.

Hatred, being the opposite of love, all the following-named works of the flesh—"variance, emulations, wrath, strife, seditions, heresies, envyings, murders"—are but variations of it, just as we have seen that fornication, uncleanness, and lasciviousness are simply various forms of adultery. So the commandment which says, "Thou shalt not kill," and which, in that, forbids hatred, forbids all these other things, which spring from the original root that manifests the work of hatred, which is, in itself, murder. For "whosoever hateth his brother is a murderer." As defined in the sermon on the mount, the thought stands: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:21, 22.

However, it is well to look at each of these words, that we may get as clear a view as possible of the subtlety and deceitfulness of sin in the works of the flesh. This, because few persons realize that they hate a person unless they actually do regard him "with a strong and passionate dislike, or aversion," or "with extreme ill-will." But when there is borne in mind the principle that the law of God, in forbidding the ultimate act of evil, forbids the very imagination of the thought which, if carried out, could possibly lead to that ultimate act; and when it is borne in mind that, according to the Lord's own definition, to hate a person, or to speak ill of a person, is to break the commandment that says, "Thou shalt not kill,"—then it can be easily understood that hatred can be indulged without that direct and extreme ill-will and aversion to the presence, or even the thought, of the person hated, which alone is commonly recognized as hatred.

"Variance" suggests "difference," especially "difference that produces disagreement or controversy; dispute; dissension; discord." The original word signifies "strife, quarrel, debate, wordy wrangling, disputation, contention." The spirit and tendency, therefore, of "variance," is a readiness to differ and to raise questions, and then hold tenaciously to personal views, and run the difference into debating and dissension; then to ill-will, which, in itself, is hatred, which, in itself, in turn, is the breaking of the commandment that says, "Thou shalt not kill."

It is not in vain that, in the Scriptures, debate is catalogued with "envy, murder," "deceit," and "malignity," and is placed definitely between *murder* and *deceit*. Whoever, therefore, would avoid murder must avoid hatred; and whoever would avoid hatred must avoid variance; and whoever would avoid variance must diligently avoid the spirit that raises questions and indulges differences that lead to controversy, debate, and its further train of evils, which continues unbroken unto hatred, which itself is murder. And this thought is worthy of special attention everywhere in the study and recitation of the Sabbath-school lessons.

"Emulation" is the "love of superiority; desire or ambition to equal or excel others;" "the desire and the resulting endeavor to equal or surpass another, or others, in some quality, attainment, or achievement." It is the expression of sheer love of self-superiority, and inability to endure the thought that another should be superior. The original word is, literally, "jealousy;" and in other translations it is so rendered; and the declaration of the word of God, as to jealousy, is that it "is cruel as the grave." Its synonym is "envy;" and envy is "a feeling of uneasiness, mortification, or discontent, ex-

cited by the contemplation of another's superiority, prosperity, or success, accompanied with some degree of enmity or malignity, and often, or usually, with a desire or an effort to discomfit or mortify the person envied." Emulation appears first, and aims to attain to a standing of superiority over another. And when that can not be attained, then envy sweeps in with its tide. When emulation has obtained its aim, it is succeeded immediately by exultation at the defeat of the foe. When emulation is itself defeated, it is immediately followed by envy, which, being "enmity prompted by covetousness," waits in secret for an opportunity to vent its malignity, which, in itself, is hatred.

It is easy to see how, in association with variance, emulations, and envyings, there should also appear "wrath, strife, seditions [a going apart], heresies [a choosing for one's self]," and, finally, "murder," which is but the ultimate of any one of the works of the flesh named in this list, beginning with "hatred" and ending with "murders."

Drunkenness and revelings are simply all manner of intemperance, which, in itself, is idolatry, and carries in its train a multitude of the evils already described in the dreadful works of the flesh.

"And such like: of the which I tell you before, as I have also told you in time past, that *they which do such things SHALL NOT INHERIT THE KINGDOM OF GOD.*"

A WELCOME FOR JESUS.

"AND it came to pass, that when Jesus was returned, the people gladly received him; for they were all waiting for him." Luke 8:40. Much of the principle which actuated Jesus in reference to his relation to the people may be gathered from such incidents as the one here mentioned. Jesus had visited the country of the Gadarenes. They were a worldly, gain-loving people. To the working of Jesus for the higher interests of humanity, they paid but little attention, unless it interfered with their sordid ideas of pecuniary gain; and then, only to protest against it. He had wrought one notable miracle among them to show them his power and the nature of the work in which he was engaged; but that drew forth no expression of gratitude and thankfulness from them. The miracle had been wrought because his help was sought by one in need. A man had been relieved from the power and possession of the devil. This shows that his ear is ever open to the cry of the needy, however few in number and lowly in station; but this did not stir the people.

But soon the miracle showed another phase. The devils evicted from the man, sought that they might not be sent forth into the deep, but that they might be permitted to enter a herd of swine feeding near by; and permission was given them. Then the swine, rather than submit themselves to the evils of spiritual mediumship, rushed down the declivity, and strangled themselves in the waters. And now the owners of the swine had lost some property. This they could not endure, hence they besought him at once to depart out of their coasts. He granted their request, and returned to the country that he had left to visit them. This shows that he will not force his attentions nor services upon any one against that person's will. Man himself is allowed to decide what he will receive. And if he does not desire help, he is suffered to go without it. But not all the people were like the Gadarenes. The man who had been healed published abroad the story of his cure, and the people were rejoiced at the Lord's gracious and benevolent work. They were therefore all ready for him when he returned, and welcomed him gladly.

He is just as ready to meet with his people now as he was then, whenever we will open the way in the same manner.

"They were all ready for him." The Lord wishes unity and concert of action on the part of the people, if they desire him to visit them. But this can come only from the Holy Spirit's action; and he imparts that Spirit. To feelings of his own prompting, he must respond. He can not deny himself.

A praying company, an earnest church waiting for a revival of the Lord's work among them, will be ready to engage in the work themselves, thus co-

operating with the Lord, and being, as the apostle says, co-workers with him. Those who do not desire the presence of the Lord, would not be ready for him if he should come.

An instructed church, knowing the time, and awake to the events at present occurring in the world, as delineated in prophecy, looking and waiting for his second advent, will be ready for him, and ready to welcome him gladly. For the salvation of such he will appear. "To them that look for him shall he appear the second time without sin unto salvation." And to such he comes at the present time, in the sense he has promised. His Spirit is already in the midst of a waiting church, causing them to long for his presence. His heart is with them, longing to bless them. And there is his work; for having brought them into this waiting position, where he has an opportunity to display his wonderful grace, which he is ever waiting to manifest, will he not do it? His promise is there also: "Lo, I am with you alway, even unto the end of the world."

A congregation, however much they may feel and acknowledge the need of a revival of the work of the Lord in their midst, can not be said to be "waiting" for him, unless all are alert, prompt, and punctual; unless they have come with a purpose and design to meet him, which implies expectancy; unless they are resolved to accept whatever he may show them, which implies a spirit of willingness and obedience. With such a people the Lord will delight to meet.

The command is, "Prepare ye the way of the Lord." When the inhabitants of Mentone, Savoy, desired a visit from their prince, they set out to prepare a way for him. They made a road over the mountains; hills were tunneled; valleys were filled up; rivers were bridged; rough places were made smooth, and crooked places straight. Thus they prepared the way, making everything as easy and pleasant for him as possible, and doing those things which would show their friendship, loyalty, and welcome to him. Thus, "if we would welcome the Lord Jesus, we must make a road for him, by abasing our pride, elevating our thoughts, removing our evil habits, and preparing our hearts. Never did a soul cast up a highway for the Lord, and then fail to enjoy his company."—*Spurgeon*. And if men will do for an earthly prince what the inhabitants of Mentone did, can we do less, in our sphere, for him who is not only a lordly prince, an honored guest, but also our wisdom, sanctification, and redemption?

The Lord desires and designs to do a great work in the earth in the last days; and his people must be willing in the day of his power. But we are living in a time when it is the duty of the church to be looking for him in a different sense from spiritual experiences alone in this mortal state; even to be looking for his personal and glorious return to this earth, in victorious majesty and power, to bring to its wondrous climax his work of redemption. It is not our waiting that will bring him; he is coming whether we are waiting or not, whether we are ready or not. But if we are waiting, it will make a vast difference with us; for, says Paul, "Unto them that look for him, shall he appear the second time, without sin unto salvation."

"They received him gladly," says our record. How will it be with us when this future coming takes place? Are we in a condition to receive him gladly? What reason we shall have to do it! Think of all the changes that that coming will bring, all the scenes that it will end, and all that it will begin. Everything that is distressing, and unpleasant, and evil to the righteous, there ends; and everything that is new, and joyous, and happy in life, there begins. "Behold I make all things new."

And these elements of hope and good cheer are for all the future. To be looking for him, to be all ready for him, gives us a title to it all. Is this present state so full of good, are its circumstances and surroundings so satisfying, that we would not gladly exchange them for the things that are promised? Prayers have emphasized the glories of the change, songs have sounded its charms, praises have declared its satisfying anticipations. Truly, every child of God will gladly receive him.

"Joy to the world, the Lord will come,
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

WHAT WILL BECOME OF CHINA, AS
TAUGHT BY THE THIRD ANGEL'S
MESSAGE?

THE gospel of Christ is not an abstract idea of faith and love independent of other truths, but is a system of truths revealing Christ as the central thought of all truth. There are no truths concerning the welfare of man, whose principles are not taught in the three angels' messages of Rev. 14: 6-12. These messages recognize the welfare of all who dwell upon the earth, even "every nation, and kindred, and tongue, and people." God beholds in the three angels' messages the interests of every person upon the face of the earth.

God is the author of nations. Their origin was at the time of the dispersion, when God said, "Let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth." Gen. 11: 7-9. God broke up Nimrod's plan of having one universal head over the nations of the earth; for this plan would result in hindering the advance of the gospel.

In this formation of nations God had a wise purpose. He "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being." Acts 17: 25-28.

The heavenly watcher guards the interests of every nation. Dan. 4: 13-17, 23-27, 34-37. "He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. . . . He maketh them to stagger like a drunken man." Job 12: 23-25.

God divided the earth among nations that the gospel might be more readily taught by his people. "He set the bounds of the people according to the number of the children of Israel" (Deut. 32: 7-9), to give them the light and knowledge of God. When nations fully reject the gospel of Jesus Christ, and by excluding the gospel from their territory, cease to be of any service in advancing the interests of Christ's kingdom, they become like Pharaoh, of whom it is written: "Pharaoh king of Egypt is but a noise; he hath passed the time appointed." Jer. 46: 17.

"The third angel followed them, saying with a loud voice, If any man," etc. Rev. 14: 9. Here are two expressions which show that the message is to reach every individual in every nation, kindred, tongue, and people. It is shown by the expression "loud voice" (see Rev. 19: 17); and also "if ANY man." But what does the angel say to every man in every nation, kindred, tongue, and people?—"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might

buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 11-17.

From this scripture we learn several important truths, which should be well considered:—

1. The warning is against yielding submission to two powers only,—the beast and the image-beast.

2. As the message goes to every nation, kindred, tongue, and people, these two powers have power to enforce obedience in every nation, kindred, tongue, and people.

3. These two powers become the leading spirits that will control men's consciences ALL OVER THE WORLD.

4. They lead all the world "and their armies, . . . to make war against him that sat on the horse, and against his army." Rev. 19: 11-19.

5. These two powers only are mentioned as going into the lake of fire at the second coming of Christ. The nations of the earth are marshaled under them. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19: 20; compare with Rev. 13: 12-14.

6. It will also be seen that all the nations of the earth are not only under the control of these two powers,—the beast and the image-beast,—but they themselves are distinct powers, even unto the end, as they go into the lake of fire entirely separate.

7. The dragon, or paganism, becomes a part or parcel of the ten-horned beast, as "the dragon gave him his power, and his seat, and great authority. . . . And they worshiped the dragon which gave power unto the beast: and they worshiped the beast." Rev. 13: 2-4. Also, the dragon power is manifested in the beast that has the two horns like a lamb, when he speaks; for "he spake as a dragon." Verse 11. Is not here paganism clothed by professed Christianity in the papacy; while the two-horned beast "had two horns like a lamb," yet "he spake as a dragon"? He professes the freedom of Christianity, even while he is issuing his dragonic laws.

8. The bond of union between paganism, papacy, and Protestantism is the mark of the beast—Sunday—mentioned in the Third Angel's Message.

Who are these wonderful powers that lead in the final conflict between truth and error, that dare to trample underfoot the rights of conscience, and thus make war with him who said, "He that toucheth you toucheth the apple of his eye"? Zech. 2: 8. This battle is not only foretold, but the results are plainly recorded. These powers are the ten-horned beast and the two-horned beast of Revelation 13.

Let the reader carefully compare the following texts, and notice the phraseology of the same: Rev. 19: 20; Dan. 7: 7, 8, 11, 21, 22; 8: 23-25; 2: 43-45; also, to identify the dragon, Dan. 8: 9-11; Rev. 12: 1-4; 13: 1-4, 11. Is not paganism merged into the ten-horned beast of Revelation 13? Does not the two-horned beast manifest the same spirit when he speaks as a dragon?

What will then become of China, when these two powers dictate to the consciences of all mankind? Will it not, like every other nation, come under some one or all of the European Powers, which represent the ten-horned beast in its two phases of character, pagan and papal? S. N. H.

In the *Independent*, Mr. Poultney Bigelow, writing of the difference between Spanish and American rule in Manila, and giving the word of a gentleman who "stands at the top of the mercantile community in the far East," says: "I asked him if he thought the American officials were worse than the Spanish ones. He said: 'Yes; the Spaniards were content with smaller bribes. . . . The present state of things eclipses anything we have suffered from the Spaniards, whom we were accustomed to look upon as first-class obstructionists.'"

And, says Mr. Bigelow: "During my short stay in Manila, there were already signs that the professional politician was about to inaugurate his rule there; but merchants treated the matter hopefully, thinking that a better system would prevail so soon as peace was established."

THE IMAGE OF THE BEAST IN JAPAN.

PAUL wrote that in the last days men would be "traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." That the existing conditions in the ecclesiastical, social, and political circles of Japan meet this description should be apparent to the most casual observer. It is only necessary to cull a few facts from the abundance of evidence on hand to show that the policy that turned the United States from her original declarations is being pursued in Japan. For thus it is written: She shall say "to them that dwell on the earth, that they should make an image to the beast." In this homage to the papacy the United States will not be alone.

Concerning "many of the leading events of modern Japanese history," a prominent leader declares, "It would not be boasting to say that the missionary has been no insignificant factor." "It was a missionary that God raised up to interpret for Commodore Perry;" and from such arguments prayer-meetings have been held, councils called, and committees appointed to wait on the government, and to say that "in separating religion from all schools receiving privileges from the state, the government was striking a blow on the mouth of those who knew Japan better, and had been here longer, than many of those in high positions or offices; and who, more than any other, secured the Treaty Revision." The result was that the government adhered to the principle that it was under no obligation to favor graduates of mission schools who desired to compete with those of the state institutions. Here the matter was dropped, the mission schools feeling greatly insulted, and the government being not a little plagued by the world's criticism.

This skirmish was scarcely over when the entire nation was stirred by the "Law of Religions," originally intended to secure favor for Buddhism, but ultimately requiring Buddhist capital to defeat it, and prevent Christianity from securing "the benefits of the odds in its handicap race with Buddhism." The bill was defeated February 18, 1900, by one hundred and twenty-one votes against one hundred. "The prevailing idea of those who voted against the bill, appears to have been that, in view of the importance of the matter contained therein, it would be advisable to keep the question open for twelve months more." It was generally regretted that the explanation of the bill "was not intrusted to a more competent official, for then some of the wavering members would undoubtedly have been gained over to vote for it."

The law as a whole was supported by the press. The prevailing idea in the bill was the adjustment of all disputes in ecclesiastical circles by a "Religious Council" appointed by the government. It is believed "that a similar measure in a simpler form will be introduced at the next session of the Diet," by which time the present investigation may have healed the wounds of the hurt ones, and the money question have been buried.

The end to be gained by all this, as brought out by an editorial and "An Inconsistency" in some of the magazines and dailies, as well as by the teaching of the ages, is the "Sabbath and Society." One important consideration in this agitation is the absence of the "civil" plea, it being advocated that the government should act as a parental and leading factor in the readjustment and development of a moral standard.

A movement, regarded as the "greatest desideratum of the moment, for the purpose of national evangelization on a large scale," is also on foot, and requires only twenty thousand dollars to start it on the run. The Catholic press, in summing up the educational, church, and state problems, maintains "that in Europe and America the attempt to divest education of all religious elements has failed," and the only method for an adjustment of differences is "to bow to the church that distinguishes between truth and error." In a book of two hundred and ten pages it discusses the state question, affirming that "genuine morality is the sole basis of national prosperity," and "that nothing can take the place of a religion whose truth has been conclusively proved as a foundation for everything to rest on."

To meet and expose this whole system, God, in his love, has prepared a message, and intrusted it to men for proclamation. What is that message? You tell. Who are the people? You tell. Socrates said: "That man is idle who can undertake anything better than he is now doing." Are you idle? B. O. WADE.

Tokio, Japan.

THE MISSIONARY READING CIRCLE.

THOSE who are in charge of the Reading Circle work have recently met in council, and formulated plans for the future. Some changes have been made, which will be to the advantage of all. Last year many of our people felt that they had not time to give thorough study to two Circle lessons each week, and consequently one or the other was neglected. The present arrangement permits both series of lessons—those on the message and those on the field—to be carried as easily as only one was followed last year. The plan is as follows:—

But one lesson will be published each week. Each month there will be three lessons in Bible study and one on the field. As the second Sabbath in each month has been for some time devoted to the needs of the field, the week that ends on the second Sabbath of each month will be the one in which the lesson on the field is studied. During the other weeks the Bible lesson will be studied. The first lesson under this new arrangement will be on the field, will appear in the REVIEW of October 2, and will be studied during the week of October 7-13. The next lesson will be a Bible study, to be learned the following week. The lessons will be published in both the REVIEW and the *Missionary Magazine*; and the *Instructor*, as heretofore, will contain notes of interest upon the lessons. The Bible lessons will be upon the book of Revelation, with "Thoughts on Revelation," of the *Berean Library*, as the text-book. Accompanying the questions upon the Bible lessons, and forming a part of the lessons, will be a series of articles by Elder S. N. Haskell. These articles will make the studies up to date in every particular, and will add greatly to the interest. The *Missionary Magazine* is the text-book used for the field studies, and the articles to be studied have been especially prepared for the purpose. The Reading-Circle lessons are designed primarily for home study. If convenient, review meetings may be held to advantage, but these should not meet until after the lesson has been studied in the home.

We can not but believe that the Reading Circle plan is in harmony with the special instruction given of the Lord to his people. Over and over again we have been admonished to study the "distinct message for this time." The book of Revelation has been named as one that should now receive our most careful study. More importance than is realized, is attached to the study of the field. The following are solemn words: "Unless your hearts are touched as you see the situation in foreign fields, the last message of mercy to be given to the world will be restricted, and the work which God would have done will be left undone."

How shall we "see" the situation if we will not read nor hear of it when we have the opportunity? And how shall our hearts be touched if we do not see the situation? Who is there of us that would willingly "restrict" the work of God? No one, I am sure. Let us, then, arouse ourselves to the excellent opportunities afforded by these lessons, and study them earnestly, not simply for the knowledge we ourselves shall gain, but as a preparation for active work in the harvest field. There is no time to delay. The studies will begin at once. Every effort should be put forth so that the first lessons may not pass by before we are ready. May the Lord impress upon each one his duty in this matter.

MRS. L. FLORA PLUMMER.

BATTLE CREEK COLLEGE SUMMER SCHOOL.

BUT little has been said in public concerning the work of the summer school conducted in Battle Creek. Nevertheless the work has gone steadily on, and the hand of God is in it. July 20 about one hundred and twenty young persons met in conference in this city. Many of these were teachers who remained only three weeks, and have since been visiting churches in various parts of the district, distributing educational literature, in the interest of the schools.

One young man, working in Michigan, cleared, in one month, over twenty-five dollars, selling "Christ's Object Lessons" and "Living Fountains."

Between fifty and sixty students remained through the summer school. A careful examination was given at the opening of the term, and students deficient in the common branches were given an opportunity to strengthen these weak points. The principles of Christian education were studied, "Living Fountains" being the text-book. The Bible as the basis of the common branches received attention, and special stress was laid on the matter of discipline, and proficiency in teaching the common branches, following the Lord's plan of teaching according to physiological principles and basing all instruction on the eternal truths of his word.

A class of noble young persons will enter the church schools this fall. They go forth with a spirit of sacrifice, and a love for God and the lambs of the flock. May they receive a hearty welcome in the churches, and may God's blessing attend their work. A list of the churches having schools and the teachers filling these positions will appear in the October issue of the *Training School Advocate*.

An advance step, which speaks well for the interest in Christian education, has been taken by several States in this district. At the Green Bay camp-meeting Miss Lottie Farrell, of Littlewolf, Wis., was elected superintendent of the church schools of Wisconsin. The location of teachers in that State is now in the hands of Sister Farrell, and churches that desire to open schools should correspond with her.

At the Kankakee camp-meeting a board of education was elected to look after the Illinois educational interests. This includes the church-school work and such industrial schools as may be started in the State. In the absence of another competent person

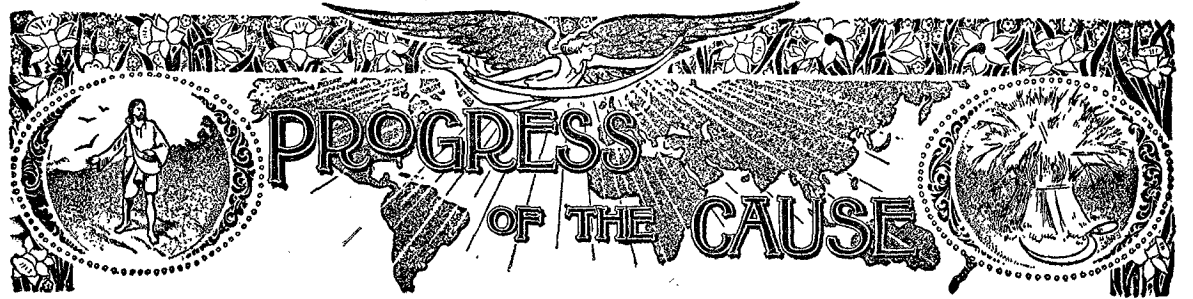
to act as superintendent, Elder N. W. Kauble, president of the Conference, will have oversight of the schools for the present. All correspondence concerning school matters for the State of Illinois should be addressed to Elder N. W. Kauble, Sheridan, Ill.

The people of Michigan have put the educational work in the hands of a board of five, to be composed of at least two members of the Conference Committee, one member of the college faculty, and the other two to be chosen from the membership at large. S. M. Butler, 627 S. Ingalls St., Ann Arbor, Mich., is acting superintendent. Brother Butler's work with the Sabbath-schools makes him acquainted with the needs of the State churches. Correspondence concerning school matters for Michigan will hereafter be addressed to him.

Cedar Lake Academy will reopen this fall.

All these things are encouraging, and show that Christian education is now recognized as a part of the Third Angel's Message.

M. BESSIE DEGRAW.



SWITZERLAND.

THE Central European Conference and camp-meeting was held August 3-13, at Lausanne, Switzerland. Our camp was situated on the northeast side of Lake Geneva, several hundred feet above the lake. From this place we had a fair view of its beautiful blue waters, and of the Alps, rising in majesty from the immediate edge of the southwest shore. A fountain, fed by pure spring-water from the mountains, constantly flowed by the side of our camp.

Fifty camping tents and two meeting tents constituted our cotton city. About two hundred of our people, mostly French, were gathered in the camp. Services in French and German were held each evening in the respective tents, but during the day the congregations were amalgamated; and when English was spoken, two interpreters translated at the same time, one to the French, and the other, in a lower tone, to the Germans.

The business of the Conference was transacted harmoniously. The reports were as follows: Number of churches in the Conference, 23; members, 708; churches added during the year, 2; new members added, 33. Tithes paid during the year, \$5 349.10. Sabbath-school contributions, \$561.22. Of this there was given to mission work \$504.85. Number of canvassers, 12. Their book sales amounted to \$4,776.70. Loss at the publishing house, \$102.

The report of the *Institute Sanitaire* at Basel, showed a small financial loss. This was owing to the fact that the institution, the last year, has carried the expense of a nurses' class of fourteen. Of these, six graduated from the two-years' course, July 26. They were of five nationalities,—German, French, Hollandish, Swiss, and Armenian. The patronage of the institution was better than that of the previous year. About one in ten of all the patients since the institution opened, five years ago, has accepted the truth. Their health paper has a large circulation, and is more than paying its way. The food factory furnished a net profit for the year of over one thousand dollars.

At the Conference, plans were laid for pushing the work of the message more vigorously, especially in France. The attending laborers from without the Conference were Brother O. A. Olsen, president of the European Union Conference; Brother Andross, of England; and the writer. The preaching services were well attended by the citizens of Lausanne, several of whom acknowledged the truth. One of them was of the seven who were baptized the last Sabbath of the meeting. May the message make still greater progress in the Central European Conference.

J. N. LOUGHBOROUGH.

ITALY.

TORRE PELLICE.—For several years I have been alone in the Piedmont Valleys, trying to sell, here and there, our literature. Occasionally we have had a short visit from Brother Holser, and lately one from Brother Conradi.

It is almost impossible for one who has not visited this country, to realize the difficulties that a canvasser must here overcome. In some places the people are very poor. For a hard day's work they receive only twenty-five cents, while sugar costs sixteen cents a pound, kerosene eighteen cents a liter—about a quart. On account of this extreme poverty, they do not readily spend even one cent for reading-matter.

Another difficulty is that about one fifth of the people can not read, and not half can understand what they do read, neither in French nor in Italian, as the dialect is not the same in hardly any two villages. The latter are very small, and far apart, and one has to travel over poor roads to go from one place to another. Sometimes I have to walk through very narrow passes, and uphill for three or four hours, before reaching one of the villages, at an altitude of fifteen hundred meters, about five thousand feet.

I write to the REVIEW because I have good news. I believe that the work of the message is assuming a new phase. The Central European Conference sent Elder Curdy here, and a general desire to hear present truth was created by our first public effort.

I think that the Lord led us in the selection of the location for this series of meetings, which was held in a village in the Val de St. Martin, named Pomaret, the best place we could secure. At the beginning, there was some prejudice against us; but after the first two meetings, the house was too small to contain all who came. As the effort was made in March and April, many persons from the villages in the upper parts of the mountains, were in the place, tilling their vineyards in the Pomaret. On returning to their homes, they spoke so highly of our sermons that the officers became interested in the work, and sent us word to come to their place, to preach the same things, giving us the use of the best places they had at their command.

As the people of the Pomaret were working in their fields early and late, and many who love the truth were too tired to attend the lectures, some having to walk several miles to come to our hall, we deemed it best not to present the Sabbath question before autumn, although many know that we are Seventh-day Adventists. However, we decided to partially answer the calls from the mountains. Consequently, we left Pomaret the last Sunday in April, and after a four-hours' walk, arrived in Macel, or Massel, an interesting place in the Waldensian history. It is in one of the hamlets of this place, called Balsilia, that seven hundred of those people resisted successfully, for a time, twenty-five thousand soldiers who thirsted for their blood. We visited the spot where they escaped during the night, when they could no longer resist their enemies. For eight miles the road leading to Massel is narrow, and out of repair. The cars can not go there. All burdens are carried on the shoulders. A river, called Germanasca, rolls its foaming billows at the bottom of the abyss along which the road is made. The sight of those high and rocky mountains is grand; and to one who knows the history of the Waldenses, almost every one of those large stones speaks of the faithfulness, sufferings, and earnest prayers of those by whose blood

the stones were stained, as well as of the cruelty of the Moloch whose modern name is "religious legislation."

We advertised our meeting by going to the public service in the morning. In the evening the school-room was filled to its utmost capacity for our meeting, and the following day we moved into a larger place, to accommodate our hearers. We were then invited to another hamlet, and offered a large room for meetings, and one for ourselves,—a generous hospitality, for the people are very poor. Every person in the place was present, except the pastor and a sick man, and we had a blessed time. For one hour and a half they listened attentively to the word. When the sermon was over, anxious ones asked us questions for more than an hour. There was such an enthusiasm in the audience that some proposed to build a chapel for our use, one volunteering to give the necessary timber.

We left the place thankful to God for the blessing we had enjoyed, but not without promising those good people that we would call again as soon as possible. On our way, we were asked to stop at other places; but as I had taken a bad cold, and felt ill, I was anxious to return home quickly, to have the benefit of the most common conveniences of life. In these villages, if one is cold, there is but one place to go—the stable. It is there that people spend the winter season. Many even sleep there, with cows, goats, sheep, etc. But do not think that the stable is clean. The manure is kept there during the whole winter, and taken out only in the spring.

After a six-hours' trip, through the snow for some distance, we reached Praly, a place fifteen hundred meters above the sea. Although tired, we had a good meeting the evening of our arrival, and another on the following day. We were earnestly requested to go to several other places; but as we already have doors open before us for more than three years, with our present forces (we are only two workers for Italy, and one is here for only two months), we do not deem it wise to go farther.

If we had money, it would be very desirable that some of the intelligent young men who accept the truth here, go with our ministers as assistants. They would thus have the opportunity to develop eventually into workers. In this way, one might always go into new fields, with the young men, the others staying to mature the interest.

J. D. GEYMET.

MICHIGAN TRACT SOCIETY.

THE business of the year amounts to \$18,300.98. The present worth of the society is \$9,032.41; number of members, 7,022; reports, 1,106; letters written, 1,119; Bible readings given, 1,147; periodicals distributed, 56,729; pages of books and tracts distributed, 540,233. Contributions received, \$3,242.83. Resolutions were adopted urging all to devote one Sabbath in each month to the consideration of the foreign mission work; to take up the studies of the Missionary Reading Circle; to subscribe for the *Missionary Magazine*; to adopt the plan of systematic giving of at least ten cents a week for the work of the Foreign Mission Board; and recommending that a corps of competent canvassers be placed in the Northern Peninsula the ensuing year. The officers elected for the ensuing year are as follows: President, J. D. Gowell; Vice-President, Eugene Leland; Secretary and Treasurer, E. I. Beebe; Missionary Agent, S. E. Wright.

E. I. BEEBE, Sec.

THE ARKANSAS CAMP-MEETING.

THE Arkansas camp-meeting was held at Booneville, in the central part of the State, August 9-20; and though one of the best ever held in this State, was not largely attended, there being less than one hundred camped on the grounds. This is excusable, however, as nearly all our people live in the northern part of the State. The citizens who attended were deeply interested in that which was presented, and the message was proclaimed with no uncertain sound. The perfect harmony prevailing among the members of this Conference, is delightful. Fault-finding, criticism, and discord are things of the past, and all now seem to be earnest and united in their endeavor to forward God's work.

The membership has been increased by several score, and four new churches were added to the Conference. The tithe has been increased about four hundred dollars, and the tract society has been enabled to pay all its bills, and reduce its debt. Fourteen persons were baptized before the meeting closed. Elder A. E. Field was re-elected president of the Conference. The meetings were characterized by several efforts, in which a goodly number made a start, for the first time, in the service of the Master. Quite a corps of canvassers entered the field to sell our literature, and a colporteur wagon is soon to be started.

Elders R. M. Kilgore, superintendent of the district, H. Shultz, and J. E. Jayne, and the writer were present. A deep interest was manifested in our foreign missions, and the district canvassing agent gave some valuable instruction in regard to the home work. All returned to their homes, with renewed zeal and courage, which will certainly result in an advance movement in the work throughout the State. The social seasons were especially good, and the entire meeting was a rich feast of spiritual things.

S. H. LANE.

GREEN BAY (WIS.) CAMP-MEETING.

A LOCAL camp-meeting was held at Green Bay, August 20-26, and although the usual crowd was not present, on account of heavy rains, the Lord came near and blessed his people as they listened to the stirring truths presented by his servants. The preaching was both practical and doctrinal.

Fifty tents were pitched, and occupied by about two hundred and seventy-five persons. Elder L. A. Hoopes was with us during the entire meeting, and Drs. Paulson and Giesel, and Professor Magan were with us part of the time, together with some of the State laborers. As the different phases of the message were presented, there was manifested a willingness on the part of the people to co-operate in carrying it forward. Nearly two hundred and fifty dollars in money and pledges was raised for the tent and camp-meeting fund. Twenty-two persons were buried with Christ in baptism. The outside attendance was good; and our people returned to their homes feeling that the Lord had visited his people.

W. S. SHREVE.

THE NEW YORK CAMP-MEETING.

THIS meeting was held from August 30 to September 10, on the Wayne County fair ground, at Lyons, a beautiful little town in western central New York. Though devoid of shade, the site was excellent for the time of year, and the little dust at the beginning of the meeting was laid by timely showers. About seventy-five tents were pitched, and nearly five hundred persons were in attendance, a goodly representation coming from all parts of the State except the northern and eastern. The following churches were admitted to the Conference: Vienna, 25 members; Norwich, 17 members; Sidney, 11 members; Gorham, 17 members. The name of the Lancaster church was changed to Alden.

The Conference is in a good financial condition. The tithe for the last year amounted to \$11,608, being three thousand dollars more than that of the previous year. First-day offerings had an increase of eight hundred dollars, and the annual offerings, four hundred dollars. Five hundred dollars (tithe) was voted for the support of a laborer in foreign fields, and eleven dollars a week, during the school year, for a teacher in South Lancaster Academy.

Resolutions on the following topics, all of which were considered in the conference meetings, were passed: The support of the *Missionary Magazine*; earnest and aggressive work with the *Signs of the Times*, *Sentinel of Liberty*, and our pamphlets and tracts; the Berean Reading Circles; ten-cents-a-week plan for the support of foreign missions; the general plan for lifting the debt on our educational institutions; the necessity of greater interest in the canvassing work; the duty of ministers, church elders, and librarians to seek out and develop talent lying dormant in our churches; and the organization of young people's societies wherever practicable.

These resolutions were freely, fully, and enthusiastically discussed, especially those referring to aggressive missionary work. The remarks of the general laborers were not only interesting and instructive, but were cheering testimonies of actual experience in the field. One brother had just driven from Virginia. Before starting, he purchased a number of copies of the Quarter-Centennial issue of the *Signs of the Times*, at a cent a copy, and had only eighty-five cents left after paying for them. By the sale of these papers he paid his expenses on the way, and had ten dollars in his pocket when he reached Lyons. Several other testimonies just as interesting were given.

The following general laborers were present: H. W. Cottrell, superintendent of the district; Professors P. T. Magan and Frederick Griggs, representatives of the educational work; I. H. Evans, in the interest of foreign missions; Allen Moon, of the Religious Liberty work; S. N. Curtis, manager of the New York branch of the Pacific Press, in the interest of the publishing and the canvassing work; and the writer. A free discussion upon these various lines of work brought out valuable instruction and many helpful suggestions, which were all well received.

The preaching was practical, the evenings being devoted to the special truths of the message, in

which subject the townspeople were interested. Many discouraged souls were revived, those who knew not the Saviour found him, and there were about twenty-seven baptized in the river near by.

The Conference officers for the coming year are: President, Geo. B. Thompson; Vice-President, A. O. Burrill; Secretary, T. E. Bowen; Treasurer, F. E. Price; other members of the Executive Committee, J. W. Raymond, S. B. Whitney, and Geo. R. Lesch. Tract Society: President, G. B. Thompson. Sabbath-School Association: President, A. O. Burrill; Secretary, Delia Thompson.

The following persons received credentials: G. B. Thompson, F. Peabody, S. B. Whitney, D. A. Ball, H. L. Bristol, J. B. Stow, Geo. R. Lesch, J. W. Raymond, A. O. Burrill, P. Z. Kinne, C. O. Taylor, H. H. Wilcox, F. Wheeler. Ministerial licenses were granted to B. E. Tefft, T. E. Bowen, B. E. Fisk, Earnest Raymond, W. J. Boynton, F. H. Hicks, and Mrs. Lulu Wightman. Missionary licenses to Mary Millington, Rose F. Mead, and Mary E. Simkin.

On the whole, it was an excellent meeting, which the writer greatly enjoyed, not alone for the freedom of spirit manifested, but for the privilege of renewing old and making new acquaintances. At times the Lord specially interposed to hold in check unruly elements, and to heal the sick. More earnest prayer would have brought more power. God permits difficulties to come upon us that we may learn how to seek him through the difficulty, and so develop persevering, living faith.

The old Empire State is a great and fruitful field for the labor to which God calls his people. If they hold Heaven's blessings for themselves alone, they will wither and die. If they yield themselves to God's will, he will baptize them for service. He pours out his Spirit upon his people for no other purpose.

M. C. WILCOX.

OXFORD (NEB.) CAMP-MEETING.

THIS, the last of our local camp-meetings, was held from August 28 to September 2, on the banks of the Republican River, and from the first, was well attended. About one hundred and fifty of our people were camped on the grounds, and the citizens of Oxford and vicinity came in to the evening and Sunday services.

Elders Nelson, Brown, White, Anderson, and Leer were present, and spoke upon the truths of the message in such a practical manner as to leave permanent impressions upon the hearts of all.

Though the crops of southwestern Nebraska have been a failure this season, the friends of the truth still have unlimited faith in God and in the Third Angel's Message, and contributed liberally for the advancement of the work.

Meetings were held daily in English, German, and Swedish. Sabbath morning the Lord wrought for the deliverance of some who were bound, and four were baptized Sunday morning; others deferred, as they wished to be baptized at home.

All united in saying that this was the best camp-meeting they had ever attended, and went to their homes with a strong determination to live nearer to God and accomplish more in his service.

One encouraging feature of this meeting was the interest manifested by the young people, quite a number of whom will actively engage in the work this winter, either as canvassers or church-school teachers. A deep interest was shown in the sale of Sister White's book for the relief of the schools.

GEO. M. BROWN.

LOUISIANA.

SINCE my last report I have labored at Bastrop, Marthaville, and Mansfield. May 10 I began a series of tent-meetings in Bastrop. From the first, the attendance and interest were both good, and as a result of our efforts, much prejudice was removed. A few decided to walk in the light as God is in the light, and others I believe will soon obey. Brother Grant Priddy was with me part of the time, helping in the tent, visiting and holding Bible readings. We put thousands of pages of literature into the hands of the people, and received in contributions \$20.13.

The people were sorry to have us leave, and some of Bastrop's leading men gave us a cordial invitation to return, promising that we should have a place in which to hold our meetings. I made many pleasant acquaintances, whom I will not soon forget. The meetings closed June 24.

July 13-22 I attended the camp-meeting at Marthaville. The Lord blessed our efforts, and we had one of the best meetings I ever attended. Elder S. B. Horton and I remained about two weeks after the camp broke up. A goodly number of Sabbath-keepers were living in and around Marthaville, and we organized a church with a membership of twenty-four. Others will soon unite with them. A great

deal of sickness was in the town and vicinity; and we were called upon to conduct five or six funeral services. Among this number was that of our dearly beloved brother, M. N. Ballard, who will long be remembered for his many cheerful testimonies and kindly admonitions during the camp-meeting. He was laid away August 5, to await the coming of the Life-giver. The sympathy of all is extended to Sister Bailard.

Elder Horton and I then came to Mansfield, pitched our tents, and began meetings the evening of August 7, with about one hundred persons present. The attendance has increased, until now we have a large audience each night. We are presenting the Sabbath truth, and some have become so deeply interested that we believe they will obey. We are placing reading-matter in the hands of the people, and are of good courage in the Lord.

M. G. HUFFMAN.

HEALDSBURG COLLEGE DEBT.

HEALDSBURG COLLEGE, as most of our other educational institutions, is heavily encumbered with debt. This debt amounts to about forty thousand dollars. During the last year the board of trustees and the faculty have endeavored to do what they could to interest our brethren and sisters in the district in the work of lifting the indebtedness of the college. At the annual camp-meeting a year ago, this matter was taken up in a vigorous way, and about twelve thousand dollars was received in money and pledges. At local camp-meetings held in the State, the amount was increased to nearly twenty-two thousand dollars. This is to be paid in annual payments during the next three years. The board, faculty, ministering brethren, Bible workers, and, in fact, all our laborers, took hold of this work in earnest, and most of them gave a month's wages each year for the next three years.

This effort on the part of the brethren and sisters to help liquidate the college debt has also had an influence on public interest in the college work. Without any special effort during vacation, a larger number of students were in school last year than for seven or eight years preceding. The enrollment reached two hundred and fifty. When our people show enough interest in our institutions to help them out of their embarrassing condition, they will certainly have an interest in the work of education. It will be realized that the institution does not belong to the college board and the few teachers who are connected with the school, but it belongs to all who are in the district.

The college is the child of the district in which it is situated, and should receive the careful thought and attention that a true parent gives to a child who has made mistakes and blunders. It should not be disowned, but should be admonished, counseled, and encouraged to try to do better in the future.

This year at the annual camp-meeting in San Jose, June 5-17, the attention of our people was again called to the college interests. The plan that Sister White has in mind to relieve our educational institutions from indebtedness was presented to our brethren and sisters, and was heartily indorsed. Thirteen hundred copies of "Christ's Object Lessons" were subscribed for, and this number has been increased at one of the local camp-meetings, held since the State meeting. We expect many copies will be subscribed for at the three or four local meetings yet to be held in different parts of the State.

It is planned that, as soon as the camp-meetings are over, each church in our district be visited, and our brethren and sisters urged to subscribe for all the copies that they feel able to buy. After this work has been thoroughly done among our people in the different churches, then we shall send out canvassers. During the next school year a canvassers' school will be carried on in connection with the regular college work. The California State agent will have charge of the canvassing department. We shall endeavor to enlist the interest of the students in "Christ's Object Lessons," and give them a thorough training, so that they can do good work with this book during the summer vacation. We believe that hundreds of books can be disposed of by the students in this way. Not only will the college be blessed financially, but the spirit of canvassing will be revived in the hearts of our students, and the experience gained in this work will better qualify them for whatever work the Lord may call them to do.

We thank the Lord for his kind remembrance of the needs of the educational work, and desire to work in harmony with the plan that he has given for relieving our educational institutions. May the Lord bless these plans as they are put into execution, and revive in the hearts of his people a deeper love for the principles of Christian education, and a spirit of greater loyalty to the work of God in all its phases.

M. E. CADY.

WITH ONLY A YEAR'S EXPERIENCE.

In a recent number of the REVIEW we gave a report from a brother residing in Tennessee, who told how he was disposing of three hundred copies of the *Signs of the Times* each week. It will be remembered that this brother had been in the truth only about one year.

We are just in receipt of another letter from a brother residing in Pennsylvania, who tells us that he has been in the truth only about a year, and a club of one hundred and eighty *Signs* is sent him each week from this office. He writes that he is using twenty copies of *Hausfreunds*, and ten REVIEWS besides. We quote the following from his letter:—

"These *Signs* represent so many visits to persons in this city, answering questions to those inquiring, speaking to those who wish to know the truth, reading and praying with those that are sick, holding Bible readings with those that will welcome the words read. Usually a house will be opened to me, and those of the neighbors who are interested will come. So the Lord has given me a great work to do. I have been in the truth now about one year. The Lord brought me through the Red Sea in regard to working; but as soon as I fully trusted the Lord to verify his promises in me, he gave me work.

"Now I work five days in the week, keep the Sabbath according to the commandment, and on the first day of the week I work for Christ with the *Signs* and our other papers, and in the evenings, hold Bible readings. So my life is a busy one. Praise the Lord for it. I want to warn all I can; for when I look at this great city, I think of what would befall it were Jesus to come now. I realize that if I fail to warn all I can, the blood of souls will be upon me. Pray that the Lord will bestow upon me the gift of the Spirit, that I may be faithful in the work he gives me to do."

Such a communication as this is indeed most inspiring. When a brother can have regular work for five days in the week, and go out on Sunday and dispose of two hundred and ten copies of our periodicals, hold Bible readings, and do visiting besides, it shows a zeal that is set on fire by the definite knowledge that the end of all things is right at hand, and the coming of the Lord is nigh, even at the very doors. Do not such things as this fill our brethren and sisters who are doing practically nothing, with a desire to go into the great harvest field and labor for the Master? We may not be able to do very much to-day; but, as we improve the talents that God gives us, he has promised that these talents will be increased. And so we need not be surprised, when once we have entered upon the work, to find ourselves doing things that at the outset we regarded impossible.

The world's great harvest time is at hand. The workers are in the field. Who will go to work, and, through the circulation of our literature, by missionary visiting, or any other way possible, seek to gather souls for the heavenly garner?

A. O. TARR.

TO MISSIONARY CANVASSERS.

It has seemed to the writer that the value of the *Signs of the Times* as an adjunct to the book-canvassing work has never been appreciated, except by the very few who have tried it. Some of our canvassers have a horror of anything in the way of "helps;" but this is because they do not appreciate the worth of "helps," when properly used,—when used so as to be really helpful,—helpful not only to the canvasser, but to the cause he is laboring to advance.

The *Signs* was established to do a specific work. There is urgent need in the world to-day of a publication calling attention to the signs of our times, proclaiming their true meaning in the light of God's prophetic word; and now there is everywhere a demand for literature helpful to an understanding of the great problems which confront the world, and which all recognize as portending some crisis in earth's history. The circulation of the *Signs of the Times* is a direct and powerful work for the advancement of God's truth for these times.

The canvasser, going from house to house and talking with the people concerning the great truths of God's word, will have many opportunities to introduce the *Signs* incidentally, without detriment to his book work. For instance, we have met many persons who, although deeply interested in the subject of present truth, could not be induced to subscribe for a book; and often the introduction of the *Signs* resulted in securing a subscription for that paper. Then, too, when stopping overnight in the country, the conversation naturally turns to the topics of the day and the truths brought to view in the publications that the worker is selling. By showing the *Signs*, and explaining the nature and scope of the periodical, many families will be found who would welcome its weekly visits. Very prob-

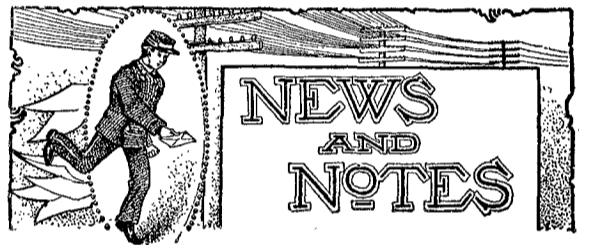
ably a three- or six-months' subscription would be gladly accepted in exchange for lodging or a meal. If the canvasser, looking back over his territory, can see homes here and there into which he has been instrumental in placing this "pioneer" missionary, he can rest assured that the influence of those labors will not cease immediately, nor will the books sold be placed carefully on the shelf, or lie untouched on the parlor center table. The *Signs*, presenting present truth in ever new and varying forms, and from different writers and standpoints, coming weekly into the homes of the people, will awaken in its readers a desire to study the Word, and to read carefully the books they have purchased; and so, by the blessing of God, the work of the canvasser will be "bound off," and will yield a harvest of souls.

To show that this can be done, I will quote from a letter just received from a canvasser in Illinois:—

"I, with some other canvassers, was taking orders for 'Desire of Ages' and other books; and we concluded to take orders for the *Signs of the Times* also; so please accept the following yearly subscriptions."

The letter inclosed eight subscriptions. This was the first order from these canvassers; and, as you will gather from reading the letter, they were led out to engage in this work on their own responsibility. Or, rather, shall we not say that the Lord influenced their minds to take up the work, in order that souls in that field might receive the truth? We think so. Other canvassers in different parts of the field, unsolicited by us, have been led to take up this work; and, believing it is in the order of the Lord, we make an appeal to all our canvassers to be on the lookout to secure new readers for the *Signs*. The special prices made to workers, also makes the paper a real "help" financially to those in the field. Write to the *Signs of the Times*, Oakland, Cal., for particulars.

JOHN B. GREENWOOD.



— In the Lackawanna region 15,000 miners are out on a strike.

— Americans in Paris raised \$10,000 in fifteen minutes for Galveston sufferers.

— The first Greek war-ship that has ever visited the United States is anchored off Philadelphia.

— Dispatches state that "Minister Conger received reliable news that all Americans at Pao-Ting-Fu have been killed."

— Japanese troops are holding Prince Ching prisoner, near Peking, in hopes of establishing communication with the dowager empress.

— The merchants' and planters' oil mill, one of the largest cottonseed-oil establishments of the South, recently burned, at Houston, Tex. Loss is about \$400,000.

— The national decennial census of the United Kingdom of Great Britain will be taken March 31, 1901. It is estimated that the population will reach 41,000,000.

— A Philadelphia syndicate proposes to build the necessary conduits, reservoirs, and pumping stations to furnish Grand Rapids, Mich., with pure water from Lake Michigan, at a cost of from \$3,000,000 to \$4,000,000.

— On the last trip of the steamer "Deutschland," an American paid \$1,250 for passage for himself and wife. So great is the demand for cabins that all the officers' rooms are booked. Six trips will be made in the next two months.

— Alfred Beit, of South Africa, is conceded to be the richest man in the world. He went to Kimberly at the age of twenty-two, twenty-four years ago, and, with Cecil Rhodes, formed the great diamond trust, which, under the name of DeBeers, practically controls the output of precious stones in the world. His fortune is estimated at a billion dollars.

— David Whipple, of Traverse City, Mich., who attended the recent reunion in Chicago, is the oldest member of the Grand Army of the Republic. Mr. Whipple was 100 years old March 1. The greater part of his life has been spent in the far West, as scout, guide, and hunter, and, though he has had enough excitement to wear out almost any man, he is still hale and hearty.

— A Baltimore paper has information from Rome to the effect that a rule is to be made to have the order of the Knights of Columbus, a popular new Catholic organization, suppressed by the Vatican. The order is charged with being a secret organization, and for that reason it is to be brought under the ban. As is well known, the Vatican has an inveterate hatred of all secret societies except its own and the Jesuit society.

—Chicago has contributed \$97,000 to Galveston sufferers.

—Heavy frost in North Dakota has damaged the late corn and flax.

—Jan. 1, 1901, the twenty-four-o'clock system is to be introduced throughout Spain.

—The police guard at the Chinese legation in Washington, D. C., has been withdrawn.

—Prince Albert, of Saxony, was killed the 18th inst., in a carriage accident, near Dresden.

—The mackerel fishing on the south and southwest coasts of Ireland, has been a failure this year.

—Germany has negotiated a loan of \$20,000,000 in the United States, to help her over the Chinese crisis.

—Two hundred men have deserted from the United States battle-ships "Kearsarge" and "Kentucky."

—An English and American syndicate has purchased the Camp Bird mine at Ouray, Colo., for \$13,000,000.

—General Chaffee has asked for 5,000 American flags for Chinese houses, to show United States protection.

—Skagway printers have formed a printers' union, with seventeen members—the first union in Alaska.

—Autocars proved highly successful in the grand maneuvers of the French army recently held at La Beauce.

—Of seventy telegraph operators employed by both companies in Galveston, only three escaped death in the flood.

—September 22 twenty-one thousand municipal mayors of France were entertained by President Loubet, in the gardens of the Tuileries.

—The old Bible House, New York City, the home of the American Bible Society for nearly fifty years, is to be sold. The great printing establishment of the society will be given up, and Bibles will be printed hereafter by contract.

—The Galveston postmaster, Henry Griffin, took his wife to the government building about thirty minutes before the storm reached its dangerous stage, and she was saved. Those in the house from which she was taken, perished. All the post-office employees escaped.

—September 5 the Russo-Chinese bank at Peking closed, and removed to Shanghai. It confiscated, as part of the indemnity to be paid to Russia, the Imperial University fund of 5,000,000 taels deposited with it, against which the Chinese drew for the payment of their troops.

—Latest reports would seem to indicate that at least 5,000 persons were killed in the Galveston (Tex.) disaster. It is stated that, although the storm "had been raging in the Gulf for several hours, and although warnings had been sent from Washington to Galveston the day before, by the officials of the United States Weather Bureau, no attention was paid to them."

—It is now suspected that Russia and Germany have "some prearranged plan for the settlement of the Chinese problem, in which the other Powers are not to have a hand. The Russians, it is asserted, practice their usual methods in Peking. Not only have they been filling the city with their troops, but have further sought to hoodwink the other Powers, and to ingratiate themselves with the Chinese by secretly agreeing to treat with Prince Ching, who has arrived at the capital."

—The state of the public mind in Rome was well illustrated, says the *Christian Advocate*, when the news was published there of the safe return of the expedition from the search for the north pole. A crowd gathered in the Place Colonna, sang the royal hymn, and cried, "Long live Savoy!" The duke's name is Prince Luigi Almedeo, of Savoy-Aosta. They also cried, "Long live the king!" Some clerical students, who were passing from a church meeting, cried, "Long live the pope-king!" The crowd replied, "Long live the king!" and, "Down with the priests!" A fight followed, in which several of the students were wounded.

—Poggenpohl, a member of the Russian Geographical Society, accompanied by two officers and a number of soldiers, ascended the Great Ararat Mountain, September 2. "The Ararat Mountains, consisting of the Great Ararat and the Little Ararat, whose summits are about seven miles apart, are situated in Armenia, and form the point of contact of Russia with Turkey and Persia, to each of which they partly belong." The summit of the Great Ararat is 17,260 feet above sea level, and 14,320 feet above the plain of Arras. The upper three miles of the mountain are covered with perpetual snow and ice. The top of the Great Ararat was first reached Oct. 9, 1829, by Professor Parrot.

—President Kruger, "Oom Paul," has "resigned the presidency and fled from the Transvaal." A dispatch to the *London Times*, dated at Lorenzo Marquez, September 12, says: "President Kruger, of the Transvaal Republic, together with Auditor-General Marais and staff, with the archives, and Grobler, under-secretary for foreign affairs, arrived here last night. They came in a special train, which did not enter the station, but was shunted to a siding adjacent to the house of G. Pott; the Transvaal consul. Treasurer General Malherbe is expected to-night. President Steyn is reported to be returning to the Orange River Colony." Kruger, it seems, has "obtained a six-months' leave of absence, Schalkburger acting in his stead."

—The Peking correspondent of the *Daily Telegraph* says: "As the allies were leaving the forbidden city, August 28, bands of Russians and other civilians, with soldiers, overran the imperial apartments, forced drawers and doors, and looted everything portable. The British officers compelled several civilians to disgorge."



CAMP MEETINGS FOR 1900.

DISTRICT TWO.	
Florida, Terra Ceia,	Sept. 28 to Oct. 8
Florida, Punta Gorda,	Oct. 12-23
Florida, Ocala,	Oct. 26 to Nov. 5
DISTRICT THREE.	
Michigan, Cadillac,	Sept. 21 to Oct. 1
DISTRICT FOUR.	
Iowa, Ottumwa,	Sept. 25-30
Iowa, Extra,	Oct. 9-14
Minnesota, Lake Crystal,	Oct. 3-8
DISTRICT FIVE.	
Kansas (State), Emporia,	Sept. 20-30
DISTRICT SIX.	
California, Napa,	Sept. 27 to Oct. 7
California, Chico,	Oct. 11-21

The following articles, left in the reception tent at the Ionia camp-meeting, are still uncalled for: One new Bible, flexible cover; one brass-bound two-foot rule; one pair spectacles, plated, cable temple bows. Send postage for return. Address L. G. Moore, 613 Hillsdale St., West, Lansing, Mich.

QUEBEC, NOTICE!

A GENERAL meeting for eastern Quebec will be held at Dixville, October 9-14. Let all our brethren who can possibly do so, plan to attend this meeting. Elders G. E. Langdon and H. E. Rickard and other helpers will be present. Come, brethren, praying for the blessing of God to attend this meeting.
I. N. WILLIAMS.

QUEBEC CONFERENCE ASSOCIATION.

THE Quebec Conference Association of Seventh-day Adventists, a legally organized corporation, will hold its annual session in connection with the general meeting at South Stukely, October 26 to November 4, for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may come before the body. The Quebec Tract Society will also hold its annual session at the same time. Let each church elect its delegates, and send credentials to W. Z. Blake, South Stukely. The first meeting will be held October 26, at 3 P. M.
I. N. WILLIAMS, Pres. Conf.

BATTLE CREEK COLLEGE

will open Sept. 26, 1900. Those who desire to prepare for Christian work should attend this year. Have you read the Calendar? If not, send for one.

Young men should prepare for the ministry. Students should now take preparatory work for the Medical Missionary College. There is need of an army of canvassers. There is a call for church-school teachers. Christian business men should be in training. These are some of the needs of the field.

Battle Creek College offers an excellent opportunity to learn a trade. You may enter the tailoring department, the printing office, or the broom-shop.

Young persons who wish to pay their way through school by working at some trade, should address Battle Creek College, Battle Creek, Mich.

BUSINESS NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every line over four, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the managers of the publishing house must furnish good references.

WANTED.—First-class tailor. Sabbath-keeper preferred. Address J. M. Jones, Zola, Kan.

WANTED.—By an Adventist, 25 years old, any kind of honorable work. Has had experience as telegrapher, station agent, bookkeeper, and clerk. Address B. F. Hixson, Ivesdale, Campaign Co., Ill.

WANTED.—An adult with whom to send two children—eight and four years old, respectively—to Lexington, Neb., or as near Lexington as possible. Address Miss T. Black, Children's Christian Home, 2408 S. Park Ave., Chicago.

PUBLICATIONS WANTED.

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too fine. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, and others have expressed literature when it would have been cheaper to send by mail, at four ounces for one cent.

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

T. B. Buckner, Charity Mission, Montgomery, Ala., Instructor, *Little Friend*.

H. F. Moore, 2617 Ave. D., Birmingham, Ala., Review, Signs, Instructor, *Little Friend*.

Obituaries.

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

MURPHY.—Died at Hollowell, Kan., Sept. 4, 1900, of catarrh of the stomach, Minta O. Murphy, aged 26 years, 5 months, 21 days. She died with a bright hope of a part in the resurrection of the just. Words of comfort were spoken by the writer.
J. W. NORWOOD.

GRIGGS.—Died at Peshastin, Wash., at the home of her daughter, Mrs. J. B. Batton, Dec. 16, 1899, of heart trouble, Mrs. Abigail Griggs, in the seventy-ninth year of her age. Sister Griggs was a member of the Battle Creek church, and fell asleep in the hope of a soon-coming Saviour.
G. W. SPIES.

BIGELOW.—Died at South Bend, Ind., Sept. 3, 1900, of acute dysentery, Louis R., son of Isaac M. Bigelow, aged 7 years, 7 months. Louis was a bright, cheery little lad, and sang himself peacefully to sleep, after a two-weeks' illness. Comforting words were spoken by the writer.
IRA G. BIGELOW.

STILLMAN.—Died at Manhattan, Kan., Sept. 7, 1900, Dr. Wm. H. Stillman, aged 81 years, 8 months. He was for years an observer of the Sabbath as a Seventh-day Baptist, but later became a member of the Seventh-day Adventist church at Manhattan. We laid him away to await the coming of the Life-giver.
I. A. CRANE.

SCUDDER.—Died at Cortland, N. Y., Aug. 31, 1900, Mrs. Hannah M. Scudder, aged 86 years. Sister Scudder has been a devoted Christian and consistent Sabbath-keeper for over twenty years. The writer conducted the funeral services, taking, at Sister Scudder's own request, as his text, Job 19: 23-27.
J. B. STOW.

DEWITT.—Died at his home in Findlay, Ohio, July 20, 1900, Henry Harrison Dewitt, aged 32 years, 13 days. In 1896 he united with the Seventh-day Adventist Church, and has since lived a noble Christian life. He was one of the kindest and most courteous young men of his city, always ready to help any one in need. Funeral services were conducted by the writer.
E. J. VAN HORN.

COLLIS.—Died at Soquel, Cal., June 24, 1900, of paralysis, George Collis, aged 84 years, 6 months. My husband was born in England, and about twelve years ago he heard and accepted the Seventh-day Adventist faith, under the preaching of Elder H. A. St. John. Words of comfort and hope were spoken by Elder Geo. Snyder, from 1 Thess. 4: 13-18. He sleeps in Jesus.
MRS. G. A. COLLIS.

CRAM.—Died at New Glasgow, Nova Scotia, May 19, 1900, of pneumonia, James Cram. My father accepted the truth at the time of Elder Farman's tent-meetings in this place, and has been a faithful Sabbath-keeper for three years. We were the only Sabbath-keepers in this city, and consequently have no elder or church. The funeral services were conducted by the Methodist minister.
M. L. CRAM.

BOARDMAN.—Died at Bowling Green, Ohio, Sept. 4, 1900, Melissa, beloved wife of J. J. Boardman, aged 66 years, 3 months, 8 days. In 1874 Sister Boardman, with her husband and children, joined the Seventh-day Adventist Church. After a severe illness of over twelve months, she fell asleep with a bright hope. She leaves three sons and two daughters to mourn her death. The funeral services were conducted by the writer.
E. J. VAN HORN.

RING.—Died at her home in North Brewer, Ind., June 14, 1900, of dropsy, Mrs. H. A. Ring, aged 72 years, 10 days. Sister Ring, whose maiden name was Hannaford, was well known in this State. Her parents were intimately associated with Elders James White, Joseph Bates, and J. N. Loughborough in pioneer work, and she herself, converted at the age of twelve, has lived a consistent Christian life and kept the Sabbath for over forty years. Her home was always a resting-place for God's servants. She was a constant reader of the *Review*, and was the happy possessor of one of its first issues. Throughout her long illness she bore testimony to the sustaining grace of God, and found great comfort in repeating the Psalms over and over. When death's shadows deprived her of sight and hearing, she exclaimed, "In Him is light." A husband and four stepchildren, with a large circle of sorrowing friends, mourn their loss. Funeral services were conducted by Elder H. W. Basney.
A. F. CLARK.

BROWN.—Richard Brown was born in White County, Tenn., Aug. 4, 1822, and died at Healdsburg, Cal., Aug. 30, 1900. For nearly sixty years Brother Brown had led an exemplary Christian life. His connection with the Seventh-day Adventist Church dated back about twenty years, during which time he had served continuously as an elder of the church at Ferndale, Cal. He had cherished the hope of living to see the second coming of Jesus, but his life was cut suddenly short. He was kicked by a horse, Thursday, August 30, suffered severe internal injuries, and fell asleep a few hours later, his last voluntary statement being, "Bless the Lord." His aged wife and large family of children mourn their loss. Funeral services were held from the residence of his son-in-law, Elder N. C. McClure, formerly president of the California Conference, and with whom Brother Brown was temporarily residing. He has been taken away from the evil to come, but his works follow to bless the lives of others.
C. L. TAYLOR.

There is but one more Sabbath in the present quarter, and each Sabbath-school and family should order the Lesson Pamphlets for the fourth quarter, NOW, so they will be on hand to distribute before the beginning of the new quarter.

Place your orders with your tract society, or with the—

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

REMEMBER

That the Missionary Map of the World, printed on cloth, 24 x 36 in., giving the location of each church and mission station, can be obtained for 75 cents. The Missionary Map and the *Missionary Magazine* for one year, \$1.15. The Missionary Map, and the *Missionary Magazine*, and the *Berean Library*, for one year, \$1.75. Order at once of the Foreign Mission Board, room 1906, 150 Nassau St., New York, N. Y., or the—

Review and Herald Pub. Co.,
Battle Creek, Mich.

E. W. Meddaugh and Henry B. Joy, Receivers.

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.50 P. M.
No. 5, International Limited, to Chicago, with sleepers.....	2.15 A. M.
No. 75, Mixed, to South Bend.....	3.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail and Express, 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 Express, to Pt. Huron, East, and Detroit.....	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (starts at Nichols yards)....	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 June 17, 1900.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Aoom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Aom't'n.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.25	6.43	5.05
Marshall.....	8.35	1.30	3.09	7.51	7.10	6.30	6.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	6.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					5.02		4.18
Snep. Bridge.....					5.17		4.33
Niagara Falls.....					6.30		4.40
Buffalo.....			am 12.20		6.14		5.30
Rochester.....			3.18		10.00		8.40
Syracuse.....			5.15	pm 12.15	5.15		10.45
Albany.....			9.05	4.50		am 2.50	
New York.....			pm 1.30	8.45			7.00
Springfield.....			12.16	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. & Ontl. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Aoom.	*Pacific Express.
Boston.....					pm 3.30		pm 6.00
New York.....					6.00		am 12.10
Syracuse.....					am 2.00		pm 12.25
Rochester.....			am 1.20		4.05		pm 2.25
Buffalo.....			2.20		5.20		pm 3.50
Niagara Falls.....					6.02		4.42
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	
Ann Arbor.....	9.43	9.23	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.55	3.50	9.05	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.55
Niles.....	3.15	1.22	3.25		6.06		5.25
Michigan City.....	4.25	2.70	4.45		7.05		6.31
Chicago.....	6.30	4.00	6.40		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.
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Review and Herald Pub. Co., Battle Creek, Mich.; also Pacific Press
Pub. Co., Oakland, Cal.

BATTLE CREEK, MICH., Sept. 11, 1900.

DEAR BROTHER SUTHERLAND: I have carefully read "Living Fountains or Broken Cisterns," and I think the book is calculated to do much good. It sets forth the principles and the history of true education, together with the growth of Protestantism, and also the educational system of the papacy. Having read the book, I can but wish it were placed in the hands of every family, that all might see the influence of pagan and papal schools. Our youth need an education that is practical. The Bible is the foundation of Christian education; and where it is necessary to have books, the books used should contain nothing but truth, that their influence upon the mind may be helpful. "Living Fountains or Broken Cisterns" shows the absolute necessity of making the Bible the foundation of Christian education, and I recommend it to all our people.

S. N. HASKELL.

BATTLE CREEK, MICH., Aug. 10, 1900.

REVIEW AND HERALD: I have recently had an opportunity to look carefully through the new volume by Professor Sutherland, "Living Fountains." It is an excellent work, and the best presentation of educational reform in the truest sense, which I have seen. I wish it might be in every family. It should be carefully studied as a textbook by parents, and by all who have to do with children.

Very truly yours,
J. H. KELLOGG.

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"Present Truth."

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By O. A. JOHNSON,

Former Instructor in Bible and Bible History in
Union College, College View, Neb.

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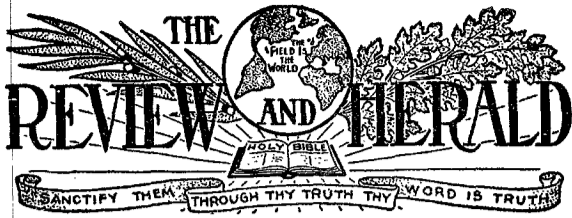
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BATTLE CREEK, MICH., SEPTEMBER 25, 1900.

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.

The following telegram, which is good news to thousands, and which will answer many questions, was received last Friday, at 3:50 P. M.:

SAN FRANCISCO, CAL., SEPT. 21, 1900.—Sister White and party arrived this morning in good condition.
GEO. A. IRWIN.

Be sure to read the instructions about the Missionary Reading Circle, page 619.

The semiannual collection for the Haskell Home and the James White Memorial Home will occur Sabbath, October 6.

A SISTER who had missed the REVIEW for two weeks declared that she found herself away behind the times. That is so. The REVIEW AND HERALD is kept strictly up to date; and whoever does not read it is certain to be behind the times.

The *Union Gospel News* says that it is proposed in England to "make military drill compulsory in the public and boarding schools, with regular army officers as drill masters." If that be true, the same thing may be expected to be adopted in the United States very soon.

In November next the *Signs of the Times* is to issue a special number on the general subject of "The World's Outlook." Arrangements are already made to put it into the hands of all the ministers and editors in the nation. It is expected to be ready for distribution November 1. We hope every reader of the REVIEW will get a copy for himself, and also do all he can to put a copy into the hands of each family of his neighbors and friends.

The world-powers are trying to avoid the partitioning of China, by requiring indemnity for each of themselves; when everybody knows that China could not possibly pay the indemnities that will be demanded, and that each Power will hold territory as security for this indemnity. Italy, which had about the smallest interest or army involved, demands seven and a half millions of dollars; and the pope enters a claim for twelve millions for "losses of the church." What, then, are likely to be the claims of Russia, Germany, Britain, and the United States? And thus, as a leading journal remarks, "Indemnity is easily made tantamount to annexation." Later: The *London Daily Mail* says that Russia has placed her claim at five hundred millions of dollars.

The *New York Times* calls attention to the indication that some of the Powers that have definite and separate objects and interests in China, "are evidently trying to use, not only their own respective forces, but those of the Powers which have no separate objects or interests, to obtain their respective ends;" and says that the United States is one of the Powers whose forces they are trying to "use." Who could reasonably expect anything else?

The *Independent* exclaims: "What a sight it is to see the pagan empire of Japan protesting against the barbarities of a Christian nation engaged in war in China!" But there is no Christian nation making war in China. Nations are all either pagan, papal, or the image of the papal—dragon, beast, and false prophet; that is to say, pagan or worse. And it is not very surprising that a pagan empire should protest against barbarities of nations worse than pagan.

DO NOT FORGET

that the series of excellent articles on The Church is to begin next week. Every Christian needs to read them. Do not let your subscription expire. You can not afford it.

In the *Chicago American* of September 9 Mr. W. T. Stead, the noted London publicist, reports a visit that he lately made to a French witch,—“seeress,” he calls her,—who told him, concerning the China tangle, that “the time will come, perhaps at the end of a year, when the Japanese will retire very well pleased with themselves, and they will take no more part in the war with China. Then you will think there is going to be peace; but there will not be peace, for the war, which has begun in the east, will begin again in the west, of China; and this time the Turks will be in, and the fate of Constantinople will be decided. It will be a great war, and a terrible war.” Mr. Stead is moved to remark that what she has told him will “justify some degree of uneasiness as to whether or not the battle of Armageddon may not be nearer to us than any one has ventured to believe.” This may be so with those who get their information from witches; but not with those who are instructed by the Bible. For all this is told in the Bible; and those who have read it as it is, have known these things for a long time: and Armageddon is not nearer than those have ventured to believe. How singular it is that men will believe witches more readily than they will believe the word of God. It is not strange that this witch should know these things; for it is the spirits of devils which go forth to gather these very nations—the kings of the East, which are the kings of the earth and the whole world—to the battle of Armageddon.

Now that the United States is making herself the special champion of Christianity in China, Christian patriotism will, one of these days, become a watchword and an issue. Therefore the pamphlet “Christian Patriotism” is present truth, and is timely. Let it be spread everywhere just now, before the actual crisis comes, so that the people may be informed.

“Christian Patriotism” is companion to “The Marshaling of the Nations,” which thousands upon thousands of persons know is timely. The price is 15 cents; 104 pages. The two—“Christian Patriotism” and “Marshaling of the Nations”—fit well together, for 25 cents. Order of Pacific Press, Oakland, Cal., or of Review and Herald, Battle Creek, Mich.

In the *Michigan Christian Advocate* of August 25 was an editorial note in these words: “Great news from Peking! Our God is marching on.” Just at that time the news from Peking was that Peking had been taken by the allied armies, with considerable slaughter and destruction. At that rate, it will not be long before a pertinent question to be asked the *Michigan Christian Advocate* will be, Who is your god?

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		OCTOBER					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					
		F. Q. 1	F. M. 8	L. Q. 15	N. M. 23	F. Q. 31		

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, Nebraska, and Northern California	WASHINGTON Virginia, Kentucky, Missouri, Kansas, Colorado, Utah Nevada, and Central California	CHARLESTON Georgia, Alabama, Texas, Mississippi, Louisiana, New Mexico, Arizona, and Southern California
FRI. 5	5.37	5.38	5.39	5.41
SAB. 6	5.35	5.35	5.37	5.40
FRI. 12	5.26	5.26	5.28	5.32
SAB. 13	5.25	5.25	5.27	5.31
FRI. 19	5.14	5.16	5.18	5.24
SAB. 20	5.12	5.14	5.16	5.23
FRI. 26	5.03	5.06	5.07	5.16
SAB. 27	5.02	5.05	5.06	5.15

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in October, 1900, then the “Subscription Order” blank inclosed in last week’s paper should be filled out by you now, and mailed to us at once.

REVIEW AND HERALD.

MRS. W. S. SADLER, of Chicago, announces that the housekeeper and the baby in whose behalf a notice was here inserted five weeks ago, have each found a home. She also expresses her grateful appreciation of the interest expressed in the many responses to her published request.