

The Adventist REVIEW AND HERALD

"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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"THOU REMAINEST."

Hand in hand, with Thee united,
Love unchanging thou dost tell;
With thyself, I am delighted;
"Thou remainest;" all is well.

Thou didst come, a Man of sorrows,
Just to rescue man who fell:
Thy dear love has no to-morrows;
Present, changeless; all is well.

Loss of earth shall not confound me
(Let thy praise my bosom swell),
God within, above, around me:
"Thou remainest;" all is well.

When the outlook seems most dreary,
In thy strength of love I dwell;
Thou hast comfort for the weary:
"Thou remainest;" all is well.

Kept alone by Jesus' merit,
All the powers of earth and hell
Can not hurt a trusting spirit:
"Thou remainest;" all is well.

"Thou remainest," what a treasure!
Sounding clear as clarion bell
In my heart with rhythmic measure,
"Thou remainest;" all is well.

Tell it out, the wondrous story;
Sound it over hill and dell:
Say he reigns, the King of glory!
In his presence, all is well.

— M. H., in *King's Messenger*.

LESSONS FROM THE CHRIST-LIFE.

MRS. E. G. WHITE.

"THE kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. . . .

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought

other five talents, saying, Lord, thou deliverdest unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Thus Christ by definite instruction prepared his disciples for their work. He is our Master, as he was theirs, and this instruction we are to follow. We are to work earnestly and vigilantly to prepare the way for the second coming of the Lord. There is much to be done in preparation for that solemn event. Waiting, watching, praying, and working,—this is what we are to do as servants of God. Personal consecration is necessary, and we can not have this unless heart-holiness is cultivated and cherished.

God requires us to be faithful in his service. Let there be no spiritual declension. The apostle exhorts us to be "not slothful in business; fervent in spirit; serving the Lord." All are to strive to increase their capabilities, that they may continually do better work for the Master. He has provided every facility, so that his servants can labor intelligently.

When invited to a dinner or a feast, Christ accepted the invitation. He was accused by the religious leaders of eating with publicans, and they cast at him the imputation that he was like them. The respect shown to Christ at the feasts he attended was in marked contrast to the manner in which the scribes and Pharisees were treated, and this made them envious. When at a feast, Christ controlled the conversation, and gave many precious lessons. Those present listened to him; for had he not healed their sick, comforted their sorrowing, and taken their children in his arms? Publicans and sinners were drawn to him; and

when he spoke, their attention was riveted on him.

Christ taught his disciples how to conduct themselves when in the company of others. He instructed them in regard to the duties and regulations of true social life, which are the same as the laws of the kingdom of God. He taught the disciples, by example, that when attending any public gathering, they need not want for something to say. His conversation when at a feast differed most decidedly from that which had been listened to at feasts in the past. Every word he uttered was a savor of life unto life. He spoke with clearness and simplicity. His words were as apples of gold in pictures of silver.

Christ gave lessons adapted to the needs of his hearers. It was at a feast that he gave the parable of the great supper.

"It came to pass," the record says, "as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. . . . And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

In his parables Christ held up the mirror of his Father's mind. Every insult shown by man to his fellow man only made him more conscious of their need of his divine sympathy. He realized the harm Satan was trying to do through the power of position and wealth. In his human nature he felt the need of the ministration of heavenly angels. He felt the need of his Father's help, as no other human being has ever felt it. He was himself winning, as a powerful warrior, a victory in behalf of the world that he had created; and under the most trying circumstances his faith did not fail. He placed himself in his Father's hands, and every insult he endured enabled him better to understand man's great need. As our substitute and surety, he felt every pang of anguish that we can ever feel. He himself suffered, being tempted.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all."

Christ's humanity made him very tender toward humanity. The lessons he gave his disciples were in perfect harmony with his announcement of his life-work. We read that after being tempted in the wilderness, Christ returned to Galilee, "and he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In everything Christ sought first the kingdom of God and his righteousness; and that which he did he commands his followers to do. This example he gave to the human race that they might in his strength render to God the obedience he requires, and in the end present themselves perfect before his throne. He was one with the Father. His life was a fulfilling of the law, a continual obedience to God's commands.

THE SIN OF NEUTRALITY.

G. B. WILKINSON.
(College View, Neb.)

WHEN the meeting opened Sabbath morning, the elder, looking over his congregation, found but few of the brethren present. Those who were there, were scattered over the church, and none were on the front seats. An atmosphere of discouragement and lethargy seemed to pervade the place. Stepping from the platform, the elder exhorted all present to come forward and fill up the front seats. Sitting together, with no empty chairs before, and unable to see any behind, the congregation waited, with eager attention, to hear any message the Lord might give. He did not disappoint them, and all were greatly blessed.

Next Sabbath the hour of meeting came, and again the people were scattered. Again the exhortation to come forward was given, and with the same results. At the close of the service the elder called the attention of the brethren to the better effects produced by being in the front, and requested that henceforth they take their places without exhortation. But when the church assembled the third Sabbath, there was no improvement. A feeling of petulance arose in the elder's heart. "Will this people never learn anything?" he muttered between his teeth. With an angry spirit, he stepped forward to rebuke his church. But at that moment a voice spoke to his soul. Had he never been guilty of the sin of which this people were guilty? When God had a work to advance among the people, had he never hung back, not wishing to oppose, but not eager to be found in the front ranks of the workers? Looking into his own heart, he was obliged to confess himself guilty.

The blessings lost by that church when not in the front, are typical of the blessings lost to God's people when holding back generally. The burden thrown upon the leader represents the extra burden resting upon those who labor under the load of reform. The disfavor of God rests upon those who, while not wishing to oppose, hold back, waiting to see full demonstration before they give their assistance. Such action lacks true faith. True faith rests not.

I call your attention to the following: "If God abhors one sin above another, of which his

people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God."—*Testimonies for the Church*, Vol. III, page 281. Therefore, brother, sister, if the case in hand has the slightest weight of evidence that it is God's cause, give full co-operation at once.

Ancient Israel were slow to act upon God's direction, until at length they hardened into rebellion. The same course will be pursued by many in remnant Israel. But it is your privilege to make this stumbling-block a *stepping-stone*. And when you have converted a sufficient number of these stumbling-blocks into stepping-stones, you will have a stairway whose last stone is the threshold of heaven. Delay to conquer your reluctant spirit, and you will, like Peter, reap the sure results of following afar off.

Let us be more explicit. Since the present work began, God has, at stated times, sent messages to his people. He has given them line upon line, precept upon precept. Obedience to these directions has been attended with the favor and blessing of God, while disasters have attended the unwilling ones. With each of these messages came an opportunity to doubt, if one wished to do so; but to him who hesitated, however blessed he may have been before, came the bitter experience of a blessing lost. To those who stood ready for this call, there was abundant evidence that it was of God.

God has come to us with a stirring appeal. Shall we hesitate, or shall we immediately respond? I quote the first paragraph of this appeal: "There is a burden upon my soul with regard to the destitute mission fields. There is aggressive work to be done in the missions near you; in the Southern field, which has been sadly neglected; and there is great need of funds to advance the work in foreign fields. Our foreign missions are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields."—*An Appeal for Missions*.

"The missions near you." In the path of everyone whose name is written in heaven, lie men who have fallen among thieves. The attitude assumed toward these unfortunates testifies for or against Christ. This testimony is mightier than ritual observance or verbal statement. That this testimony might be mighty for God, insistence has always been placed upon such Samaritanism as that mentioned in the fifty-eighth chapter of Isaiah. In one of the earliest Testimonies ever given this people, there is a strong plea for conformity to this chapter. I was startled when I read it. Increased interest in city mission work is not a new idea in the message. It is a truer realization of what God has for years presented for our consideration. How we have delayed! Now shall we take hold and become home missionaries? Will every child of God henceforth open his heart and home to the needy around him? Or shall we stand deliberating until God proclaims us on neutral ground?

The receiver of the gospel first works to improve himself. He then, Philip-like, turns to those who are near at hand. His own work may be to witness in Jerusalem or Judea, but he never can cancel the debt he owes to those who dwell in the uttermost parts of the earth. His first duty, then, is to pray the Lord of the harvest to send forth reapers, and, secondly, to see that they are supported. Yet, "*Our foreign missions are languishing for want of funds.*" With our duty plainly before us, can we longer withhold that which God claims? Can we longer hesitate or deliberate? Dare we stand on neutral ground?

But here is another duty. Cornelius had for a long time given alms and prayed to God for

light. Why did he not receive a messenger sooner?—Because none was ready. It demanded a vision, sent of God, to expel from Peter that unwillingness which disqualified him to go. There are many heathen to-day longing and praying for light, who receive it not, because of the unwillingness in those whom God has enlightened. Brother, sister, how long will you sit on the rear seats? It is the ones who are "neither cold nor hot" whom God says he will spew from his mouth. Beware of neutral ground.

DEAL GENTLY.

DANIEL NETTLETON.
(Sherburne, Minn.)

WHEN David's wicked son Absalom had driven his aged father from the throne, Israel rose, in indignation, to punish the culprit. As the army went forth to the battle, David commanded his leaders and all the men of war: "Deal gently for my sake with the young man, even with Absalom."

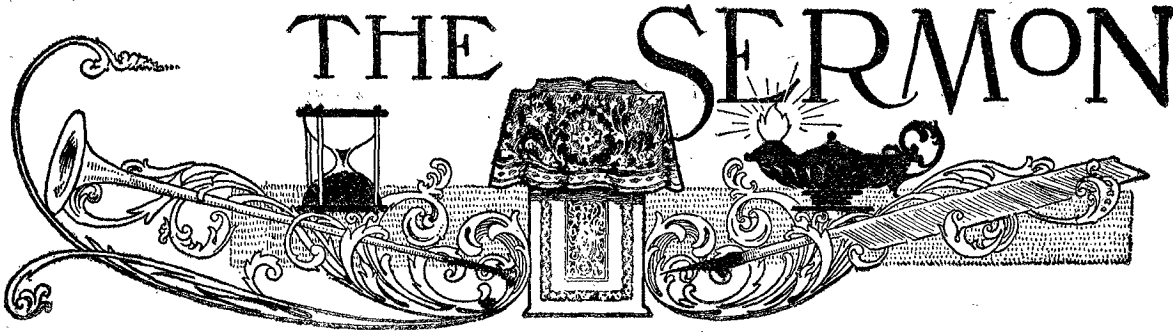
This incident occurred about thirteen years after David's sad fall, and God's merciful dealings with him. So David could say: "Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great." His experience led him to have compassion on the erring; for he himself was compassed with infirmity. "The quality of mercy is not strained; it drop-peth as the gentle rain from heaven upon the place beneath: it is twice blessed, it blesseth him that gives and him that takes. It is an attribute of God himself; and earthly power doth then show likest God's, when mercy seasons justice."

How gentle are God's commands, and how kind his precepts. The greatest and gentlest of all men said, "Blessed are the merciful." Do you desire the blessing? Then be full of mercy. The Spirit of God has said: "If a person is in error, be the more kind to him; if you are not courteous, you may drive him away from Christ. Let every word you speak, even the tones of your voice, express your interest in, and sympathy for, the souls that are in peril. If you are harsh, denunciatory, and impatient with them, you are doing the work of the enemy." It is said of Jesus: "He was moved with compassion." Then, as his followers, we should be moved by the same spirit. It was the kindness of Jesus that drew the common people to him. It is the goodness of God that leads us to repentance. "In the matchless gift of his Son, God has encircled the whole world with an atmosphere of grace, as real as the air which circulates around the globe."

"Could we with ink the ocean fill,
And were the sky of parchment made,
And every stick on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor would the whole contain the scroll,
Though stretched from sky to sky."

It is the preservation of health, and therefore of life, that is the real concern of the housekeeper. No one need fear a loss of dignity or of spiritual importance because she conducts the affairs of her household with the thought in her mind that she is adding to the years of her family, and to their power to do good in the world, and to acquit themselves honorably in their separate careers, by giving them healthy bodies, in which to nourish healthy minds.—*Good Housekeeping*.

"Love can not live without action, and every act increases, strengthens, and extends it."



CHRISTIAN SCIENCE NOT SCRIPTURAL.*

The Late A. J. Gordon, Boston.

WE have heard much of the effects of this practice, and the extraordinary interest which it has excited; and it has become clear that whatever results it may effect in healing the body, as affecting the heart it has given grounds for the suspicion that it is a system of spiritual malpractice, leading its subjects away from the simple faith of the gospel into a vague and transcendental misbelief. It is, then, as a theologian and defender of the gospel that I now write upon this question.

A desire to learn the true teaching of the system led me to look into the two volumes, "Science and Health," by Mrs. Mary B. C. Eddy, of this city, who is understood to be the originator of this movement, and principal expounder of its doctrines. While examining this work, I chanced to meet also the very interesting observations of Mr. G. P. Pember, of England, on modern Spiritualism and theosophy. At once I was struck with the remarkable points of similarity between this so-called "Christian science," and that "theosophy" which has lately bewitched the people of India, both Brahmans and Christians.

Christian science calls itself "the understanding of God," which is simply the translation of the Greek work "theosophy." One of the fundamental axioms of theosophy is set forth in the following sentences: "There is no personal devil. That which is mystically called the devil is the negative and opposite of God. And whereas God is I Am, or a positive Being, the devil is not." Here is a danger-signal that should at once warn one off from the system which displays it. Any "wisdom of God" which throws Satan into eclipse, bears the clear imprimatur of the prince of darkness; for we believe that Satan is more eager to establish his nonentity than the most miscalled man ever was to establish his identity. Turning now to "Christian Science," we read the following deliverances: "To admit aught but the good intelligence, lays the foundation of evil, and goes to support two powers; namely, God and devil, truth and error, and concludes that error is an intelligence, when it is the absence of it. . . . A lie is all the Satan there is."—Vol. II, 84, 85.

This sentence gives the key-note of the entire system. Evil is not; sin, sickness, and death are unreal; matter and the mortal body are nothing but a belief and illusion. Dispel the belief of sickness and cast out the illusion of matter, and you heal the disease. This, briefly stated, is the philosophy of "Christian science."

We do not question that the practitioners of this science are in some way effecting some marked cures, nor do we charge them with practicing any willful imposture. But we believe that their science, so called, is infecting souls with the subtle poison of pantheism and theosophy. The delusion is most insidious. The large use of the Bible, the strenuous demand for holiness and self-abnegation in the disciples, the results apparently effected in the ministry to the sick,—these are very powerful

considerations for attracting converts. And so scores of young ladies (the practitioners seem to be mostly women), are drawn into the system, under the impression that they are getting some finer quality of Christianity, only in the end to be lured into fatal misbelief. And this, we predict, is not the final issue. Some things come to a logical end, which do not have a very logical beginning.

If the body is only a phantom and the flesh only a shadow, it is logically certain that by and by some very practical sinners will take refuge under this system, and insist that the sins of the body and the transgressions of the flesh are harmless, since they are only the phantom of a phantom, and the shadow of a shadow.

In proof of our charge against this system of bad religious teaching, let us give some illustrations from its principal text-book, "Science and Health." Its platform opens with the astounding declaration "that there is neither a personal deity, a personal devil, nor a personal man," a denial too great to grapple with in a brief paper like this. We only quote it, and then call attention to the following contradictions of Scripture gathered from this book:—

Christian Science.

There is no personal devil. Platform.—A lie is all the Satan there is.—Vol. II, 85.

Jesus never ransomed man by paying the debt that sin incurs; whosoever sins must suffer.—II, 189.

Sin is not forgiven; we can not escape its penalty.—II, 165.

Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore it can not be beneficial.—II, 170.

Asking God to pardon sin, is a vain repetition, such as the heathen use. Habitual goodness, is praying without ceasing.—II, 173.

The belief that man has a separate life or soul from God is the error that Jesus came to destroy.—II, 90.

Science decides matter or the mortal body to be nothing but a belief and an illusion.—II, 193.

Man is coeternal and coexistent with God, and they are inseparable in divine science.—I, 173.

Beyond these palpable contradictions of the word of God, we must confess also the shock which it gives to our reverence to hear Jesus

Holy Scripture.

"Then saith Jesus unto HIM, Get THEE hence, Satan." Matt. 4:10.

"Your adversary the devil, . . . walketh about, seeking whom HE may devour." 1 Peter 5:8.

"The Lord rebuke THEE, O Satan." Zech. 3:2.

"Satan himself is transformed into an angel of light." 2 Cor. 11:14.

"In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

"For thy name's sake, O Lord, pardon mine iniquity." Ps. 25:11.

"And forgive us our sins." Luke 11:4.

"From everlasting to everlasting thou art God." Ps. 90:2.

"The soul that sinneth it shall die." Eze. 18:4.

"Let not sin therefore reign in your mortal body." Rom. 6:12.

"He shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

"So God created man in his own image, in the image of God created he him." Gen. 1:27.

constantly spoken of as a metaphysician and demonstrator of Christian science—"the most scientific Man that ever trod the globe;" to be told that the cause of his agony in the garden was that he was touched with "the utter error of a belief of life in matter;" that on the cross he was giving the world "an example and proof of divine science;" that his Christianity "destroyed sin, sickness, and death, because it was metaphysics and denied personal sense, bore the cross and reached the right hand of a perfect principle."

If it be asked, How do these practitioners effect the cures ascribed to them? it is enough to give their own theory, that it is the result of mind acting on mind to dispel the illusion of sickness. If this be so, and there are those who can heal diseases by mind cure, we know not who should object. Indeed, the principle of such treatment is beginning to be recognized as of great value by eminent physicians; and a writer of so high authority as Prof. Austin Flint has published an article in the *Medical News* on Non-medicinal Therapeutics, declaring that the influence of mind on mind in curing disease is so important as to constitute a distinct branch of therapeutics. So, then, if there are mind healers, pure and simple, who are not entangled, and do not propose to entangle others, in the false doctrines of which we have given specimens above, we have no criticism to make on them.

But the ominous thing is that every text-book we have examined on the subject brings the art into acknowledged connection with pantheistic and Buddhistic principles. The mind which acts on mind is irreverently confounded with the Eternal Mind; as, for example, in the "Primitive Mind-Cure," by W. F. Evans, a Christian scientist, the author, after quoting one who declares that an *idea* directed upon the seat of a supposed ailment causes a stream of nervous energy to flow toward the secreting organ, says: "This nervous energy I prefer to call the universal, divine life-principle in nature, the *akasa* of the Hindu metaphysics, an all-pervading, omnipresent, vivific principle of life and motion, identical in its higher aspects with the Holy Spirit of the Gospels." This we call pantheism of the most revolting type—a confounding of the third person of the blessed Trinity with a secretion of the nerves.

In this book, too, is evolutionism of a very profane sort. "As the Cabala expresses it, the mineral becomes a plant, the plant an animal, the animal a man, and man becomes divine. Thus is the divine Man, the Christ of Paul, at the same time a divine personage, and a universal humanized principle of life and light." After telling us that the Christ is "the universal spirit," the "all-pervading divine presence," it is declared that "owing to the unexampled spiritual evolution of the Man Jesus, his individual life became merged and blended into unity with the Only Begotten of the Father, the universal Christ." All this and much more of the same quality there is, which we would not quote except to warn Christians who are swallowing this book and others of the same family, without suspicion. It is a sort of witch's caldron, in which every conceivable heathen and Christian heresy is seething and simmering to produce the subtle essence called "mental medicine."

Now, reading a work of lies like this, and seeing on almost every page its connection revealed with theosophy, esoteric Buddhism, cabalism, and pantheism, and yet the roots of these doctrines so artlessly entwined with devout and reverent exposition of Scripture as to deceive the very elect; and then turning to the metaphysical healers who are going to their patients, some of them, at least, filled with the evil philosophy of this manual, and winning such reputed success as to have caused a rare stir in our country; what shall we say?

* Leaflet No. 21, "Royal Dainties."

We say two things; namely, that there may be some psychic force here, mind-contagion or what not, which experts can show to account for the whole matter, or there may be something deeper. We have the strongest conviction of the existence of a personal devil, not omnipotent, but endowed with an infernal ingenuity. It has been his steady policy either to parody Christianity by inventing spurious imitations or to adulterate it with such heathen mixtures as to "turn the truth of God into a lie." The literature of Christian science presents clearly enough such a pagan adulteration of the religion of Christ; and we greatly fear that "the prince of the power of the air" may be appropriating and re-enforcing whatever occult principle of healing there may be in this system, and using it to accredit his own gospel.

It will be hardly necessary after what has been said, to distinguish "Christian science" from the "prayer of faith," which is said in Scripture to "save the sick." No one who believes this promise or makes use of it, has ever, so far as we know, considered that its fulfillment depends on the action of mind upon mind. All who credit "faith cures," as they are sometimes called, hold that they are the result of God's direct and supernatural action upon the body of the sufferer. "Christian science" pointedly denies the efficacy of prayer for the recovery of the sick. It says:—

"Asking God to heal the sick has no effect to gain the ear of love, beyond its ever presence. The only beneficial effect it has is mind acting on the body through a stronger faith to heal it; but this is one belief casting out another—a belief in a personal God casting out a belief in sickness, and not giving the understanding of the principle that heals."—*"Science and Health,"* II, 171.

James says: "Let them pray. . . . The prayer of faith shall save the sick, and the LORD shall raise him up." James 5:14, 15.

Here the antagonism between two things that differ is so marked that we need only to call attention to it.

All this we have written from no love of controversy, and from no personal ill-will toward those whom we criticise; but for the warning of Christians, lest they be beguiled away from the simplicity that is in Christ. Let such as would abide in the truth give heed to the clear denials of Scripture indicated in the quotations already given, in contrast with the word of God; and then remember the warnings of the apostle Paul, to avoid "*the oppositions of science falsely so called: which some professing have erred concerning the faith.*"

And when this science talks about Jesus Christ's "*supposed life in matter,*" let them remember that some in the days of John spoke precisely thus,—"*gnostics*" or "*scientists*" they were called,—and that of them the gentle apostle is supposed to have written when he said, "*For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh.*" This is a deceiver and an antichrist." And, finally, remembering the saying of Calvin, which accords with Scripture and the universal testimony of the early church, that "*Satan perverts the things which otherwise are truly works of God, and misemploys miracles to obscure the glory of God,*" let us watch soberly and pray without ceasing, that we enter not into temptation.

"THINK every morning when the sun peeps through
The dim, leaf-latticed windows of the grove,
How jubilant the happy birds renew
Their old, melodious madrigals of love!
And when you think of this, remember, too,
'Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson ~ W. S. Sadler

USE AND ABUSE OF WATER.

(Concluded.)

FAMILIAR FORMS OF WATER CONTAMINATION.

THE fact that water has the ability to absorb and carry away so many impurities from within the body is what renders it such a susceptible agent for infection when exposed to contamination outside the body. Frequently, instead of being a river of life to us, it actually becomes the river of death.

1. *Contamination at the Source.*—The two general sources of contamination of water are from the organic and the inorganic world. One of the most frequent organic substances found in water is lime; others less frequent are sulphur, magnesia, and various other alkalies, as well as common salt, particularly when wells are dug in close proximity to salt districts; while the most common sources of *organic* contamination are the barnyard, the cesspool, vault, germs, decaying animals, and animal products.

(a) *In the Well.*—In the country the average well is frequently dug, as a matter of convenience, near the barnyard; and too often the filth from that source is continually percolating through the soil into the well. The idea that filtering through such a short distance of soil will purify water infected from these various sources is a delusion and a snare, which has no doubt been responsible for thousands of deaths.

An illustration of this may be mentioned: Two children had died of typhoid fever, and the physician suggested to the mother the possibility that the well-water was contaminated from the cesspool. She could not be made to accept this version of the case, and so he suggested that, as an experiment, he would pour two gallons of kerosene oil into the kitchen sink, and see if the water would not soon have the flavor of the oil. He promised to pay for the kerosene if he was wrong. The experiment was tried, and the next day the water tasted so strongly of the oil that it was impossible to drink it. The woman became so enraged because her well had been spoiled that she refused to pay the doctor's bill. The fact that this experiment demonstrated that the water was responsible for the death of her two children did not make any special impression upon her mind.

There is precisely the same danger of water becoming contaminated in cisterns that have become leaky, as well as by the filth washed in from the roofs and eaves. After a dry season, there is generally sufficient sediment on the bottom of the cistern to raise a fair crop of onions or any other similar vegetable.

(b) *City Water Supply.*—We shudder at the thought of large numbers of natives in India bathing themselves in the sacred river Ganges, and at the same time drinking the water; but altogether too many of our American cities have no better arrangements, the only difference being that their neighbors are contaminating it with sewage and other foul substances while they are drinking it. It is not infrequent that

the water-main or pumping-station which supplies the water for thousands of persons is situated only a short distance from the main sewer, which pours back practically the same amount of fluid that is being forced into the city by the pump.

2. *Contamination in the Kitchen.*—Sometimes the contamination that the water receives in the kitchen is of a more serious nature than that received in the well. The adding of tea and coffee to water is simply adding poison to it. The same may be said of beef tea, only in stronger terms, as it is nothing but concentrated animal waste, dissolved in water.

3. *Contamination in the Drug Store.*—The man or woman who contaminates the water supply of the community is a traitor to the welfare of his fellow men. Taking this view of the matter, how shall we classify the patent-medicine man, and him who puts up soda water, adding flavoring extracts with fascinating names, such as orange, lemon, etc., which have never had even an introduction to the fruit whose names they bear. Governmental investigation on this point recently revealed the fact that the soda-water-flavoring extracts, and other flavoring extracts, for that matter, were largely chemical preparations with coloring matter added to them. Ginger-ale, root-beer, and cherry-phosphates are all various forms of water contamination. Water is valuable just to the extent that it contains water, and harmful just to the extent that it contains substances that are not foods.

4. *Contamination at the Brewery.*—One of the most disastrous and far-reaching methods of water contamination is that of the brewer and manufacturer of alcoholic liquors. Only the day of God can fully reveal the truth that this form of contamination has been more far reaching in its results for evil than that of all germs, cesspools, and barnyards, put together.

PURIFICATION OF WATER.

As it is now difficult to secure absolutely pure water from natural sources, it is important that everyone should understand what a simple and easy matter it is to render it safe to be taken into the human system.

1. *Boiling.*—Boiling is one of the best and most practical ways of purifying water. It is not necessary to boil it a great length of time, as the most dangerous germs are either paralyzed or killed when it is merely brought to the boiling point.

2. *Filtration.*—Various methods of filtering have been long in use; but the average family filter is in danger of becoming a hothouse for germs, in fact, a veritable cesspool. It is ordinarily not cleaned frequently enough; and so reasonably pure water, in percolating through it, actually becomes many times more contaminated than before. The only filter that can be unqualifiedly recommended is the Chamberlain-Pasteur Filter, the essential feature of which is that the water is forced through unglazed earthen cylinders; this accomplishes what no other filter does,—it actually strains out the germs. It is, however, necessary that

these cylinders should be taken out at least once a week, thoroughly cleansed, and baked in an oven, so as to destroy any germs that adhere to them. They have the disadvantage of being quite expensive, and ordinarily require city-water pressure to operate them.

3. *City Filters.*—City filters are built on practically the same principles as are the small family filters, only on a much larger scale. Imagine a large basin that would hold from ten to fifty million gallons of water. In the bottom of this basin is placed a layer of crushed rock; on top of this, a layer of coarse gravel; on top of this, pounded charcoal; and then, uppermost of all, a layer of beautiful white sand. Over this the water is allowed to stand. Having percolated through these various layers, it is drawn off the bottom comparatively pure. In fact, it has been found that by this means ninety-five per cent. of the germs and other impurities have been removed. Like the family filters, these immense concerns must be cleaned every week or two. In order to provide for this, it is necessary for the city to construct two basins, thus allowing one to become empty, for the purpose of cleansing, while the other is being filled. The process of cleaning is generally this: When the water has all passed through, men go into this basin with their wheelbarrows, and shovel off a thin layer of sand, with the green slime that has accumulated on the top, and then replace with fresh sand what has been removed. Once a year the entire basin is cleansed. When properly cared for, such filters are very commendable, and have certainly been the means of a great saving to the public health.

4. *Distillation.*—By the process of transforming water into steam and then condensing it, the germs are, of course, killed, and the solid substances remain behind. Family stills may be secured, which will readily furnish several gallons of water a day. Distilled water is certainly the best of all forms of purified water. Boiled water is the most practical and best adapted to all circumstances. A family filter is the most dangerous form of purification. One objection that has been urged against distilled water is that it has a flat taste. This is because, in the process of distillation, most of the oxygen gas has been driven off. This can readily be remedied by vigorously stirring it, or having it pass through a layer of charcoal.

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A WORD of caution is in order regarding the use of cotton flannel and outing cloth. Both make warm and serviceable sleeping garments and wrappers for persons of all ages, yet they need to be handled with care. Whether the danger comes altogether from the light, downy surface, or whether, in addition, some chemical is used in finishing them, it is a lamentable fact that these goods are exceedingly inflammable. Touch a match to a small piece of either, and you will see the fire run over the surface with inconceivable rapidity. On a small bit it is easily extinguished, but when once the flame has gained headway, there is little help for the victim.

Within a few weeks three cases have come to my knowledge, where as many women, by presence of mind alone, have saved themselves from terrible catastrophes. Once, the head of a match flew off and caused the fire; a second time, the person, wearing a wrapper of outing flannel, reached her arm over a lamp chimney; and a third approached too closely to a stove. Each time the burning garment was torn from the person in time to save life. Children, and adults, too, run a great risk, venturing near a fire when clad in cotton of any kind.—*Good Housekeeping.*

STAR OF THE EAST.

Ho, SAILOR! is the path grown dark?
 "Yes, dark as dark may be—
 Dark as the glimmer of my bark
 Upon a moonless sea."
 Lo, streaming from the glooms above,
 Across the dusky bar,
 Fair token of forgetless Love,
 Beameth the Morning Star!

Belated pilgrim, toiling on,
 Dost hapless seek the way?
 "Yea, heart be spent and courage gone,
 I wait in vain the day."
 See, trembling o'er yon mountain height
 That frowneth from afar,
 Through the dim silences of night
 Breaketh the Morning Star!

And thou, beclouded in the fight,
 The mists that roll and rise,
 That shroud awhile the nearer sight,—
 But wash thy lifted eyes
 To catch the clearer, and more sure,
 Through shadow-gates ajar,
 Glad promise for the strong and pure—
 The calm, sweet Morning Star!

For ye that battle with the dark,
 And ye that stem the flood,
 And ye that, striving, miss the mark,
 Yet do resist to blood;
 For ye that stand as once he stood,
 The morning-bands unbar—
 The beauty of the sons of God
 Is burning in the Star!

Oh, brightness that our souls allure!
 Oh, whiteness of yon train!
 Who shall endure—what soul so pure—
 Such guerdon to attain?
 Lo, One who shineth as the sun,
 Whose ways the lightnings are,
 Unto his own alone makes known
 The vision of the Star!

—*Faith and Works.*

"NOT BY MIGHT."

H. J. FARMAN.

THE Holy Spirit as a precious teacher has been but little appreciated by myself, although it has often been my helper. But a personal experience gave me much joy and gratitude to God for such a teacher.

In all the English colonies great enthusiasm was aroused over the "patriotic fund." This fund, if I understand it correctly, was for the purpose of buying material and making clothes for the soldiers, and perhaps in some cases for those who were made widows or orphans by the war. This work is a commendable one, and worthy of maintenance by all those interested in war—those who are citizens of this world. But those whose "citizenship is in heaven," who are "strangers and pilgrims on the earth," . . . make it manifest that they are seeking after a country of their own." Phil. 3:20; Heb. 11:13, 14, R. V. These do not feel that they can engage in this work.

When God's people refuse to engage in this work, they may be thought unpatriotic, or perhaps, in some cases, enemies of the government under which they live. A right understanding of this matter will satisfy all right-thinking persons. Having met this question, and desiring to answer it Scripturally, according to 1 Peter 3:15, R. V., I was led to consider John 18:36; Matt. 26:52.

If those who "take the sword shall perish with the sword," how can I sanction the use of the sword by supporting it in a voluntary offering? Again, Christ's reason for his disciples not fighting against his deliverance to the Jews was, "My kingdom is not of this world." How can I support warriors who are fighting with the sword for earthly kingdoms? This seems to me a great inconsistency, especially when the commandment says, "Thou shalt not

kill," and I am teaching the people to keep, rather than to break, God's commandments.

Being asked, "What about the children of Israel whom God sent out to make war with the heathen nations? Did not he sanction the taking of life by the sword?" I answered, "No! had Israel trusted God to deliver them, he would have done so without their ever using the sword; he would have destroyed the heathen by his own mighty power, as he did the Egyptians in the Red Sea."

Not having in mind other scriptures on this subject, I was not quite satisfied with the answer, although I felt assured that it was the correct principle. While reading Elder Haskell's article on "Israel's Failures and Our Dangers," in the REVIEW of February 6, I read the following references: Joshua 24:12; Ex. 23:27-30.

Jacob's only protection of life from his enemies under very trying circumstances was "the terror of God upon the cities." Gen. 35:5. His deliverance from Esau was just as miraculous, and yet was effected without the use of the sword. Gen. 32:24-32; 33. Moses and Aaron were not called upon to take the sword to deliver Israel from Egypt. But forty years prior to their deliverance, Moses attempted to do it with the sword, and was obliged to flee for his life, and become a shepherd, till he learned the lesson that it was "not by might ["army," margin], nor by power, but by my Spirit, saith the Lord." Zech. 4:6. The Lord told Israel, in the song of Moses, "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. . . . The mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till thy people pass over, which thou hast purchased." Ex. 15:14-16. "I will send my fear before thee, and will destroy all the people to which thou shalt come, and I will make all thine enemies turn their backs unto thee. I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land." Ex. 23:27-30. "Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed." Deut. 7:20. According to Joshua's testimony (Joshua 24:12), the Lord began to do this work. "I sent the hornet before you, which drove them out before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow." God would have fought their battles and delivered them without their ever taking the sword if they had fully trusted him. But they wanted to fight, and the time soon came when they wanted to have a king and be like the other nations, and God granted their request, as he does that of the warriors in our day.

But the children of God, heirs of the heavenly kingdom, can neither go to war nor voluntarily support it. There is nothing that would please Satan better than to have the children of God use the Lord's money to support war. This would turn into Satan's hands the money that should go to support the missionary work.

But some may ask, How about paying taxes that are used to support war? In that case it is direct taxation, which, in Rom. 13:6, 7, we are commanded to pay; while the other is a voluntary offering that God does not require, nor would he be pleased with me if I were to make it.



"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.

SOMEBODY did a golden deed;
 Somebody proved a friend in need;
 Somebody sang a beautiful song;
 Somebody smiled the whole day long;
 Somebody thought, "'Tis sweet to live;"
 Somebody said, "I'm glad to give;"
 Somebody fought a valiant fight;
 Somebody lived to shield the right.
 Was that somebody you?

—Selected.

LIGHT VERSUS DARKNESS.

MRS. GEO. A. IRWIN.

WHILE at a recent camp-meeting, I was forcibly impressed with the difference in the experience of those who are active in Christian work and those who are not. In conversation with the sisters I made it a point to inquire what they were doing in Woman's Gospel work. On putting this inquiry to one sister, she began to tell me of the wars and rumors of wars in her church. The church elder was all wrong, there was trouble about the color-line; and altogether it was a most doleful tale that she poured into my ears, with not one word to indicate that any of them were doing anything to advance the Lord's work.

The next sister to whom I put the same inquiry told me, in a bright, animated way, of the work being done in her home church. First, she mentioned the Dorcas work, telling of the large number of beds they had made for the mission, and of the garments they had made for the poor. She said that they did not give these garments away, but sold them for a small sum, which led to a better appreciation of their value. One sister in the church was having good success giving Bible readings. They have sent many tons of coal to the poor. The sisters' husbands are much interested in this work, and never refuse financial help. All the church-members are in unity and harmony. There are many colored members, but there is no trouble on that point in this church. All work and worship together.

These two answers to the same inquiry illustrate the difference in experience that I have mentioned, and the latter sister assured me of the willingness of the Lord to use us as co-laborers, if we will allow him. And when our eyes are fixed upon him, our hands working for him, and we closely following the voice of his Spirit, we shall have no time nor inclination to become entangled with the works of darkness. If you are perplexed and troubled because of misunderstandings and inconsistencies in the lives of the brethren and sisters, just open wide the windows of your soul heavenward, and let the Holy Spirit inspire your every word and thought and act, and the sunshine that you will carry with you will make a wide circle of light in the darkness with which Satan is seeking to encompass the "little flock."

"THE keynote of life's harmony is sacrifice."

IMPORTANT QUESTIONS ANSWERED.

E. A. H.

"My daughters are young and in poor health; what employment can I give them that will strengthen them physically?"

Mothers should take their daughters with them into the kitchen, and patiently educate them. Their constitution will be better for such labor; their muscles will gain tone and strength.—*Testimonies*.

"I have taken two children into my home who grow tired as soon as they begin work. Can you give me any counsel in regard to giving them employment?"

Industry does not weary and exhaust one-fifth part as much as pernicious habits. . . . If simple, well-regulated labor exhausts your children, be assured, parents, there is something, aside from their labor, which is enervating their systems, and producing a sense of constant weariness. Give your children physical labor, which will call into exercise the nerves and muscles. The weariness attending such labor will lessen their inclination to indulge in vicious habits.—*Id.*, Vol. II, page 349.

The devil always finds work for idle hands to do.

"In my youth I had to work very hard; and when daughters were given to me, I resolved that they should not have to work. My neighbors say I am spoiling my daughters. What do you think about it?"

I can not do better than to give you the light God has given in "Testimonies for the Church," Vol. II, page 371:—

Mothers, there is nothing that leads to such evils as to lift the burdens from your daughters, and give them nothing special to do, and let them choose their own employment, perhaps a little crochet or some other fancy work to busy themselves. Let them have exercise of the limbs and muscles. If it wears them, what then? Are you not wearied in your work? Will weariness hurt your children, unless overworked, more than it hurts you?—No, indeed. They can recover from their weariness in a good night's rest, and be prepared to engage in labor the next day. It is a sin to let them grow up in idleness. The sin and ruin of Sodom was abundance of bread and idleness.

God gave employment to the first pair in Eden, because he knew they would be happier when employed. From what has been shown me, this do-nothing system is a curse to soul and body.—*Id.*, Vol. I, page 568.

Also read from Vol. I, page 700.

"Since my attention has been called to the Woman's Ministry, especially the home work, I have been greatly exercised lest I fail to accomplish the work God would have me do with the four young, active minds he has intrusted to my care. I feel I should do more than keep them at work. How can I fill their minds with the best instruction?"

It is a sin for parents to allow their children to grow up in ignorance. They should supply them with useful and interesting books, and should teach them to work, to have hours for physical labor, and hours to devote to study and reading.—*Id.*, page 399.

My mind reverts to my own childhood. The wise woman God gave me in place of the mother whom he laid to rest in my infancy, always took time to read useful and interesting

books with me. The household work was always done promptly, so as not to interfere with the time for reading. She would sit down with me, and part of the hour have me read to her, while she sewed; and when I grew weary, she would take the book and read to me. She would talk of Luther, Jerome, and Huss as familiarly as if they were our neighbors, and their lives of noble faith and sacrifice were as real to me as the lives of my associates. I never had any nursery books nor fairy tales.

My reading in childhood and youth was histories, and biographies of good men and women. She who guided my steps always read with me; and as we worked, we talked of the characters in the books, instead of spending time talking of the faults of those around us. She has been sleeping many years, but those reading hours, faithfully improved during the first ten or twelve years of my life, have molded my whole course in life. Seek God for help to teach your children systematic and industrious habits, and store their minds with jewels of truth instead of the dross of fiction.

"My daughters are fond of helping their father in light farm work. I sometimes fear it is not best for them to engage in this kind of work. Can you give me any advice?"

There is nothing that degrades except sin. Honest work is always honorable. Teach your daughters to be ashamed of nothing but sin, and always to strive for excellence in whatever they do. If they follow this course, they will have a natural dignity of soul that will make them true ladies at heart. Teach them to be ladylike wherever they are; they can be just as true ladies hoeing in the garden as playing the piano in the parlor. Never allow them to drop down to uncouth, ungainly manners at any time.

Useful labor, and an acquaintance with the mysteries of housework will be beneficial to your girls, and some outdoor employment is positively necessary to their constitution and health.—*Id.*, Vol. IV, page 97.

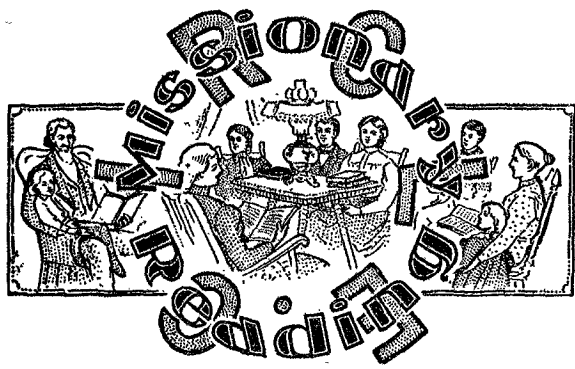
REQUEST FOR PRAYER.

THE following request is made by a gentleman who is not a Christian, but who, in this hour of affliction, needs the support of all who have a hold upon God. May earnest prayer arise in behalf of him and his family, and the power of disease and of Satan soon be broken:—

"My wife, two daughters, and my son are at the hospital with typhoid fever. The doctor says things look blue for all except one of my daughters, and asks me to expect a big hole in my family. Of course he can not tell for sure what the result will be. I need strength that this world can not give to help me through. I want my wife first, and my children next. I surely think the prayers of God's people will be heard in my behalf; for he has said that the prayers of the righteous availeth much. Please wrestle with God for my wife, that she may be spared to know what the love of God is. If I knew that she was a child of God, and that he wanted her, I could give her up. Oh, do help me!"

NOTICE!

SEVERAL inquiries have been received in regard to the dress material known as Heptonette, which was mentioned in this department a few weeks ago. Several have written that their merchants know nothing about it. Since these inquiries have been received, we have investigated the matter more thoroughly, and find that the material is more generally known as Cravenette. This material was invented by Lord Craven, of England, a number of years ago; and we think Heptonette must be an imitation by a rival firm, but, no doubt, in all respects just as good as the former. We think there will be no difficulty in getting Cravenette at any up-to-date dry-goods store. It is of a fine serge twill, very wide, and thoroughly waterproof. We find it is not among the most popular dress materials of to-day, and therefore there is a special inducement in price, the best quality selling at from one dollar and fifty cents to two dollars a yard; and this, on account of the width and durability of the goods, makes a cheap and serviceable garment.



FAITHFUL SERVICE.

Not to be always wanting
Some other work to do,
But cheerfully to take the task
Which Christ has set for you,
And to bear the little crosses
Of humble daily life

With that same dauntless courage
You meant for nobler strife;
And to share the yoke with Jesus,
Wherever he may lead—
Whether in pleasant pastures
His tender flocks to feed,

Or whether upon the mountains
His blood stains mark your way,
Only to follow him meekly,
And to follow all the day.
So, soul, you'll be the winner
When this day's work is done,
And better fitted for labor
When to-morrow greets the sun.

—Silver Cross.

THE FIRST LESSON.

MRS. L. FLORA PLUMMER.

With this lesson upon the field begins the series of Circle lessons under the new plan are ranged for the winter's work. We hope all our people are ready to begin the study. It is an unfortunate thing for anyone to be behind-hand, and especially so with a series of lessons in which one is to be studied each week, for there is no opportunity of "catching up." Let this lesson be studied in each home throughout the denomination; thus we shall all keep together, and be ready for advance work when it comes.

I had thought of saying something about the importance of field study, but the extracts from the Testimonies, given under another heading, set before us so pointedly our duty in this matter, that nothing else is needed. As we view the situation revealed in these extracts, does it seem an unreasonable thing to ask all our people to spend one week in each month in a study that will familiarize them with the details of our work in foreign lands, and the needs of these fields? Can we do less than this? Surely no one will wish to do less. Let the field studies be a rallying point for each home and church, and each place where these lessons are studied may be a center of influence in behalf of the foreign work.

The studies may be made intensely interesting. Each family ought to have the new Missionary Map of the World, which has recently been prepared by the Foreign Mission Board. This map shows the location of each foreign mission station, and, used in connection with the field studies or with the general reading of the *Missionary Magazine*, adds greatly to the interest.

Brethren, sisters, we *must* wake up. We are hindering the coming of the Lord. We are restricting his work. We are endangering our own souls. "Satan is stupefying our senses, so that we shall not discern the needs of this time." He is causing us to be so slow about taking hold of the plans of the Lord that

we are well-nigh overcome. Shall we not heed the solemn admonitions given us by the Spirit of God concerning the foreign work, and take at least a step in advance by uniting heartily and enthusiastically in the study of the field?

"HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

A Reading in Which the Questions Are Answered
by Extracts from Late Testimonies.

1. What is the present situation of our foreign missions?—"Our foreign missions are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields." "Think of our missions in foreign countries. Some of them are struggling to gain even a foothold; they are destitute of even the most meager facilities."

2. Are God's people doing all they can to relieve this situation?—"God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful stewards. If what they are doing were the best they could do, condemnation would not come upon them; but with their resources they could do much more. The world knows, and they know, that they have to a great degree lost the spirit of self-denial and cross-bearing."

3. Why do they not do more?—"There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time."

4. What appeal is made to Conference officers?—"I appeal to the officers of our Conferences to make earnest efforts in our churches to arouse them to give of their means for sustaining foreign missions. . . . The last years of probation are passing into eternity. The great day of the Lord is soon to open upon us. We should now use every ability we possess to arouse our people."

5. How urgent is the appeal to the people?—"I urge you for your souls' sake to hear my plea for those who are missionaries in foreign countries, whose hands are tied by your ways."

6. How is Satan endeavoring to thwart the work in foreign lands?—"Satan is playing the game of life for the souls of men. He is seeking to secure means, that he may bind it up, so that it shall not be used to advance the missionary enterprises. Shall we be ignorant of his devices? Shall we allow him to stupefy our senses, so that we shall not discern the needs of this time?" "Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for want of means in the treasury."

7. How do you answer these questions?—"Do you realize that every year thousands and thousands and ten times ten thousand souls are perishing,—dying in their sins? The plagues and judgments of God are already doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway. Do we fully believe that we are to carry the word of God to all the world? Who believes this? 'How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' Who has the faith that will enable them to practice this word? Who believes in the light which God has given?"

8. How is it possible for the work of God to be restricted?—"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."

9. What has delayed the coming of Christ to this earth?—"Had the purpose of God been carried out by his people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the city of God."

10. What are we now called upon to do?—"Sound an alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls that are in the darkness of error. We might have been placed amid barbarism. According to the light we have received above others, we are debtors to impart the same to them. The Day Star has risen upon us; let us flash the light upon the pathway of those in darkness."

OCTOBER STUDY OF THE FIELD.

Articles for Study in the October Missionary Magazine:
Religions of China; Evangelical Work among the Greeks; The Struggle for Argentine Independence; Openings for Work in Argentina.

(October 7-13.)

1. How fully does the worship of ancestors enter into the home life of the Chinese? Upon what doctrine is this worship based?

2. Describe the preference shown for a male child. What has led to such degradation of woman? See page 397, September *Missionary Magazine*.

3. Tell how Chinese children are taught to worship idols. Who continues to deceive the child as he grows older?

4. In what way is the schoolboy taught to reverence the gods? What practical part is he compelled to act in supporting this worship during his school life?

5. What can you say of the wedding ceremony among the Chinese? How is the celebration of these rites being modified by contact with Christianity?

6. Describe the kitchen god. The god of wealth.

7. Give a brief synopsis of Taoism.

8. When, where, and by whom was Protestant missionary work begun in Greece?

9. What was accomplished by Messrs. King and Hill and Miss Baldwin? What remarkable change has taken place in the Hill school?

10. Relate some of the trials endured by the first few workers. What can you say of the visible results?

11. How many Protestant churches are there in Greece?

12. Who are some of the most earnest native laborers? Mention some of their experiences.

13. Give some of the chief obstacles to gospel work among the Greeks.

14. Describe briefly Argentina's struggle for independence.

15. By what events was the year 1813 made memorable? After what was the Argentine constitution modeled? Have these principles been carried out in this republic?

16. What can you say of the condition of many of the professed Christians of Argentina?

17. Mention some calls for help that have recently been made. Through what were many of these families led to investigate present truth?

18. State some results of our efforts in Argentina.



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THE THIRD ANGEL'S MESSAGE.

Its Basis in the Seven Trumpets; and Its Relation to the Great Nations of To-day.

We have seen how the continuance of the Eastern question, as it has centered in Constantinople since Aug. 11, 1840, has inevitably absorbed the whole East.

We have seen that, with the single exception of Austria, the same Powers that were originally involved in the Eastern question in 1840, are still the principal Powers involved in the greater Eastern question, whose chief center is just now in Peking, but whose ultimate center is always Constantinople.

And though these Powers, with the exception of Russia, were originally, and are still, the chief Powers of the West; yet, as the Eastern question, with which they became connected in 1840, has continued to grow until it has absorbed the whole East, these Powers of the West have, in the natural course of things, become also the Powers of the East.

There are, however, two Powers reckoned among these principal ones of the greater Eastern question, which were not connected with that question originally, but have become parties to it only lately. These are Japan and the United States.

In 1895 war broke out between China and Japan. Japan was everywhere and speedily victorious. When peace was established, considerable Chinese territory was ceded to Japan, and also an immense cash indemnity was agreed upon. But Russia, France, and Germany united in a protest against the cession of the agreed territory. Since the threatening protest of these three Powers was supported by the "advice" of Great Britain to the Japanese government to yield to it, Japan, to avoid a new war, did yield to the demand of the three Powers—and the territory in question fell immediately under Russian "influence."

Further: to enable the Chinese government to pay the first installment of the cash indemnity, bankers of Paris and St. Petersburg loaned about eighty million dollars to China, upon the guaranty of the Russian government. Later, China secured another loan, from English and German bankers, secured by the customs revenue of China; and, through this, Britain secured a hold upon the fortress and naval station of Wei-Hai-Wei.

These transactions took from Japan all the territory that had been ceded to her by China, except the Island of Formosa, and the Pescadores group; and planted in the hearts of the Japanese a determination to be revenged upon Russia at the earliest possible moment. And thus Japan became, and stands, an integral part of the Eastern question as it is to-day.

In 1898, as all know, the United States became involved in a war with Spain. The American fleet, in far Eastern waters, found and destroyed, at Manila, the Spanish fleet; and, through this transaction, the United States became possessed of the Philippine Islands, and so became an Eastern Power. Being thus an Eastern Power, the United States demanded and secured in China the "open door" for herself and all the nations, to Chinese trade.

In the month of June, 1900, the legations of the Powers, in China, were attacked—that of the United States equally with the others. To rescue their ministers, each of these Powers was obliged to send an army—the United States equally with the others. This brought the United States as a

Power into China, and associated her there in alliance with the other great Powers, who, from the beginning, have been the material part of the Eastern question. And in a circular note to all the Powers concerned, July 3, 1900, the United States announced to the world that "the policy of the government of the United States is to seek a solution which may bring about permanent safety and peace in China, preserve Chinese territorial and administrative ENTITY, protect all rights guaranteed to friendly Powers by treaty and international law, and safeguard for the world the principle of equal and impartial trade with all parts of the Chinese Empire." This shows that the United States has not only become, but that she intends to remain, one of the Powers of the East, and one of the very chiefest of those concerned in the Eastern question.

As was made plain in last week's study on this subject, this Eastern question as it centers in Peking is but the extension and enlargement of the original Eastern question as it centers in Constantinople. And this crisis, which brings all these Powers face to face in China, is but the logical outcome of the steps that were taken in 1840, in the crisis which brought the original of these Powers into the position of supporters of the government of Turkey. Thus the question as it relates to Turkey, is the key of the same question in its enlarged form, as just now it relates to China. Consequently, the prophecies that relate to the Turkish power in this time are the key to the understanding of the question that involves China and the world-powers.

What, then, are the scriptures that relate to Turkey in this time? The last verses of Daniel 11 relate to Turkey, which, as king of the north, with its center at Constantinople, occupies, in direct descent, the place of the original king of the north in the division of the empire of Alexander the Great, as in the fourth verse and onward. And of this Power it is written: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45.

In these studies we have seen that a number of times in the last fifty years the Turkish government would have come to an end had it not been distinctly "helped." Indeed, we have seen that the Turkish government could not have existed at all these fifty years if it had not been distinctly "helped" by the Powers whose relations are the substance of the Eastern question. By all it is expected that the Turkish government must leave Constantinople. Many a time in these years it has been expected that the Turkish government must certainly leave Constantinople immediately. By all it is expected that when the Turkish government does leave Constantinople, the tabernacles of his palace will be planted in Jerusalem, "between the seas in the glorious holy mountain." And when that time comes, which must inevitably come soon;—"at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1.

This final event in the Eastern question, with its accompaniments, is further described in Rev. 16: 12: "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared."

As to the literal river Euphrates, from the beginning of history it has been crossed and recrossed, even at the flood, without any particular difficulty, by kings and their armies. It can not be, then, the literal river that is here spoken of. But since waters signify "peoples, and multitudes, and nations, and tongues" (Rev. 17:15), the "water" here signifies the Power which dominates the peoples that inhabit the territory of the Euphrates—and that is the Turkish power, which is to come to his end when none helps him.

And this occurs "that the way of the kings of THE EAST might be prepared." But, with the exception of the United States and Japan, these "kings of the East" are the identical kings that have been the principal cause and substance of the Eastern question, from its origin, Aug. 11, 1840, unto the present hour.

How, then, can the Turkish government come to its end? How can thus this "water" of "the great river Euphrates" be "dried up," except by the action of these very Powers?

These "kings of the East," whose way is to be "prepared" by the fall of Turkey, are the very Powers who are altogether responsible for Turkey.

How, then, can Turkey possibly come to her end, except by the direct action of these Powers which now are "the kings of the East"?—Plainly, this is the only way in which Turkey can come to her end—the only way in which the water of the river Euphrates can be dried up.

It is plain, therefore, that these Powers which are now "the kings of the East," and which are in a vortex, whose immediate center is China, but whose original and ultimate center is Turkey, will reach the point where they will remove the Turkish government from Constantinople, and allow it to be planted in Jerusalem. And shortly after that, they will let the Turkish power "come to his end."

And when that is done, whatever the Powers may intend in it, the end of it all is that they shall be gathered at Armageddon, to the battle of that great day of God Almighty. For it is written: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:13-16.

Notice here the striking statement in the association of the two expressions in these verses of Revelation 16: The Turkish power comes to its end,—the water of the Euphrates is dried up,—"that the way of the kings of the East might be prepared;" and these "kings of the East" are said to be "the kings of the earth and of the whole world."

Now, it is the truth that three of these Powers that created the Eastern question in 1840, with Germany and the United States, do actually control practically the whole world. And with these five Powers—Britain, Russia, Germany, France, and the United States—all the lesser Powers are, in some way, associated. So it is altogether true that "the kings of the East" are now indeed "the kings of the earth and of the whole world."

And these Powers, in centering their interests in the East, and planting their armies in the East, are but arraying themselves and marshaling their forces, in readiness to march to the battle of that great day of God Almighty. And that will be when, in their distress with perplexity, the Turkish government shall by these Powers be let fall, and so "the way" be prepared for them as "the kings of the East" to be "gathered" into that place "called in the Hebrew tongue Armageddon."

Thus, we have fulfilled our promise made in these columns, July 17 and 31, to show the place and work of the great nations, and all the nations, of to-day, considered from the basis of the line of prophecy of the Seven Trumpets. With China as their immediate center, with Turkey as their ultimate center, their place is "the whole world," and their work is the arraying of themselves and the mustering of their forces in preparation for the battle of that great day of God Almighty.

And since this is their place and their work; and since the complication in which they are involved culminates in that time of trouble "such as never was since there was a nation even to that same time," when there shall be delivered only those "that shall be found written in the book," their relation to the Third Angel's Message is that that message must now be sounded, with its loudest voice, to all the people of the whole world, calling them, by the power of the everlasting gospel, to the registry of their names in the Lamb's book of life.

All who profess to know the Third Angel's Message, in that very profession do profess to know all these things, and to be doing just this work of calling souls to registry in the book of life, that they may be delivered in that great day.

Such being undoubtedly the place and work of the nations of to-day, and this being their relationship to the Third Angel's Message, we are thus

brought again to the consideration of the Third Angel's Message, as it is in itself, and what it is, indeed, to-day.

The time is at hand. Get ready, get ready, get ready.

STUDIES IN GALATIANS.

Gal. 5: 22-26.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the passions and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."

We have seen somewhat of the essential evil and deceitfulness of the works of the flesh. But, thank the Lord, there is a better picture.

The Spirit of God, which, in his fullness, is freely given to every believer, lusteth against the flesh, so that in him who is led by the Spirit of God the flesh can not do the things that it would. In such the Spirit of God rules, and causes to appear in the life "the fruit of the Spirit," instead of "the works of the flesh."

And though it be true "that they which do such things" as are described in the list of the works of the flesh, "shall not inherit the kingdom of God," yet in the gift of the Holy Spirit, through the grace of Christ, God has made full provision by which every soul, in spite of all the passions, lusts, desires, and inclinations of the flesh, can "inherit the kingdom of God."

In Christ the battle has been fought, on every point, and the victory has been made complete. He was made flesh itself—the same flesh and blood as those whom he came to redeem. He was made in all points like these; he was "in all points tempted like as we are." If in any "point" he had not been "like as we are," then, on that point he could not possibly have been tempted "like as we are."

He was "touched with the feeling of our infirmities," because he "was in all points tempted like as we are." When he was tempted, he felt the desires and the inclinations of the flesh, precisely as we feel them when we are tempted. For "every man is tempted, when he is drawn away of his own lusts [his own desires and inclinations of the flesh] and enticed." James 1: 14. All this Jesus could experience without sin; because to be tempted is not sin. It is only "when lust hath conceived," when the desire is cherished, when the inclination is sanctioned,—only then it is that "it bringeth forth sin." And Jesus never even in a thought cherished a desire, or sanctioned an inclination, of the flesh. Thus, in such flesh as ours, he was tempted in all points as we are, and yet without a taint of sin.

And thus, by the divine power that he received through faith in God, he, in our flesh, utterly quenched every inclination of that flesh, and effectually killed at its root every desire of the flesh; and so "condemned sin in the flesh." And in so doing, he brought complete victory, and divine power to maintain it, to every soul in the world. All this he did "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

This victory, in its fullness, is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by "the faith of Jesus," which he has wrought out in perfection, and has given to every believer in him. For "this is the victory which overcometh the world, even our faith."

He "abolished in his flesh the enmity" that separated mankind from God. Eph. 2: 15. In order to do this, he took the flesh, and must take the flesh, in which that enmity existed. And he "abolished in his flesh the enmity," "for to make," in order to make, "in himself of twain," God and the estranged man, "one new man, so making peace."

He "abolished in his flesh the enmity," in order "that he might reconcile both" Jew and Gentile—all mankind who are subject to the enmity—"unto God, in one body by the cross, having slain the

enmity in himself." Eph. 2: 16, margin. "The enmity" was "in himself," by being "in his flesh." And there "in his flesh" he slew it and abolished it. And he could do this only by its being indeed "in his flesh."

Thus Jesus took upon him the curse, in all its fullness, precisely as that curse is upon mankind. This he did by "being made a curse for us." But "the curse causeless shall not come," and never came. The cause of the curse is sin. He was made a curse for us, because of our sins. And to meet the curse as it is upon us, he must meet sin as it is in us. Accordingly, God "hath made him to be sin for us, who knew no sin." And this "that we might be made the righteousness of God IN HIM." 2 Cor. 5: 21.

And though he thus placed himself entirely at the same great disadvantage as are all mankind,—made in all points like us and so, "in all points tempted like as we are,"—yet not a single tendency or inclination of the flesh was ever allowed the slightest recognition, even in thought; but every one of them was effectually killed at the root by the power of God, which, through divine faith, he brought to humanity.

And thus, "as the children are partakers of flesh and blood, he also HIMSELF LIKEWISE took part of THE SAME; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 14-18.

And this victory which Christ wrought out in human flesh, is brought by the Holy Spirit to the rescue of everyone in human flesh who to-day believes in Jesus. For by the Holy Spirit the very presence of Christ himself comes to the believer; for it is his constant desire to "grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3: 16-19.

Thus the deliverance from the guilt of sin and from the power of sin, which holds the believer in triumph over all the desires, the tendencies and inclinations, of his sinful flesh, through the power of the Spirit of God,—this is wrought to-day by the personal presence of Christ Jesus in HUMAN FLESH in the believer, precisely as it was wrought by the personal presence of Christ in human flesh eighteen hundred and seventy years ago.

Christ is ever the same—"the same yesterday, and to-day, and forever." The gospel of Christ is ever the same—the same yesterday, and to-day, and forever. The gospel of Christ to-day is the same that it was eighteen hundred and seventy years ago. Then it was "God manifest in the flesh;" and to-day it is the same—"God manifest in the same flesh, the flesh of sinful men, human flesh, just as human nature is."

That gospel is "Christ in you, the hope of glory,"—Christ in you just as you are, sins, sinfulness, and all; for he gave himself for our sins, and for our sinfulness. And you, just as you are, Christ has bought, and God "hath made accepted" in him. He has received you just as you are; and the gospel, "Christ in you, the hope of glory," brings you under the reign of the grace of God, and, through the Spirit of God, makes you so subject to the power of Christ and of God that "the fruit of the Spirit" appears in you, instead of "the works of the flesh."

And the fruit of the Spirit is—

LOVE—the love of God which is shed abroad in the heart by the Spirit of God. And instead of hatred or any of its kin ever being allowed, even in thought, no man can possibly do anything to you that can cause you to do anything but love him. For this love, being the love of God, is "the same yesterday, and to-day, and forever;" and loves not

for reward, but for the mere sake of loving: it loves simply because it is love, and being only that, it can not do anything else.

JOY is "ardent happiness arising from present or expected good." But in this case, the alternative "or" is excluded; for this joy is ardent happiness arising from present AND expected good; for the cause of it is eternal. Accordingly, it is everlastingly present, and is everlastingly to be expected. And, therefore, it is "exultant satisfaction."

PEACE—perfect peace that rules in the heart—"the peace of God, which passeth all understanding," and which "keeps the heart and mind" of him who has it.

LONG-SUFFERING, GENTLENESS, GOODNESS, FAITH.—This faith—*pistis*, Greek—is "firm persuasion; the conviction which is based upon trust, not upon knowledge [the faith of "the heart," not of the head; the faith of Christ, not of the creed]; a firmly relying confidence cherished by conviction, and bidding defiance to opposing contradictions."

MEEKNESS, TEMPERANCE.—Temperance is self-control. Thus, the Spirit of God delivers the man from subjection to his passions, lusts, and habits, and makes him a free man, master of himself.

"Against such there is no law." The law of God is against nothing but sin. In human lives the law of God is against everything that is not the fruit of the Spirit of God. Therefore it is certain that everything in human life that is not the fruit of the Spirit of God, is sin. And this is but stating, in another way, the eternal truth that "whatsoever is not of faith is sin."

Therefore "if we live in the Spirit, let us also walk in the Spirit." And because we do live in the Spirit and walk in the Spirit, "let us not"—yea, we shall not; yea, we can not—"be desirous of vainglory, provoking one another, envying one another."

HOW JESUS LEFT THE WORLD.

"AND he led them out as far as to Bethany, and he lifted up his hands, and blessed them." Luke 24: 50. This was the last literal view the disciples had of their Lord in this world. That view was one calculated to inspire in them courage and good cheer. It was a view of their leader's hands, as he was ascending to the glory of his Father's heavenly courts, uplifted to them in benediction and blessing. They would remember him, and would think of him with this attitude of loving favor deeply impressed upon their minds.

This was in accord with all his previous dealings with them, and with all the children of men. He never revealed himself to any, other than in the spirit and aspect of love and mercy. When he left heaven to come to this world, it was under the unbounded impulse of infinite love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And when he left the world, after telling his disciples to be of good cheer for he had overcome the world, and assuring them that he left his peace with them, it was with hands uplifted in blessing that he took his leave of them. And then he ascended through the parting heavens to the throne of his Father, and the celestial choirs chanted the joyful anthem, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

How comprehensive had been his work! He had spoiled the grave; he had sanctified the earth, even wearing its crown of thorns; and now he blessed and consecrated the air, by ascending through it to the portals of heaven.

Everything was calculated to beget in the disciples all assurance of faith. After his resurrection, Christ had sojourned with them for forty days, long enough to establish his identity, to remove all doubt, to instruct his disciples, and to give them their great commission. He ascended from the mountain where he had often communed with them. This mountain looked down on Bethany, the place of his dearest earthly rest, and it was near to

Gethsemane, the place of his supreme agony. There had been many witnesses to his personality, more than five hundred persons meeting him at onetime; and these witnesses were of simple and honest character, of mature years, and of cool and unexcitable temperament. The scene of the ascension itself was also remarkable, being very different from what superstition and imposture would have devised. There were no chariots of fire, nor horses of fire, no booming of cannon, no scenery, no pomp, no parade; but there was the power of the Godhead, in its sublime simplicity, working the whole scheme; and the best of the experience was the blessing Christ pronounced upon them, with uplifted hands.

His pronouncing a blessing was no unusual thing. His whole life was full of it; but here he parted from them with the blessing still proceeding from his lips. And it was authoritative, and had the highest sanction of Heaven; for he was just ascending to heaven in attestation of his Father's acceptance of his work. It was a blessing full and free, as was indicated by his raised hands, as if he would shower upon them all that he had. It was a blessing for all beneath them, and for all beyond the sound of his voice.

Those hands uplifted in blessing had been pierced for their sins. Thus those who beheld him knew that they were the hands of Christ, and saw therein the purchase of their redemption. The whole transaction was an epitome of the gospel—pierced hands to purchase the gift, and then the benediction of eternal life. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Jesus, through his sufferings and death, has power to bless us out of the highest heaven. His last attitude as he ascended was that of blessing, which has been recorded for the contemplation of the world. Think for a moment what these hands now hold, and the power they sway. "All power," he says, "is given unto me in heaven and in earth." On behalf of his disciples he sways the scepter of providence, in small matters as well as in great. Those hands hold the scepter of his spiritual kingdom, the church, and all his work. They hold the scepter of the judgment, and of his future and eternal reign. He has ascended into heaven, and there ever lives to make intercession for us. Let us give ourselves and our all into those hands, which have never made any move toward us but to help and bless.

Wonderful hands of Christ! They had been stretched out to rescue Peter, when sinking in the waves of Galilee; they were the same hands that had been held in the sight of the disciples, doubtful and questioning disciples, on the third day after they had seen them laid lifeless in the tomb; the same which doubting Thomas must see before he would believe, and which the Lord not only permitted him to see, but also to put his finger in the prints of the nails, that his doubt might have no hook upon which to hang itself. Those hands were lifted up in blessing, when a cloud received him out of their sight. Ten days after, on the day of Pentecost, their power was realized, when Peter boldly declared to the assembled multitude, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Those same hands, with their nail-prints of sacrifice and love, are still knocking at the hearts of all who can be reached by God's mercy, and they still beckon onward the weary runners in the heavenly way.

The scene of the ascension was one of joy. The earthly life of the Master was ended; but his heavenly service was begun. There was no sign of mourning that this change had come—that his earthly work was over, and that the work he was to inaugurate in heaven was begun. His life was not curtailed nor limited, but expanded into that sphere where he could say, "All power is given unto me in heaven and in earth."

Between his personal presence here, and his bodily departure, to be seen no more among men, was a convulsive change, calculated to produce among the disciples a shock and trial hard to bear; but angels appeared immediately upon the scene to bridge over the gulf. They appeared, as the Lord disappeared. The disciples were wistfully gazing up to the spot where he had passed from view; and

then the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He went away with a blessing falling from his lips upon his watching people. Will he return in the same manner, with a blessing for his waiting people?—Yes, to all who are in that posture, watching and waiting for him. Christ never takes the initiative in the work of destruction, for the mere purpose of inflicting judgments and wrath upon the children of men. We would wipe off from his character the aspersions that the enemy has all along been so assiduously attempting to throw upon it; namely, that Christ stands before the world as an enraged and vindictive tyrant, waiting, watching, and longing to inflict upon men the most terrible destruction that his power can command. We are happy to affirm, from the testimony of his word and works, that he, the God of love, does not act from this principle. He ever acts solely from love for his people. Whatever is necessary for their good, he will carry out in strict accordance with his purposes and his promises; and whoever gets in the way of the accomplishment of that work, must be removed, even if it be by tribulation and wrath, as the result of his own position and action. No vengeful or cruel spirit can be attributed to Christ in this matter. Alluding to the feelings of the people on the dark day, when they thought the day of Judgment had come, Whittier says,—

"All ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest in Bethany, but stern
As justice and inexorable law."

To whom will the face of Christ be dreadful in that day?—Not to his people, who joyfully exclaim when they behold him: "Lo, this is our God; we have waited for him, and he will save us;" but only to those who are not prepared to meet him, who will wail because of him, and pray for the rocks and mountains to fall on them and hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come." He comes to redeem his people, and comes, as it is only appropriate that he should come, in the glory of his Father and of all the holy angels. To his children this is a delight; but to all the wicked it is devouring fire. But Christ is not responsible for the fact that they have not prepared themselves to endure the scene, but vanish before the breath of his mouth and the brightness of his coming. Christ's face is dreadful to the wicked, and justice stern, and law inexorable, because they have not so related themselves to him as to find in him a friend, although justice and law met for them in his life. The wicked simply get in the way of the work of the Lord, which must be carried out; and they perish, not because the Lord wishes to destroy them, or has any pleasure in their destruction,—for he says, "I have no pleasure in the death of the wicked,"—but because, for the good of the saved, he must "gather out of his kingdom all things that offend, and them which do iniquity."

It is even so in the final destruction of the wicked at the end of the thousand years. Those on the left hand are sent away, with the words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Even here, God does not destroy the wicked because he delights to do so. He does not say to the wicked, Depart into the fire prepared for you; but it was "prepared for the devil and his angels." For those spontaneous generators of evil, nothing less than the eradicating fires which melt the elements with fervent heat, will suffice. For these the fires were prepared; and the wicked find themselves involved therein, simply because, of their own free will and volition, they have joined that side, and cast in their lot with them. God will not destroy, by coercing, man's free will, but lets all make their own choice. But from start to finish, his throne is clear, and only love characterizes his dealings with his creatures.

When he came into the world, and when he left it; when he shall come again, and when finally he

clears the field, and sets up his everlasting kingdom, he does that only which is necessary to carry out his beneficent designs of love and mercy to his people. But alas for those who place themselves as obstructionists upon the track of his gracious purposes, and so perish in the ruin, when he finds it necessary to clear from the place of his kingdom "all things that offend, and them which do iniquity."

U. S.

CHRIST IN HOLY FLESH, OR A HOLY CHRIST IN SINFUL FLESH.

It is impossible for a finite mind to comprehend how the divine Son of God could come into a mortal body and be born of humanity, to "meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss." He came "a helpless babe, subject to the weakness of humanity."

This was "God manifest in the flesh;" for "in him dwelleth all the fullness of the Godhead bodily." To deny this would be to deny our only means of salvation. To say that he did not take humanity as it was, and as it is, would be to deny that the base of the ladder that Jacob saw rested on the earth, while the topmost round reached to the throne of God. *Man could not raise himself one single iota, in order to reach the ladder.* It must reach man where he is, that man may attain to the true standard of righteousness. It did not simply reach Adam as he was before he fell, bearing the image of God; but Christ took humanity in its lowest condition, all seared and marred by sin.

Human reason sees many contradictions in Christ; for human reason can not find out God. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job 11:7, 8. "In the wisdom of God the world by wisdom knows not God . . . because the foolishness of God is wiser than men. . . . God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to naught things that are: that no flesh should glory in his presence." 1 Cor. 1:21-29.

It is by faith that we understand. A belief in God's testimony simply because God has spoken, is light to the soul. The divine Word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father. John 1:14. Most wonderful thought! How it could be, is only comprehended by infinite wisdom. He took humanity in its fallen condition. "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law [For what purpose was he made under the law?] to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

Had not Christ been made under the law, as all mankind was by sin, he could not have redeemed them, so as to call them sons. To be under the law is to be a transgressor of the law, and condemned by the law. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. Again, the same apostle says: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. *What is justification?* Let the word of the Lord answer: "Being justified by faith, we have peace with God through our Lord Jesus Christ." To be justified is to be made free from condemnation.

"Sin is the transgression of the law." Mankind are condemned because they have broken the law of God. Christ was made under the law, to save those who are under the law. What did Christ have to do with sin?—"He hath made him TO BE SIN for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. He bore

the sins of the whole world. "Behold the Lamb of God, which taketh away the sin of the world." "Who his own self bear our sins in his OWN BODY on the tree." 1 Peter 2:24. He bore our sins in HIS BODY, and not in his character. He repented for the sinner. He was baptized for the sinner. He was justified for the sinner. He died the sinner's substitute. The sinner must walk in his steps, if he would have the righteousness of Christ. The enmity that was abolished was "in his flesh." "Having abolished in his flesh the enmity; . . . for to make in himself of twain one new man, so making peace." Eph. 2:15.

"He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life, offers himself upon the cross as a sacrifice, and this from love to thee. He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes SIN ITSELF."—"The Desire of Ages," trade edition, page 907. Again, on pages 361, 362: "Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking his nature might overcome. Made 'in the likeness of sinful flesh,' he lived a sinless life. Now by his divinity he lays hold upon the throne of heaven, while by his humanity he reaches us."

This is fallen humanity with all its hereditary inclinations. He who was as spotless while on earth as when in heaven took our nature, that he might lift man to the exaltation of himself by his righteousness. Again, on pages 119, 120, of the same book, we read: "Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon himself our FALLEN NATURE, the voice from heaven declared him to be the Son of the Eternal." Once more, in speaking of the condition of Adam, the writer says, on pages 49, 50: "It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam, he accepted the results of the working of the great law of heredity. What these results were is shown in the history of his earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life."

The Bible is the only reliable history of his ancestors. In the Gospel by Matthew four women before Mary, the mother of Jesus, are mentioned by name: Tamar (Matt. 1:3), who acted the part of a harlot with her father-in-law (see Genesis 38); the harlot Rahab (see verse 5; also Joshua 2); Ruth, a Moabitess, a descendant of the daughter of Lot by her own father (see Gen. 19:30-38); and Bathsheba, the wife of Uriah the Hittite. Bathsheba's course with David has been a reproach in the mouth of scoffers for thousands of years. This is not the way that men would naturally write a history of the ancestors of Christ. They would select the good women and the men of influence, whose birth and lives were exemplary. But it is God's way, and it presents hope to the fallen. Even if we have inherited tendencies and appetites of the worst kind, there is hope. It was Christ through David who said: "Behold I was shapen in iniquity; and in sin did my mother conceive me." This states plainly the nature of the humanity in which Christ was conceived. The same prophet, in Ps. 22:9, says: "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly." This illustrates how it was with Christ, and how it is with every believer in Christ who has the righteousness of Christ.

Christ was the Son of God, equal with his Father. Yet to save a lost race he stepped down from his exalted throne, and came to this world, all seared and marred with sin; he went lower, and still lower, until there was no lower depth to which he could go, to encircle the human race with his human arm, and through his righteousness take them back to

his throne. Through the prophet Isaiah God said, "Thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities." Isa. 43:24. He who has struggled against hereditary temptations for years, and often fallen beneath the tempter's power, can appreciate a Saviour like this.

The words of the apostle are full of meaning: "Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not an high priest which can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 2:16-18; 4:15, 16.

Our Saviour, then, is a holy Christ in sinful human nature, who by his presence in sinful nature sanctifies fallen humanity, so that humanity, by the presence and holiness of the sinless Saviour, can be saved to the uttermost. And thus Jesus can save and does save to the uttermost all, however low they may have fallen, however held by hereditary traits, that will come to him and be sanctified, body, soul, and spirit.

S. N. H.



ITS FOUNDATION.

"UPON this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18.

The church of Christ is called a building. As it is essential to the security and permanence of a building that it have a firm foundation, so of this spiritual temple the Lord says: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16. Paul, in his letter to the Corinthians, said, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

Of true character building in his church our Saviour said, "And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the floods arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." Luke 6:46-48. In the Ephesian letter, Paul writes: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:19, 20.

In many scriptures the Lord himself is spoken of as the rock. Of these we will notice a few: "I will publish the name of the Lord: ascribe ye greatness unto our God. He is the rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Deut. 32:3, 4. "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." Verse 18. "For their rock is not as our Rock, even our enemies themselves being judges." Verse 31. The inspired words of Hannah, after the birth of Samuel, are of the same import: "There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." 1 Sam. 2:2. So are the words of David, when delivered "out of the hand of all his enemies, and out of the

hand of Saul:" "And he said, The Lord is my rock, and my fortress, and my deliverer." "For who is God, save the Lord? and who is a rock, save our God?" 2 Sam. 22:2, 32. Again, "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." 2 Sam. 23:3. Still further, "He only is my rock and my salvation; he is my defense; I shall not be greatly moved." Ps. 62:2. Those who are "mindful of the rock of thy strength" (Isa. 17:10) will find him, indeed, as "the shadow of a great rock in a weary land." Isa. 32:2.

Christ is not only called the rock, but he is also the "tried stone." We read: "I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes." Ps. 118:21-23. In the New Testament we have inspired comments on this text. In our Saviour's parable of the vineyard and husbandmen we read: "Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20:13-18.

If there remains doubt in any mind that this stone refers to Christ, assurance is made doubly sure by the words of Peter, before the rulers, elders, and priests in Jerusalem: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:9-12.

Of Christ as the foundation we read: "The church is built upon Christ as its foundation; it is to obey Christ as its head. It is not to depend upon men, nor be controlled by men. Many claim that a position of trust in the church gives them authority to dictate what other men shall believe and what they shall do. This claim God does not sanction. The Saviour declares, 'All ye are brethren.' All are exposed to temptation, and are liable to err. Upon no finite being can we depend for guidance. The Rock of faith is the living presence of Christ in the church. Upon this the weakest may depend, and those who think themselves the strongest will prove to be the weakest unless they make Christ their efficiency. 'Cursed be the man that trusteth in man, and maketh flesh his arm.' The Lord is the Rock, his work is perfect. 'Blessed are all they that put their trust in him.'"—"The Desire of Ages," page 491.

Of the foundation stone and the building upon it, we read in Peter's epistle: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone

of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." 1 Peter 2:1-8.

Of the proper mode of building upon this foundation, we read, in Paul's epistle to the Corinthians: "For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's works shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, yet shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. 3:9-15.

In Vol. III, page 165, of the "Testimonies for the Church," we have the following reference to this text: "But God is all pitiful, gracious, and tender, and when light comes to those who have injured

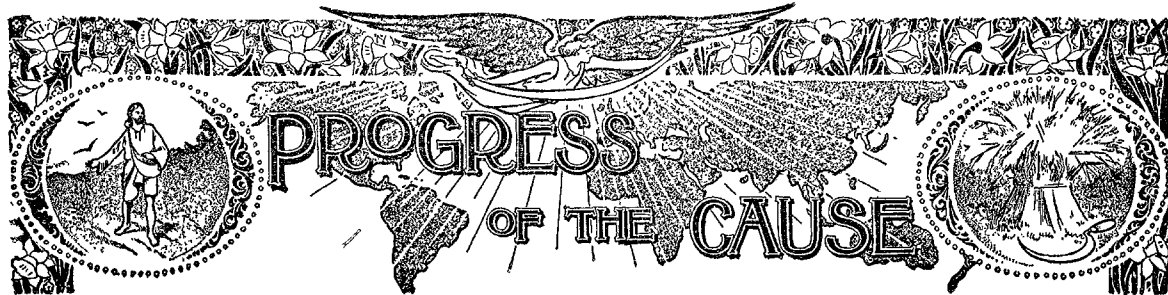
their health by sinful indulgences, and they are convinced of sin, and repent and seek pardon, he accepts the poor offering rendered to him, and receives them. Oh, what tender mercy that he does not refuse the remnant of the abused life of the suffering, repenting sinner! In his gracious mercy, he saves these souls as by fire. But what an inferior, pitiful sacrifice at best, to offer to a pure and holy God! Noble faculties have been paralyzed by wrong habits of sinful indulgence. The aspirations are perverted, and the soul and body defaced."

Of the work accomplished for the upbuilding of the Israelitish church in the wilderness, Paul said: "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:1-4.

Those who accept Christ as the *Rock*, and feast upon his word as the true meat and drink,—these are building upon a firm foundation, and can indeed sing,—

"On Christ, the solid *Rock*, I stand;
All other ground is sinking sand."

J. N. LOUGHBOROUGH.



JAMAICA.

SOUTHFIELD.—Since my last report, I have not by any means been idle. I have baptized more than one hundred and fifty persons as a result of labor. Thank the Lord, we all have plenty to do in Jamaica. We can not answer one fourth of the Macedonian calls that are constantly coming. The time we put in here each year is three hundred and sixty-five days, twenty-four hours long. Our rest is in the future, but, praise the Lord, it is sure.

I came home to Southfield, May 17, and Elder F. I. Richardson came the 18th. We began meetings on Sabbath, which continued to increase in interest and power for sixteen days, during which time over thirty persons started for the kingdom. June 3 twenty-two were baptized. It was a refreshing sight to see so many, most of whom were young people, to go forward, under the influence of the latter rain, in the loud cry of the third angel. June 2 the company here was organized into a church of forty-two members, and on the night of the 3d Brother J. R. Parchment was ordained as local elder of the church, at the close of the Sunday night meeting.

When the Spirit was poured out on the day of Pentecost, it was soon noised abroad, and the people came together; so it has been here.

Our church building, 20 x 30 ft., has not been large enough to hold the people. Some who came out of curiosity, have been converted, and others are interested. It became necessary for Brother Richardson to leave me, in order to attend to other duties; but still the work goes on.

A number of others will go forward in baptism at the first opportunity. In order to baptize, we have to go down the mountain to the sea, a distance of two and one-half miles, a descent of fifteen hundred and fifty feet. A part of the way is much like descending a ladder. Suffice it to say we all get good exercise before getting back.

We are happy in the Lord, and rejoice for the privilege of being in his work in a time like this. Our experience is that the field is white and laborers are few. We are praying for more laborers. Who will come and help us, and share in the final reward?

W. W. EASTMAN.

A CALL FROM ALASKA.

As we have read the many stirring appeals from different parts of the field, we have wondered what must be the condition of those to whom these appeals come that they are not stirred to action? While considering these matters, the impression

has been forced upon us that in many cases those to whom the appeals come are not in earnest, or else lack that spirit of self-sacrifice that characterized the early laborers in this message.

Without drawing any strong comparisons, let us consider a question that has lain with great weight upon the minds of those of us who are in this needy field, and ask ourselves, as we read, "Is it I to whom this appeal comes?" Allowing that, in a general way, all fields are alike needy, and are making demands upon the resources at hand, can it not be possible that some, by virtue of location and character, have greater claims than others, and present greater promise of success with less expense?

Our hearts have been made sad when we think of the millions in China, India, and other densely populated regions, for whom so little is being done; and yet what about the thousands of so-called Christians for whom little or nothing is being done to give them a knowledge of the latest message of mercy?

I speak of Alaska, and the cities that have grown up here within a few years, recruited from all parts of the world. Since the gold excitement of 1897-98 this country has teemed with human beings, passing and repassing. A large proportion of these have met defeat and disappointment, and not a few even death, either by accident or by their own hands. Thus all hope has been cut off so far as their salvation is concerned.

When the writer reached Skagway, the real gateway to the interior suddenly opened. After a careful survey of the place and opportunities, I began to call in earnest for a self-sacrificing laborer to come and begin such a work as the surroundings would warrant. It is now nearly two years since the first appeal was penned, and during all this time, although the call has been repeatedly urged upon one and another, no one has been found willing to risk an attempt. At least two Conferences, each with treasuries well filled, have denied our requests. Individuals have turned away from us with sure support in sight. And still we continue to ask, Who will "come over, . . . and help us"?

Since we came here, we have seen the Peniel Mission and the Salvation Army workers come in, in weakness, and trusting entirely upon public contributions; and both have succeeded far beyond even their own expectations, thus proving that we make no mistake in pleading for help. This shows that, had some of our consecrated laborers heeded the call, the truth would have gained a foothold, and many souls had been saved.

However that may be, one at least has been gained to the truth by personal labor; and while some work has been done, a great deal more certainly could have been done. We believe it would be hard to find a field of greater promise in proportion to

the expense, or one more needy. We will not recite the list of evils to be found here; they are only such as are common to any Western town. As a counterbalance to these may be mentioned the Methodist, Presbyterian, Baptist, Episcopal, and Roman Catholic church organizations, also, a strong Y. M. C. A., besides the Peniel Mission and the Salvation Army. Three of these churches have good, comfortable buildings. The Methodists use the chapel of their college building, just completed. Every dollar used in the erection of these buildings has been expended since the writer came here, and is mentioned to show the prevailing spirit of liberality—not alone among the church element, but all classes; and, as may be expected of such a people, we can truly say that up to the present time a most cordial spirit of religious liberty has prevailed.

How long this spirit will continue can not be told, and it is our earnest desire that the present favorable openings be improved. Are there not one or more laborers willing to come and give the message? No better time can be found than the long winter evenings so rapidly approaching. Nor is it necessary that such laborers should be ministers. They must be persons of good address and tact, capable of pushing ahead, and at the same time guarding carefully all avenues leading into conflict with those already upon the grounds.

We think the labor of one or two good Bible workers,—if man and wife, all the better,—who can visit, teach, and place books, papers, etc., in the homes of the people, far preferable to an effort that would be likely to array all the pastors of the city at once against the truth. Of course we would not expect to hide our light, nor have we done so. Seventh-day Adventists are well and favorably known already, and we find it possible in a measure to fraternize with the leading members and pastors of other churches, and always receive a most cordial welcome in their meetings.

In conclusion, we repeat that out of the vast field already well warned there must be one or two upon whom the Lord will so heavily lay the burden of Alaska that they shall be constrained to cry out, "Here am I, send me."

To any such, we who are here can vouchsafe such assistance as we have power to render. We will do all possible in return for God's abundant blessings. We praise him for keeping power and grace to live the truth when it seems so easy to fail. While we feel deeply on this subject, we desire the Lord to guide. Let us always be ready to say, "They will be done."

We will cheerfully answer any correspondence on this subject; and we ask to be remembered at the throne of grace.

GEORGE E. HENTON.

ARGENTINA.

BARRACAS AL NORTE, BUENOS AYRES.—Landing here after almost three years' absence, I found things had changed, electric cars running on many streets, and bicycles much used. I held meetings every evening in the front room of the house where the book depository is. Many children and a number of adults came, so we held two meetings—one for the children and one for the adults. After two weeks a young man and his wife asked for baptism. I told him about the Sabbath. He said if it was taught in the Bible, he would keep it; so I gave him several studies on the subject, and he began its observance. Brother McCarthy had other studies with him and baptized him. He is an Italian watchmaker; his wife also keeps the Sabbath. We decided to discontinue the meetings for a while, as there was much disturbance with the boys. We expect to hold meetings in the tenement houses near by.

We have been able to do good with health foods, and make friends. My wife has had talks with several women on healthful dress, diet, etc., and is invited to go two hundred miles south, to my relatives. They are interested in healthful living. Thus we are sowing seeds of truth, which we hope to see bear fruit to God's glory. There are many difficulties in this field, but we thank God that our Saviour is with us, and his angels have gone before us to prepare the way.

GENERAL LA MADRID.—This place is south of Buenos Ayres, and has a population of about two thousand, mostly natives, Italians, and Spaniards. In the outskirts of the town, many of the houses are only mud huts. I have been here a few days, holding meetings and giving Bible readings. Some are glad to hear the gospel, and I know God's word will not return void. There is great need of instruction in healthful cookery. Meat, being cheap, is the principal food. I realize more than ever the necessity of correcting the physical habits of those whom we would elevate morally.

There are three Sabbath-keepers in this place. Mr. Robinson, a self-supporting evangelist, came to

this country about three years ago, and about a year ago received the Sabbath truth from a Danish Sabbath-keeper. Through the efforts of his friends and the inconsistent life of the Dane, he became much prejudiced against Seventh-day Adventists, and concluded that their doctrines are a delusion. But the Spirit of the Lord would not let him rest. Being under conviction, he came to this town, traveling forty miles, in order to get away from the influence of all his friends, that he might study the Sabbath question. While at a Hollander's house, he learned that his hostess was a Sabbath-keeper, and improved this opportunity to make further inquiries after truth. When afterward asked by a native if Saturday is the Sabbath, he could only answer Yes, and from that time has kept it. He is now teaching school and holding meetings.

Sister Gudemond, whose husband is a stone mason, has kept the Sabbath about a year, having learned of it from tracts sent by a Sabbath-keeper in Rosario. At first her husband opposed her, but has now ceased to do so. An Irish shoemaker named Miller has kept a few Sabbaths, and been victorious over the drink habit.

Brethren, pray for the work in these darkened lands.
L. BROOKING.

GREENSBORO (N. C.) CAMP-MEETING.

THE North Carolina local camp-meeting was held in a beautiful grove at Greensboro, July 19-29. About fifty campers were on the grounds, and the meeting began with a good attendance, God's blessing resting on all. Although rain fell during most of the week, quite a number turned out, and one night the meeting had to be changed from a preaching to a social service.

The laborers were Elders J. O. Johnston and R. D. Hottel, Brother Devalt, of Asheville, and the writer. The preaching was on practical subjects during the day, but in the evening services both practical and doctrinal topics were discussed.

About one hundred dollars for the camp-meeting funds next year was pledged at the early morning meeting. A good spirit prevailed all the way through, and several of the brethren were heard to say that it was the best camp-meeting they ever attended. Five went forward in baptism. The dining tent, under the charge of J. L. Maroon, was a success. The children's meetings were held, at 6 P. M., under the direction of Sisters Smith and Purdham.

The interest and attendance remaining good, we continued the meetings one week, after which I pitched a tent down town, where I am also having a good attendance. To the Lord be all the praise.

The Greensboro people were very kind to us in every possible way.
E. L. SANFORD.

OKLAHOMA CAMP-MEETING.

THE camp was in the outskirts of Oklahoma City, on the open prairie, with not a tree or shrub. Quite a large number of our people were camped on the grounds, and there was a good attendance at the night meetings, on the part of the citizens, who were much interested in the views presented. The teaching of the Third Angel's Message is attractive and instructive to all classes, and, when presented in simplicity and love, draws the hearer to its Author. As there were no Conference business meetings held, the opportunity for spiritual labor and practical instruction was well improved. Meetings in the German tongue were daily conducted by Elders Shultz, Westphal, and Riffle; for the youth and children, by Elders Hennig and Giddings, Sister C. C. Lewis, and other helpers. Elder J. E. Jayne assisted in the preaching services, and faithfully set before the people the work in foreign fields, and the plans of the Foreign Mission Board. Money received: First-day offerings, \$81.44; on former pledges to foreign fields, \$41.34.

The president of the Conference presented its needs, and appealed for money to lift the debt on the Oklahoma church and office building, and for a tent fund. Those present contributed, in pledges and money, about \$1,450.

During the revival services many responded; at one time more than eighty-five went forward for prayers. We had two baptismal services, in which seventy persons were buried with Christ, and, later on, seven others handed in their names for baptism.

Dr. Paulson spoke three times, and Dr. Allen once. The principles of healthful living were set forth ably, and in an attractive manner. The true gospel has in it that which saves men spiritually and physically.

One of the hours for public services was devoted to the interests of the canvassing work; and regular daily meetings were conducted by the district and State agents, with a large class in attendance.

Prof. C. C. Lewis talked on educational themes—and laid before us the plan for the relief of the schools; and quite a number subscribed for "Christ's Object Lessons," taking from one to fifty copies each.

Sister Lewis conducted mothers' meetings every day, and one public meeting, when all were present. The home life, and purity in the family circle were the theme, which elicited much interest, and solemn impressions were made. Without holiness and purity of heart no one can see God.

Professor Lewis reported the sermons, which were published in two daily papers. The weather was fine, though warm, and the beautiful moonlit nights were all that we could ask for, till the last two meetings, and the last night, when the remnant of the fearful Galveston storm struck the camp. However, the storm, being so far spent, did but little damage.

R. M. KILGORE.

MISSOURI CAMP-MEETING.

THE weather was fine throughout the meeting, with the exception of a passing gale, which tore the large pavilion. Willing hands soon repaired this wreck, and our work continued with but little interruption.

The outside attendance was good, and excellent attention was given to the words spoken. The meeting, being held on the western border of the State, our own people were not present in the usual numbers. The following laborers from outside the Conference were present: Elders S. H. Lane, J. E. Jayne, J. M. Rees, B. G. Wilkinson, and H. Shultz. Prof. P. T. Magan presented the needs of our schools, and the plan for their relief. The Lord witnessed to the message borne by his servants, a goodly number were converted, and about twenty were baptized.

One evening was devoted to the cause of temperance, and several short, pithy speeches were made,—two of them by public speakers from the city,—which produced a good effect.

The business meetings of the different departments were harmonious, and the deliberations were open to all. Some changes were effected, and the following elections made: President of the Conference and Tract Society, J. M. Rees; Member of the Committee, and President of the Sabbath-School Association, R. C. Porter.

Elder D. T. Jones and his wife were with us for a few days; also Elder J. O. Beard, from Iowa. The Conference laborers were all present, except two, who were called elsewhere in the interests of the work. Good results have followed nearly all the workers this season, and they go out again with good courage to gather souls for Christ.

The busy whirl and traffic of Kansas City forbid attention to things spiritual, and many had no time to turn aside in search of the rest and sweet peace which Christ gives to weary souls.

R. M. KILGORE.

CAMP-MEETING IN DISTRICT 1.

VIRGINIA.

THE Virginia camp-meeting was held August 9-19, at Richmond, in a beautiful grove, situated at the terminus of the electric line, about four miles from the city. On the grounds were six fine springs of pure water, boiling forth from the hillside, and the owners of the ground gave the free use of these to the campers. During the extremely hot weather, which reached a temperature of one hundred and six degrees, this privilege was greatly appreciated. The Lord had a tender regard for the people, hence there was little or no sickness on the grounds caused by the heat.

Besides the Conference laborers, Elders M. C. Wilcox and A. E. Place, Prof. F. Griggs, S. N. Curtiss, and the writer, assisted in the meetings. There was a fair attendance from without. Our people were well represented, considering the size of the Conference. Many were in a low spiritual condition, but Christ revealed himself to a number of persons who had backslidden, and they were enabled to rejoice in the Lord. Several who were not professed Christians were converted, and seven adults accepted the Sabbath truth during the meeting. Those who presented the word in public were favored with the Spirit of the Lord, and so spoke with power.

The last few days of the meeting were days of special rejoicing on account of the manifest presence of the Lord. Elder R. D. Hottel was again elected Conference president. He has the confidence of the people, and is doing good work. At this meeting plans were completed, which, if executed, will rid the Conference of debt within about one year. The hearts of the people are full of courage, and the prospects are bright for a prosperous year, both spiritually and financially.

VERMONT.

The Vermont meeting was held on the same grounds as last year. There were fifty-five tents erected, and about three hundred of our people in attendance. The ministers present from outside the Conference were Elders Moon and Wilcox, and the writer. Professor Griggs spoke in the interests of the district academy; C. C. Nicola, M. D., represented the New England Sanitarium; and S. N. Curtiss labored in behalf of the canvassing work.

From the first, the spiritual interest in the meetings was excellent. The revival work was well looked after, and many who had backslidden were reclaimed. A goodly number were converted, and thirty-one persons were baptized. I was informed that only three of these were re-baptisms; so we praise God that so many young hearts surrendered to his invitation, and yielded their lives to him.

The tithe during the year met the outlay, and left a small sum in the treasury. Special contributions received the last day of the meeting, for home and foreign work, amounted to \$374.26, which was very encouraging for this Conference. They have quite a strong force of workers, and all are of good courage. Elder J. W. Watt was re-elected president. Brother Watt has the confidence and moral support of the people, and the outlook for work in this State is encouraging.

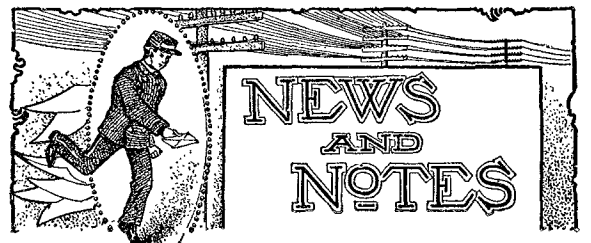
MAINE.

The meetings in District 1 were so appointed that they overlapped one another, hence none of the general laborers could remain through the entire time. Elder Wilcox and Brother Curtiss attended the first part, and Elder Moon and myself the latter part, of each meeting. Elder G. E. Fifield assisted during the forepart of the Maine meeting, and Elder G. E. Langdon all through. Dr. Nicola and Professor Griggs were also present. This meeting being held considerably to one side of the Conference, the number of our people in attendance was unusually small, and very few others came in. The various interests of the cause were considered at this as well as at each of the previously mentioned camps, the Sabbath-school work receiving special attention.

At this gathering, the work did not take much of a spiritual turn till the last Sabbath of the meeting, at which time a goodly number, nearly all discouraged ones, were reclaimed. Elder H. C. Basney was re-elected president.

There is something rather sacred as well as historical in connection with the work in the old State of Maine; for it was the scene of Elder and Mrs. White's first experience as they led out in the initiatory work of the Third Angel's Message.

H. W. COTTRELL.



— A peach grower at Middlesboro, Ky., sold his crop, from 5,000 trees, for \$8,000.

— Four negroes, suspected of robbery and assault, were recently taken from the jail at New Orleans, La., and lynched.

— A fire in the Hass Keui district, near Constantinople, Turkey, recently destroyed 150 residences, 40 shops, and a synagogue.

— A resolution condemning the "German world policy" was unanimously adopted by the Congress of Social Democrats, at Mainz, Germany.

— The grand maneuvers of the French army were concluded the 20th ult., with a review of 97,000 men by President Loubet, near Chartres.

— Two hundred and fifty laundries, run by American employees and equipped with American machinery, will soon be opened in London, England.

— The Pennsylvania and Reading Coal Company, employing over 30,000 men, few of whom have stopped work, has decided to increase wages ten per cent.

— A German naval battalion recently defeated a large body of Boxers and Chinese regulars, and captured and burned Liang-Hiang-Hsien, southwest of Peking.

— Sir Claude MacDonald has become British minister at Tokio, Japan, being succeeded at Peking by Sir Ernest Satow, formerly British minister at the Japanese capital.

— By pretending to invoke the spirits of the dead, Jeanette Danforth, a medium, is declared, in conjunction with Arthur P. Dodge, to have played so effectually upon the credulity of Alicia Vanderbilt La Bau, a daughter of the late Commodore Cornelius Vanderbilt, that Mr. Dodge was enabled to get, by fraud, something more than \$100,000 from Mrs. La Bau's pockets.

—Mrs. Ulysses S. Grant is visiting in Montreal, Quebec.

—The National Postmasters' Association is in session at Peoria, Ill.

—Thirty-one new cases of yellow fever are reported at Havana, Cuba.

—Five hundred Canadians will return from South Africa immediately.

—A heavy cyclone recently struck Morristown, Minn., killing eight persons.

—During the last eight months Cuba's sugar exports aggregated 266,843 tons.

—Chicago millers have advanced the price of flour twenty cents on the barrel.

—The Pei Tang and Lu Tai forts have been captured by the allied army in China.

—Miss Clara Barton, president of the Red Cross Society, is ill at Galveston, Tex.

—It is said that Dr. Nansen will join the Duke of Abruzzi in a polar expedition.

—The inheritance tax on Collis P. Huntington's estate will amount to more than \$200,000.

—The Colorado River is higher than was ever known, and is causing great damage throughout Texas.

—In Lewis County, W. Va., a newly discovered oil well is flowing at the rate of 200 barrels an hour.

—Aguinaldo, replying to Señor Buencamino's peace proposals, declines to consider them, or to agree to a compromise.

—The First National Bank of Winnemucca, Nev., was recently robbed of \$13,000 while five persons were in the bank.

—It is stated by the *Electrical Review* that the telegraph and telephone interests of this country are about to combine.

—The agent of Count Waldersee, of the German army in China, has wired for two saddle-horses from Lexington, Ky.

—After eight-years' service, Justin McCarthy, the novelist and historian, announces his retirement from the British Parliament.

—Three men were killed, and fifteen wounded, in a clash between miners and a sheriff's posse, near Shenandoah, Pa., September 22.

—The transatlantic lines have agreed upon an immediate increase in third-class rates between the United States, Liverpool, and Southampton.

—Buildings in process of construction on the Pan-American Exposition grounds, at Buffalo, N. Y., were damaged to the amount of \$50,000 by the recent gale.

—The French Council of State has decided to reinstate Lieutenant Colonel Picquart, who was dismissed from the army because of his defense of Captain Dreyfus.

—Grass fire in the vicinity of Occidental, Cal., has already done over \$250,000 damage. Nearly 1,000 persons are fighting the fire, which covers 100 square miles.

—The Netherlands government announces its determination to demand compensation for the expulsion from the Transvaal of employees of the Netherlands Railroad.

—Lord Salisbury, in a manifesto, urges British voters to give the government a strong Parliament majority, to deal effectively with the Chinese and South African questions.

—Jules Verne, the noted French writer, recently celebrated his seventy-third birthday. He is in perfect health, mentally and physically, and is at work on a new book.

—The Veterans' Home at Waupaca, Wis., has received a legacy of \$12,000, from Walter Houston, a wealthy farmer who visited the home in disguise, and was kindly treated.

—The United States transport "Port Albert" recently sailed from Seattle, Wash., with 502 cavalry horses and a cargo of forage and commissary supplies, for the Philippines.

—Sir William Harcourt, in a political manifesto recently issued in London, said that "England is the best hated country in the world, and that the Boer war will cost \$500,000,000."

—The wage scale for 1901, in the steel mills, has been signed, in Cincinnati, Ohio, by representatives of the manufacturers and workers. This representative guarantees employment for 60,000 men who have been idle since June.

—One clause in the will of the late Donald Cameron, a druggist of Rutherford, N. J., requested that the cost of his funeral should not exceed fifty dollars, as he would "rather leave for the living that which unnecessarily goes to the dead."

—The Rurutu and Tabuai islands, in the Pacific Ocean, south of the Society Islands, have been annexed by France, at the request of the natives. As a counter move, the Cook Islands, southwest of the Society Islands, have been annexed by Great Britain, with the consent of the native chiefs.

—Senator Caffery has declined the Anti-Imperialist nomination for the United States presidency.

—Former Governor Wolcott, of Massachusetts, has declined to be United States ambassador to Italy.

—Field Marshal Count von Waldersee reviewed the foreign troops at Shanghai, China, September 22.

—Forty lives were lost recently by the grounding of an Egyptian mail steamer on the Island of Andros.

—Charles T. Yerkes, of Chicago, has purchased the franchise of the new London underground railroad.

—Another mob in Mansfield, Ohio, recently tarred two Dowie elders who attempted to speak in that place.

—Nearly 100 Americans were killed or wounded in the Philippines during the week ending September 24.

—Hundreds of land-seekers are at Tacoma, Wash., waiting for the opening of the Colville Indian reservation, October 10.

—Seventy-two new coal mines have been opened in Prussia this year, increasing the output of coal for 1900 by 2,500,000 tons.

—Four men held up a Chicago, Burlington, and Quincy train near Lincoln, Neb., September 22, securing but little money.

—A bill has been introduced in the Mexican Congress, providing for an appropriation of \$30,000 for the Galveston, Tex., sufferers.

—More than fifty vessels of the French fishing fleet from Saint-Pierre, Newfoundland, are missing, as a result of the recent severe gale.

—In order to make room in the New York City public schools, it is proposed to refuse admission to all children under six years of age.

—The United States transport "Thomas" has sailed from San Francisco, with 1,648 enlisted men, and \$1,300,000, for Manila, Philippine Islands.

—Li Hung Chang has caused a proclamation to be posted in the principal cities of Pe Chi Li province, calling for the extermination of all Boxers.

—A terrific rain and electric storm did great damage in northern and northwestern Texas, the Trinity River at Dallas rising thirty feet in less than twelve hours.

—The first train since the great storm and cyclone, arrived at Galveston the 21st ult. The building of the temporary bridge, two and one-eighth miles long, was a remarkable engineering achievement.

—The firm of Cadbury Brothers, England, has declined to send in an estimate for a contract for thirty tons of cocoa for the British troops at the front. Mr. Cadbury's explanation is that, while his firm could not conscientiously do anything for the carrying on of the war, they have assisted the sufferers, and hope to do more, both for British and Boers.

—Olive Schreiner says that "the children of the Boers carry away all the intellectual honors in South Africa. They fill the schools, and bear off the prizes. They are the lawgivers, the magistrates, the successful barristers, the able doctors." She attributes it to the fact that "these Dutch Africans come of an exceptionally able stock, which for several generations lay fallow, drawing strength from the soil, and not exposed to the devitalizing influence of cities."

—Lord Roberts is, according to latest dispatches, making "a concentric movement upon Koomatipoort. Ian Hamilton is returning to the railway from Lydenburg; Pole-Carew is pushing east toward Nelspruit; French is making for Barberton, and Buller has divided Botha's forces, and cut off a portion of them from communication with the commandos between Nelspruit and Koomatipoort. The British forces are in hot pursuit of the remnant of the Boer army, and are driving it eastward to the Portuguese frontier." It is reported that Kruger has fled to Lorenzo Marques.

—The latest news in regard to the gigantic coal strike, is that "negotiations for a settlement of the strike are now under way. They are being conducted secretly, but this much is known—the operators have decided to make concessions to the miners." A dispatch from Baltimore, Md., dated September 27, states that "it is authoritatively announced to-night that Cardinal Gibbons has received a request to act as arbitrator in the coal strike, and that he has consented to serve, provided both parties are satisfied. The cardinal declines to state through whom the request came, but acknowledges that he has consented to act. There was a report that John Wanamaker suggested the cardinal, but this could not be substantiated." Over 140,000 men are at present engaged in the strike.

—Galveston, Tex., was nearly swept out of existence by the terrific hurricane and flood, which raged from Saturday noon, September 8, till Sunday morning. Great tidal waves, blown inland from the Gulf of Mexico by the terrific winds, played havoc with the entire town, and severely damaged many cities on the coast. A conservative estimate gives the loss of life in Galveston alone as between 4,000 and 5,000. The water stood over six feet deep on the streets, and the wind blew at a velocity of 100 miles an hour. The place is under martial law, and thousands of survivors have left to escape hunger and pestilence. Thousands, and even hundreds of thousands, of dollars are pouring into the hands of the relief committee, from all parts of the United States, and from foreign lands, for the benefit of the destitute survivors.

—A mine explosion at Dux, Bohemia, recently killed thirty-five men.

—Sir E. M. Satow, Great Britain's new minister to China, has arrived at Peking.

—Excepting France, the United States secured the largest number of prizes at the Paris Exposition.

—In two recent engagements in the Sahara desert, the French troops sustained losses at the hands of the Berber tribesmen.

—Countess Schimmelmarm has returned to Europe in financial straits, leaving her yacht in Brooklyn, to be sold for funds to pay her expenses while in the United States.

—After an illness of four days, George D'Vys, the last surviving member of the government relief expedition that rescued Dr. Kane, the American arctic explorer, died in Worcester, Mass., September 24.

—The Philippine Commissioners, in a report on affairs in the islands, say that "if the present policy is continued as a result of the presidential election, the insurrection will come to an end within sixty days."

—One hundred and thirty-four Americans attacked 800 entrenched Filipinos at Mabitan, in Laguna province, September 17, but were compelled to retire, after a hard fight and a loss of twenty-four killed and twenty wounded. The insurgents have resumed activity in a number of places around Manila.



CAMP-MEETINGS FOR 1900.

DISTRICT TWO.

Florida, Punta Gorda,	Oct.	12-22
Florida, Ocala,	Oct. 25 to Nov.	5

DISTRICT FOUR.

Iowa, Exira,	Oct.	9-14
Minnesota, Lake Crystal,	Oct.	3-8

DISTRICT SIX.

California, Napa,	Sept. 27 to Oct. 7
California, Chico,	Oct. 11-21

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:—

W. B. Jenkins, Blythwood, S. C.
Geo. E. Cole, East Enterprise, Ind.
Fannie I. Orie, Mansfield, Mo., *Insignia, Sentinel, Instructor*.
A. B. Cheek, Harrison, Ark., *REVIEW, Signs, Life Boat, Instructor, Oriental Watchman, tracts*.

Obituaries.

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

AYERS.—Died at Edmore, Mich., Sept. 20, 1900, Sister Letitia M. Ayers, aged 67 years, 6 months, 23 days. In 1871 she learned and accepted personal truth. She has ever been true and faithful to God and his cause. It can truly be said of her, She sleeps in Jesus. * * *

LOWERY.—Died at Osceola, Iowa, Sept. 10, 1900, Mrs. Thompson Lowery, aged 65 years, 6 months. She was a member of the Seventh-day Adventist Church during the last thirty years of her life. She leaves a husband and two children to mourn their loss. Words of comfort, based upon 2 Sam. 14:14, were spoken by the writer. CHAS. W. HEALD.

GORHAM.—Emma Gertrude Gorham was born at Winnebago, Ill., and died at Spirit Lake, Iowa, Sept. 19, 1900, aged 39 years, 10 months, 19 days. The immediate cause of death was peritonitis, but from early youth she had been a sufferer from epilepsy. Words of comfort were spoken by the writer, from the statement of John 11:34, "Jesus wept." THOS. H. JEYS.

HAYES.—Died at her home in Prunedale, Monterey Co., Cal., July 16, 1900, Sister Engla O. Hayes, wife of Brother B. S. Hayes. She leaves her husband and three children, who mourn their loss, but not without hope. Sister Hayes, with her family, accepted the truth of the Third Angel's Message at Salem, Ore., in February, 1894, under the labors of B. C. Tabor and others. This was their first knowledge of Christ as man's Redeemer. All have walked in the light, and now the living lay the wife and mother away in hope. Attention was called to God's comforting promises, by the writer. A. J. MORTON.

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

REVIEW AND HERALD:

I have recently had an opportunity to look carefully through the new volume by Prof. E. A. Sutherland, "Living Fountains." It is an excellent work, and is the best presentation of educational reform in the truest sense that I have seen. I wish it might be in every family. It should be carefully studied as a text-book by parents and all who have to do with children.

Very truly yours,
J. H. KELLOGG.

Hour by hour the problem in the Orient is becoming more difficult to solve.

Day by day the nations are becoming more and more perplexed concerning the things that are coming upon the earth.

Few know the outcome, though it is plainly told in the prophecies.

"Marshaling of the Nations"

clearly shows that these things were told by the prophets of old, and also tells what the ultimate outcome will be. It is so pointed, and told so plainly, that none can misunderstand. Let every person have an opportunity to know the truth which this pamphlet presents. It is present truth now, and ever will be.

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"The most momentous struggle of all the ages is just before us," says "Testimony for the Church," No. 33, page 239. This was true when these words were first printed, and it is doubly true now, as is also the following from the same source, pages 246 and 248:—

"The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them."

"Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the facts and warnings it contains."

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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.....	8.50 P. M.
No. 5, International Limited, to Chicago, with sleepers.....	2.15 A. M.
No. 75, Mixed, to South Bend.....	8.30 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 Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'ntic Express.
Chicago.....	pm 9.35			am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25			8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40			10.15	1.00	5.30		2.30
Kalamazoo.....	2.10	am 7.30		pm 12.10	2.08	6.02	pm 6.00	4.10
Battle Creek.....	3.00	8.10		1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38		1.30	3.09	7.51	7.10	5.30
Albion.....	4.00	9.00		1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05		2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10		3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25		5.30	6.00	10.45		9.15
Falls View.....						am 6.02		pm 4.13
Susp. Bridge.....						6.17		4.38
Niagara Falls.....						6.30		4.40
Buffalo.....					am 12.20	6.14		4.30
Rochester.....					8.13	10.00		5.40
Syracuse.....					5.15	pm 12.15		10.45
Albany.....					9.05	4.50		am 2.50
New York.....					pm 1.30	8.45		7.00
Springfield.....					12.16	6.15		7.40
Boston.....					3.00	9.00		8.37
WEST		7	17-21	3	5	23	13	37
		*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....			pm 2.00			pm 3.30		pm 6.00
New York.....			4.00			6.00		am 12.10
Syracuse.....			11.30			am 2.00		pm 12.25
Rochester.....			am 1.20			4.05		pm 2.35
Buffalo.....			2.20			6.20		pm 3.50
Niagara Falls.....						6.02		4.32
Falls View.....						6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15			pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	9.25	8.40			1.38	5.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30		2.40	6.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.55	3.50	9.08	3.00	
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35	
Niles.....	3.15	1.22	3.25		6.05		6.35	
Michigan City.....	4.25	2.20	4.45		7.05		6.51	
Chicago.....	6.30	4.00	6.40		8.55		7.03	

*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.

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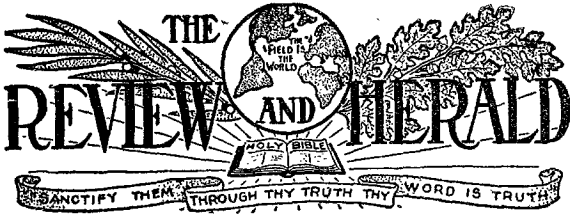
The author impresses the fact upon the reader that marriage is more than a contract between two persons; that in it is embodied the future happiness of the race; and that all parents should instruct themselves in regard to the laws of life and health, that the children may not be handicapped with frail and feeble constitutions.

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BATTLE CREEK, MICH. OCTOBER 2, 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.

ELDER S. H. LANE will be present at the quarterly meeting at the South Side Seventh-day Adventist church, Chicago, Ill., next Sabbath, Oct. 6, 1900. A full attendance on the part of the members is desired.

THERE is more poverty in the world to-day caused by strong drink than by any other enemy of mankind. One thousand dollars seems a large amount of money; one thousand thousand, or one million, seems much larger still; but such sums pale into insignificance when compared with one thousand million—one billion—dollars, the sum spent in this country for liquor, every year.

A BROTHER living in Indiana, who is sixty years of age, says that he travels from forty to fifty miles every week, circulating the *Signs of the Times*. He sells about fifty copies of the paper each week, and takes quite a number of regular subscriptions besides. In the thrilling times which this world has reached, should not every Seventh-day Adventist be found doing everything he can toward increasing the circulation of our "pioneer" missionary paper? Has not the Lord been impressing upon your conscience the necessity of doing something in this work? and are you answering these calls of the Spirit of God to labor in his vineyard?

THE Powers concerned in the Chinese problem are apparently yielding to the pressure being brought to bear by the United States to have the Chinese affair settled in as gentle a manner as possible. However, "the two peace envoys designated thus far by the Chinese government, will not be accepted by several of the foreign Powers." Great Britain "has been suspicious of Li Hung Chang for many years, and especially objects to him now, on the ground that he is pro-Russian; and she will not enter into negotiations so long as the famous viceroy is in the saddle." In the opinion of Washington authorities, "if Britain repudiates Earl Li Hung Chang, the programme for a settlement of the troubles there is as far from being intact as it was months ago, or before the legations were rescued." Germany is also "suspicious of the fair-mindedness of Li, and would undoubtedly side with Britain." Thus far, then, the United States is "the only Power that has unreservedly acknowledged the plenary power of Li Hung Chang as a peace envoy." The other Powers are "keeping silent, and awaiting further developments."

AS MONTH by month we look through *Good Health*, we more and more realize what a blessing to mankind it is, and what those miss who do not read it. The October number alone, which is just now out, will convince anybody of this. Get it, and be convinced.

A WRITER in *Harper's Weekly*, September 22, says, of the assurances of the "Open Door" "demanded" and secured by the United States from the Powers, in China: "Who on earth is so simple as to suppose that such assurances are worth the paper they are written on, so soon as their provisions clash with the interests of a powerful nation?" And this for the reason that "between nations as often as between individuals, 'might is right.'" To be sure! How could it be otherwise, when nations are composed only of individuals?

IN the *Outlook* of September 22 Dr. John Vedder says that "year by year the practice of human vivisection increases, not only in this country, but in England, until it has reached such proportions that it is a real menace to the existence of hospitals. . . . Instructors of medical students already tell the future physicians and surgeons of the world that disease may be regarded from two standpoints—that of the healing art, and that of experimental research. Already this is an open secret." And he quotes the statement of a surgeon who made a dangerous experiment: "I considered myself justified in incurring some risk in order to settle the question of its danger!"

A BROTHER in Uruguay ordered the *Hausfreund* sent to his brother in Paraguay, who, after reading it himself, loaned it to others. Brother Westphal, hearing of this, arranged to have several copies of the *Hausfreund* sent to Paraguay, out of the club kindly furnished him for missionary work, by the Oklahoma brethren; and now there are four families keeping the Sabbath there, and thirty other persons are interested. Brother Snyder was ordained to the ministry in Buenos Ayres, and he and his wife have gone to Paraguay to labor. These facts ought to induce others of our German brethren to circulate the *Hausfreund*. Indeed, why should they not induce all our people to circulate more largely all our papers?

WRITING on the topic "American Public Education," Dr. J. G. Holland, a noted American writer, well said: "I believe that a school, in order to be a good one, should be one that will fit men and women, in the best way, for the humble positions that the great mass of them must necessarily occupy in life. It is not necessary that boys and girls be taught any less than they are taught now. They should receive more practical knowledge than they do now, without a doubt, and less of that which is simply ornamental; but they can not know too much. An intelligent gardener is better than a clodhopper, and an educated nurse is better than an ignorant one; but if the gardener and the nurse have been spoiled for their business and their condition, by the sentiments which they have imbibed with their knowledge, they are made uncomfortable to themselves, and to those whom they serve. I do not care how much

knowledge a man may have acquired in school, that school has been a curse to him if its influence has been to make him unhappy in his place, and to fill him with futile ambitions. . . . There must be something radically wrong in our educational system when youth are generally unfitted for the station which they are to occupy, or are forced into professions for which they have no natural fitness."

If you are at all interested in the subject of true education, you should by all means read that interesting little magazine, the *Training School Advocate*. Fathers, mothers, teachers, and students absolutely need this magazine each month. In case you have not already become a reader of this publication, send 50 cents, together with your name and address, to *Training School Advocate*, Battle Creek, Mich. Each issue contains something of interest to every intelligent reader.

"THE BIBLE TEXT-BOOK."

THE Review and Herald Publishing Company has just issued a neat little pocket edition of Bible readings, entitled "The Bible Text-book." This book was written by Brother O. A. Johnson. He has been president of one of our leading Conferences, teacher in Union College, and understands the truth well. "The Bible Text-Book" is indeed a book of rare merit.

It contains 208 pages, is well adapted to the side or vest pocket, and contains forty-nine Bible readings. Those on the Government of God, the Law of God, the Two Covenants, and the Sabbath Question are richly worth the price of the book, and show that Brother Johnson is well versed upon these subjects. They who know the truth well can but be instructed by the perusal of this book, and they who know it not thoroughly can not afford to let slip the opportunity of obtaining a copy of the same. The facts, figures, dates, and extracts are indeed invaluable.

The price was advertised at first to be, cloth 50 cents; leather, 75 cents; but since completing the book we have discovered that it can be sold cheaper; with not much profit to the publishers, however, but with great profit to the purchaser. The cloth edition will be sold at 35 cents a copy, and the leather binding at 50 cents. The book is not a subscription book. A discount will be made to tract societies. The book will be sent out postpaid at the price mentioned.

Everyone of our ministers and Bible workers without exception, should have a copy of this valuable work. Every student of the Bible, not directly working in the cause, but preparing so to do, should not fail to get one of these books. Indeed, every family should have one.

The forty-nine readings cover as many subjects. The prophecies are fully expounded, and the Third Angel's Message is considered, and indeed it is wonderful what a compendium of knowledge the book is.

Let the orders come in. Thousands of copies should go out by mail at once. Order of your tract society, of the Review and Herald Publishing Co., or the Pacific Press, Oakland, Cal. Remember the price in cloth binding is but 35 cents, and the leather 50 cents, postpaid. Now is the time to order. S. H. LANE.