

The Advent W. A. M. Lindsley **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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ABIDE.

ABIDE!

Let naught thy faith, thy purpose, turn aside.
 Say unto grief and pain and seeming ill,
 "All ways are God's, and I but follow still
 His leading in the darkness deep and wide."

Abide!

Albeit thou art vexed with doubt, and tried
 By every test the steadfast soul may know,
 Still say, "I trust," and with calm spirit go
 The way God wills; for God is at thy side.

Abide

In that sure love that never yet denied.
 He who hath promised thee, is he not true?
 Nor surer winter's snow nor summer's dew
 Than God's rewarding. Heaven will provide!

Abide,

Nor let the paths of life and hope divide.
 Hold fast thy faith, whate'er the trial be,
 Yea, hold it fast as God holds fast to thee;
 And soon, ah! soon, thou shalt be satisfied.

—James Buckham.

"PRAY WITHOUT CEASING."

MRS. E. G. WHITE.

PRAYER is the breath of the soul, the channel of all blessings. As, with a realization of the needs of humanity, with a feeling of self-loathing, the repentant soul offers its prayer, God sees its struggles, watches its conflicts, and marks its sincerity. He has his finger upon its pulse, and he takes note of every throb. Not a feeling thrills it, not an emotion agitates it, not a sorrow shades it, not a sin stains it, not a thought or purpose moves it, of which he is not cognizant. That soul was purchased at an infinite cost, and is loved with a devotion that is unalterable.

Prayer to the Great Physician for the healing of the soul brings the blessing of God. Prayer unites us one to another and to God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul. By prayer the sick have been

encouraged to believe that God will look with compassion upon them. A ray of light penetrates to the hopeless soul, and becomes a savor of life unto life. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire,"—we shall know what this means when we hear the reports of the martyrs who died for their faith,— "turned to flight the armies of the aliens."

We shall hear about these victories when the Captain of our salvation, the glorious King of heaven, opens the record before those of whom John writes, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Christ our Saviour was tempted in all points like as we are, yet he was without sin. He took human nature, being made in fashion as a man, and his necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. It was by prayer to his Father that he was braced for duty and for trial. Day by day he followed his round of duty, seeking to save souls. His heart went out in tender sympathy for the weary and heavy laden. And he spent whole nights in prayer in behalf of the tempted ones.

Christ has given his disciples assurance that special seasons for devotion are necessary. Prayer went before and sanctified every act of his ministry. He communed with his Father till the close of his life; and when he hung upon the cross, there arose from his lips the bitter cry, "My God, my God why hast thou forsaken me?" Then, in a voice which has reached to the very ends of the earth, he exclaimed, "Father, into thy hands I commend my spirit." Strength for the performance of daily duties is derived from worshiping God in the beauty of holiness. The night seasons of prayer which the Saviour spent in the mountain or in the desert were essential to prepare him for the trials he must meet in the days to follow. He felt the need of the refreshing and invigorating of soul and body, that he might meet the temptations of Satan; and those who are striving to live his life will feel this same need.

The Christian is given the invitation to carry his burdens to God in prayer, and to fasten himself closely to Christ by the cords of living faith. The Lord authorizes us to pray, declaring that he will hear the prayers of those who trust in his infinite power. He will be honored by those who draw nigh to him, who faithfully do his service. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." The arm of Omnipotence is outstretched to guide us and

lead us onward and still onward. Go forward, the Lord says; I understand the case, and I will send you help. Continue to pray. Have faith in me. It is for my name's glory that you ask, and you shall receive. I will be honored before those who are watching critically for your failure. They shall see the truth triumph gloriously. "All things, whatsoever ye ask in prayer, believing, ye shall receive."

The believer in Christ is consecrated to high and holy purpose. Before the service of the royal priesthood the glory of the Aaronic priesthood is eclipsed. Called according to God's purpose, set apart by grace divine, invested with Christ's righteousness, imbued with the Holy Spirit, offering up the sacrifices of a broken and contrite heart, the true believer is indeed a representative of the Redeemer. Upon such a worshiper, God looks with delight. He will let his light shine into the chambers of the mind and into the soul-temple if men, when they lack wisdom, will go to their closets in prayer, and ask wisdom from him who gives to all men liberally and upbraids not. The promise is, "It shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." Christ has pledged himself to be our substitute and surety, and he neglects no one. There is an inexhaustible fund of perfect obedience accruing from his obedience. In heaven his merits, his self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of his people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of his life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged himself to intercede in our behalf, and the Father always hears his Son. Pray then; pray without ceasing; an answer is sure to come.

But let me speak in warning: "If any man regard iniquity in his heart, the Lord will not hear him."

Show a firm, undeviating trust in God. Be ever true to principle. Waver not; speak decidedly that which you know to be truth, and leave the consequences with God. Bear in mind that God tests the genuineness of your desire. Believe the word of God, and never cease to press your petitions to his throne with sanctified, holy boldness. "Men ought always to pray, and not to faint." By precept and example keep the standard uplifted. Your testimony, in its genuineness and reality, God will make powerful in the power of the life to come. The word of the Lord will be in your mouth as truth and righteousness.

Let all remember that the mysteries of God's kingdom can not be learned by reasoning. True faith, true prayer—how strong they are! The prayer of the Pharisee had no value, but the prayer of the publican was heard in the courts above, because it showed dependence reaching forth to lay hold of Omnipotence. Self was to the publican nothing but shame. Thus it must be with all who seek God. Faith and prayer are the two arms which the needy suppliant lays upon the neck of infinite Love.

"We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. . . . What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Why do you not cease from sin? You may overcome if you will co-operate with God. Christ's promise is sure. He pledges himself to fill the office of personal Intercessor, saying, "I will pray the Father." He who could not see human beings exposed to eternal ruin without pouring out his soul unto death in their behalf, will look with pity and compassion upon every one who realizes that he can not save himself. He will look upon no trembling suppliant without raising him up. He who through his own atonement provided for man an infinite fund of moral power will not fail to employ this power in their behalf. We may take life's controversies and troubles to his feet; for he loves us. His every word and look invite our confidence. He will shape and mold our characters according to his will, and every day we shall be found asking, "Lord, what wilt thou have me to do?"

Let us commit the needs of the soul to him who has loved us, and given his precious life that he might make it possible for us to learn of him. While lifting the cross, he says to us, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Christ alone can make us capable of responding when he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." This means that every day self must be denied. Christ can give us the noble resolve, the will to suffer, and to fight the battles of the Lord with persevering energy. The weakest, aided by divine grace, may have strength to be more than conqueror.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" These gifts are freely given to us by God. Oh, how weak is our faith, that we do not avail ourselves of the rich, glorious promises of God! It is his nature to bestow his gifts upon us. All-wise and all-powerful, he will give liberally to all who ask in faith. He is more merciful, more tender, more patient and loving than any earthly parent. He draws us to him by endearing language, that we may have courage and confidence. We are won to him by the disclosure of the tender sympathy that flows from his heart of love. No human parent could plead as earnestly with an erring child as God pleads with us.

All things are possible to those that believe. No one coming to the Lord in sincerity of heart will be disappointed. How wonderful it is that we can pray effectually, that unworthy, erring mortals possess the power of offering their requests to God! What higher power can man require than this,—to be linked with the infinite God? Feeble, sinful man has the

privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our heart's desire in our closets. Then we go forth to walk with God as did Enoch.

We speak with Jesus Christ as we walk by the way; and he says, "I am at thy right hand." We may walk in daily companionship with Christ. When we breathe out our desire, it may be inaudible to any human ear, but that word can not die away into silence, nor can it be lost, though the activities of business are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery, to the heavenly courts. It is God to whom we are speaking, and the prayer is heard. Ask then; "ask, and it shall be given you."

LIFE'S TAPESTRY.

Too long have I, methought, with tearful eye,
Pored o'er this tangled work of mine, and mused
Above each stitch awry and thread confused;
Now will I think on what in years gone by
I heard of them that weave rare tapestry
At royal looms; of how they constant use
To work on the rough side, and still peruse
The pictured pattern set above them high.
So will I set my copy high above,
And gaze and gaze, till on my spirit grows
Its gracious impress—till some line of love,
Transferred upon my canvas, faintly glows;
Nor look too much on warp and woof, provide
He, whom I work for, sees their fairer side.

—Dora Greenwell.

DANGERS WITHIN.

CLARENCE SANTEE.
(Oakland, Cal.)

WHILE the walls are solid, and the gates are shut and barred, there is little danger—if the enemies are all on the outside. But when the enemy is on the inside, and so closely disguised that a faithful soldier can scarcely discern between the true and the false, a time of general doubt and uncertainty is sure to exist. No man can tell where lies the point of danger, nor against what to guard.

I have thought much of this lately, as I have seen the tendency among many, even among some of the older laborers among us, to accept and teach "new views," which, though at first seeming perfectly safe, have elements in them that will undermine all the foundations of present truth.

We get a new idea, then begin to try it. And as it seems to harmonize with the points first compared, our interest deepens, and we believe that God has given us special light. Conviction gains upon us until we are certain. Now comes the danger. If this idea is of God, it will stand every test that God has given—even the severe test of waiting. If it is not of God, it will be pushed to the front regardless of the cautions God has given. An error is in danger if sober counsel, judgment, and time for thought are allowed. He who has the truth can well afford all these. It will keep.

We are in the time of greatest danger now. God has said that "prophecies are being fulfilled, and stormy times are before us. Old controversies, which have apparently been hushed for a long time, will be revived, and new controversies will spring up; new and old will commingle," and "this will take place right early." "The storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night."

Where then is our safety? God has given instruction which, if followed, will lead every

soul in the right path. If men rise up among us with what they believe to be "new light," it should be carefully withheld until it has been considered by the men of counsel and experience in the body. Listen to what the Lord says: "God has not passed his people by, and chosen one solitary man here and another there as the only ones worthy to be intrusted with his truth. *He does not give one man new light contrary to the established faith of the body.* In every reform men have arisen making this claim. . . . One accepts some new and original idea which does not seem to conflict with the truth. He talks of it and dwells upon it until it seems to him to be clothed with beauty and importance; for Satan has power to give this false appearance. At last it becomes the all-absorbing theme, the one great point around which everything centers; and the truth is uprooted from the heart. . . . There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving *no new doctrine*, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, *yield to their judgment.*"—*Testimony for the Church,* No. 32, pages 47-49.

If this counsel had been followed, where would be all the side issues of to-day? I have noticed that these issues are usually taken to young, inexperienced laborers; and when the Testimonies are referred to as a safeguard, there is a restless, dissatisfied spirit. Those who listen to these theories become uncertain upon all points of faith. When we begin to tear down, none know what must go next. Another thing upon which we may think soberly is the fact that those who are exercised over "new light" can never come together and agree. Each one is intrenched in the ideas of self. May God help us, dear ministering brethren, to heed his counsel, and carry these things to brethren of experience only, "and if they see no light in it, yield to their judgment."

Again: it is written, "Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle." "In our work no side issues must be advanced until there has been a thorough examination of the ideas entertained, that it may be ascertained from what source they have originated. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, and will proclaim as new and wonderful things; and yet, while in some respects the message is truth, it will be mingled with men's inventions, and will teach for doctrine the commandments of men. . . . At first it may be thought positively right, but after a while it is seen to be widely divergent from the path of safety, from the path which leads to holiness and heaven."

If men who have become entangled in this snare would be willing to abide by God's counsel, — even though they think they are free from danger, — if they would be willing to stand by these directions of the Spirit of God, there would be a barrier raised up against the worst phase of Satan's deceptions. Departures from these counsels can never bring unity, but will only divide and scatter and weaken the force of the people of God. "If poison is received in the hand, it will soon affect the heart." May the Lord give us hearts to heed.

THE man soon angry is always in danger, and in dread of danger. With unsubdued nature and unbridled tongue, he knows his house to be a magazine, whose contents may at any time be set on fire; and then the fearful question, Who will, or rather who will not, be blown up?
S. O. JAMES.



THE SCHOOLS OF THE ANCIENT HEBREWS.*

MRS. E. G. WHITE.

THE institutions of human society find their best models in the word of God. For those of instruction, in particular, there is no lack of both precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people.

The Lord reserved to himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law.

God commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealings with their people. The home and the school were one. In the place of stranger lips, the loving hearts of father and mother were to give instruction to their children. Thoughts of God were associated with all the events of daily life in the home dwelling. The mighty works of God in the deliverance of his people were recounted with eloquence and reverential awe. The great truths of God's providence and of the future life were impressed on the young mind. It became acquainted with the true, the good, the beautiful.

By the use of figures and symbols the lessons given were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating that reached beyond things seen and transitory, to the unseen and eternal.

From this education many a youth of Israel came forth vigorous in body and in mind, quick to perceive and strong to act, the heart prepared like good ground for the growth of the precious seed, the mind trained to see God in the words of revelation and the scenes of nature. The stars of heaven, the trees and flowers of the field, the lofty mountains, the babbling brooks, all spoke to him, and the voices of the prophets, heard throughout the land, met a response in his heart.

Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill-dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ in the humble home at Nazareth; such the training by which the child Timothy learned from the lips of his mother Eunice, and his grandmother Lois, the truths of Holy Writ.

Further provision was made for the instruction of the young, by the establishment of the "school of the prophets." If a youth was eager to obtain a better knowledge of the Scriptures, to search deeper into the mysteries of the kingdom of God, and to seek wisdom from above, that he might become a teacher in Israel, this school was open to him.

By Samuel the schools of the prophets were established, to serve as a barrier against the widespread corruption resulting from the iniquitous course of Eli's sons, and to promote the moral and spiritual welfare of the people. These schools proved a great blessing to Israel, promoting that righteousness which exalts a nation, and furnishing it with men qualified to act, in the fear of God, as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. The instructors were men who were not only versed in divine truth, but who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and for piety.

In Samuel's day there were two of these schools,—one at Ramah, the home of the prophet; and the other at Kirjath-jearim, where the ark then was. Two were added in Elijah's time, at Jericho and Bethel, and others were afterward established at Samaria and Gilgal.

The pupils of these schools sustained themselves by their own labor as husbandmen and mechanics. In Israel this was not thought strange or degrading; it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not thought anything degrading that Paul and Aquila earned a livelihood by their labor as tent-makers.

The chief subjects of study were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. It was the grand object of all study to learn the will of God and the duties of his people. In the records of sacred history were traced the footsteps of Jehovah. From the events of the past were drawn lessons of instruction for the future. The great truths set forth by the types and shadows of the Mosaic law were brought to view, and faith grasped the central object of all that system—the Lamb of God that was to take away the sins of the world.

The Hebrew language was cultivated as the most sacred tongue in the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellects brought forth from the treasure house of God things new and old.

The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God, but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God.

How wide the difference between the schools of ancient times, under the supervision of God himself, and our modern institutions of learn-

ing. Even from theological schools many students are graduated with less real knowledge of God and of religious truth than when they entered. Few schools are to be found that are not governed by the maxims and customs of the world. There are few in which a Christian parent's love for his children will not meet with bitter disappointment.

In what consists the superior excellence of our systems of education? Is it in the classical literature which is crowded into our sons? Is it in the ornamental accomplishments which our daughters obtain at the sacrifice of health or mental strength? Is it in the fact that modern instruction is so generally separated from the word of truth, the gospel of our salvation? Does the chief excellence of popular education consist in treating the individual branches of study apart from that deeper investigation which involves the searching of the Scriptures, and a knowledge of God and the future life? Does it consist in imbuing the minds of the young with heathenish conceptions of liberty, morality, and justice? Is it safe to trust our youth to the guidance of those blind leaders who study the sacred oracles with far less interest than they manifest in the classical authors of ancient Greece and Rome?

"Education," remarks a writer, "is becoming a system of seduction." There is a deplorable lack of proper restraint and judicious discipline. The most bitter feelings, the most ungovernable passions, are excited by the course of unwise and ungodly teachers. The minds of the young are easily excited, and drink in insubordination like water.

The existing ignorance of God's word, among a people professedly Christian, is alarming. The youth in our public schools have been robbed of the blessing of holy things. Superficial talk, mere sentimentalism, passes for instruction in morals and religion; but it lacks the vital characteristics of real godliness. The justice and mercy of God, the beauty of holiness, and the sure reward of right-doing, the heinous character of sin, and the certainty of punishment are not impressed upon the minds of the young.

Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into schoolbooks. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness, horrible to contemplate. Many of our public schools are hotbeds of vice.

How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. Divine co-operation must be fervently sought. And we shall not seek in vain. The promises of God's word are ours. We may expect the presence of the heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man,—soul, body, and spirit,—and to the glory of God through Christ.

"It is transgression in the little things that first leads the soul away from God. By their one sin in partaking of the forbidden fruit, Adam and Eve opened the floodgates of woe upon the world. Some may regard that transgression as a very little thing; but we see that its consequences were anything but small. The angels of heaven have a wider and more elevated sphere of action than we; but right with them, and right with us, are one and the same thing."

* This article was published in the *Signs of the Times* of Aug. 13, 1885, and is reprinted here by request.

SOWING FOR PHYSICAL AND HEALTH SPIRITUAL

David Paulson W. S. Sadler

MILK.

THE INFANT'S FOOD.

MILK is pre-eminently the food for the infant. It is not merely a filtrate of some of the fluids of the body, for the proportions of its composition are different from that of any other secretion of the body. The mammary gland has the power of selecting the necessary food elements and of transforming them into milk. In fact, some eminent authorities maintain that milk is produced at the very expense of cell life itself; that the cell gradually becomes a round droplet, full of small milk globules; and finally a part of the cell, not the whole, actually disintegrates and dissolves, thus forming milk. Younger gland cells succeed the older, and they in turn pass through the same change.

The dietetic needs of each child must differ slightly from every other child, even as the child in his general outward appearance differs from all others. Therefore it must be evident that the milk nature has provided for the child *in its own mother*, is the only absolutely proper food for that child. It is certainly a part of the divine order that each mother should nourish her own child. Therefore, when a child is deprived of the benefit of this divine arrangement, and is turned over to the breast of another woman, or is fed upon artificial milk or upon cow's milk, it is deprived of one of its divine rights. Milk made from another woman's tissues, or from the tissues of a cow, can not exactly supply the needs of the child. Nothing but extract of the child's own mother can precisely meet that child's needs.

The saliva which the infant secretes during the first six or eight months of its existence, has no power whatever to transform starch into sugar. This is a clear suggestion that it is useless to try to feed a child before this age upon starchy foods; and even then for a number of months all the starch it receives should be so thoroughly toasted that the final act of transforming it into sugar can be done with the greatest ease.

MILK NOT THE ADULT'S IDEAL FOOD.

Because milk is the ideal food for *the infant*, it does not necessarily follow that it is such for *the adult*. Milk is received by the infant in small dribblets, thus preventing the formation of large curds in the stomach. The infant's stomach is small, and almost set on end, being in reality only a slight enlargement of the alimentary canal. As the child grows older, the stomach gradually begins to recline more on its side, as it were, and enlarges; and, unfortunately, in the case of thousands of persons it sooner or later becomes permanently dilated. In this condition it is not nearly so well prepared to care for the large curds of milk, which must necessarily form from the ordinary manner of drinking milk. Nature does not allow the mother to continue to feed her child indefinitely upon milk; for in some instances the secretion of the lacteal gland ceases when the child is old enough to subsist upon other foods.

But instead of accepting this suggestion of nature as a wise one, the child is often compelled to accept the cow as its foster-mother, instead of feeding on luscious fruits, nuts, and grains.

SPIRITUAL LESSON FROM MILK, THE INFANT'S FOOD.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Heb. 5:12. Here Paul tells the Hebrews that they have been trying to take a spiritual diet that was too strong for them; he advises that they return to the milk of the word. Do not think for a moment that in feeding souls spiritual milk you are not giving them the gospel; for, as we have seen, milk contains everything that is needed for the upbuilding and nourishment of the infant: and so the sincere milk of the word—the first and simple truths of the gospel—have in them all that is required to nourish and strengthen the young Christian.

It is just as much a mistake to undertake to feed the newborn Christian upon the strong meat and deep truths of the word of God, as it would be to undertake to feed the infant six weeks old upon peas, beans, and lentils. Paul recognized this great truth when he wrote the following words: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." 1 Cor. 3:1. Was not Paul engaged in the work of God?—Most certainly. And yet he says he had to speak to these Corinthian brethren as unto babes. There were, no doubt, many things he could have spoken, which he did not, because they were unable to digest them. If Paul, after all he had done for the Corinthians, could not take the responsibility of feeding them with strong meat, we should not be discouraged if the young convert does not immediately demonstrate his ability to digest and make use of the same kind of meat that we are prepared to handle, perhaps after years of Christian experience and familiarity with the things of God.

DIFFERENCE BETWEEN COW'S MILK AND MOTHER'S MILK.

It is essential to have clearly defined in our minds the fact that there is a marked difference between the chemical composition of cow's milk and that of mother's milk. The widespread ignorance on this subject undoubtedly accounts for the fact that it is not regarded a serious calamity to deprive a child of its natural source of nourishment, and attempt to rear it upon cow's milk, without even any effort to adapt or modify that milk to the child's needs. Human milk contains about two per cent of proteids, while cow's milk is practically twice as rich in this substance, having nearly four per cent. The quantity of fats is practically the same in both cases, or four per cent. Human milk contains about six per cent of sugar, which is slightly in excess of the amount found in cow's milk, which is about five per cent.

HOW TO PREPARE COW'S MILK FOR THE INFANT.

One medical authority has said that in our large cities ninety-seven per cent of the cases of cholera infantum are found among bottle-fed infants. If we accept this alarming statement, it certainly is a matter of importance that the proper preparation of cow's milk and the care of the bottle be clearly understood by every person who has to do with the artificial feeding of infants.

Feeding-bottles that have been connected with a considerable quantity of rubber tubing, even with the best care, are liable to be lurking places for germs, which will be swallowed with the milk, and thus be the cause of trouble in the child's stomach. The rubber tips of many feeding-bottles often become a veritable death-trap on account of the large number of microbes that are likely to inhabit it. It is necessary to subject the bottle, rubber tip, and everything connected with it, to water at boiling temperature, several times a day, to be absolutely sure that the very act of feeding the infant is not in reality a process of destroying its life.

As cow's milk contains double the amount of proteids found in human milk, it is necessary to dilute it in order to make this percentage right; and when this is done, the percentage of fat and sugar will necessarily be reduced below the proper amount. And so it becomes an extremely puzzling question how properly to adapt cow's milk to the infant. The following valuable advice, from Dr. Kellogg, will give light upon this complicated question: "As regards cow's milk, it is impossible to adapt it exactly to the condition of the young infant, for it was intended for the young calf, not for the young child. The best method is to combine sterilized cream and long-boiled barley water or oatmeal gruel (the oatmeal would be benefited by being browned in the oven before cooking), strained through a cloth. After this has been boiled six or seven hours, it may be mixed with cream in the proportion of one part of cream to three parts of the thin barley water.

"When malt grains can be obtained, a much better preparation can be made in this manner: Make a thick paste of wheat flour. Allow it to cool, until it is just possible to hold the finger in it. Then add a malt extract which is to be prepared by soaking a teacupful of malt grains in cold water for an hour. Turn off this cold water, and add it to the paste, and set the whole in a basin of boiling water. By the time the gruel is well heated, the starch will be well changed into dextrin, as is shown by the fact that it becomes almost as thin as water. This dextrinized gruel should then be boiled for ten minutes, so as to kill the germs which may have been introduced with the barley solution. Then add one part of cream to three parts of this gruel. This makes the very best possible preparation for a young child."

During the heated season, in our large cities, nearly half the number of deaths reported to the board of health are of children, and three fourths of these are among those under one year of age; and in the majority of instances the immediate or remote cause of death was some form of stomach or bowel trouble. This being so, is it not worth the while to take the most painstaking care properly to prepare the infant's food?

THE SINCERE MILK OF THE WORD.

"As newborn babes, desire the sincere [unadulterated,] Rotherham] milk of the word, that ye may grow thereby." 1 Peter 2:2. Milk, instead of being an ordinary secretion, is made by a process that seems to be at the expense of the cell life itself, or at the expense of the very tissues of the mother; hence, nursing her infant is, as it were, an actual giving of a part of herself to it. And so receiving

the sincere, unadulterated milk of the word is a process of taking into our moral being—into our very spiritual nature—a part of the Author of that word. It is the word of God, and in partaking of the sincere milk of that word we become “partakers of the divine nature,” of the very life of the Author and Spirit of the word. It is “the word of life,” the word “of eternal life,” even of the life of God. And to receive the sincere milk of the word is to receive that life.

The word is not only represented as the living water, which can cleanse the tissues of the soul, but it is also represented as the nourishing milk, which can feed and nourish the moral being. We are not merely to absorb an *influence* from the Bible, but we are to take the *sincere milk*—the living principles—of the word, and make it a part of ourselves. This word is actually to be taken into us, to become the structure of our characters, and the life of our life. Let us beware lest the sincere milk of the word be successfully adulterated and contaminated by the enemy, and thus be insufficient for our nourishment and sustenance.

Again: it is written, “Except ye become as little children, ye shall in no wise enter into the kingdom of heaven.” Spiritually, we must become as little children. They live entirely upon milk; they thrive upon it; and so we are to “desire the sincere milk of the word,” that we may “grow thereby.” Just as the infant must take the real life of the mother to make its life, so the newborn Christian must take the real life of the Word—of Christ; for he is the Word made flesh—to make his new life.

Let us be sure that we get milk that is sincere, unadulterated with error and with perversions of truth. We well know that milk can be so adulterated as to be of little value, so far as nourishment is concerned. And so it is with the present-day literature. Religious novels and literature of this class, which has become popular, can not be said to be the sincere milk of the word. These things fascinate the mind without nourishing it. They stimulate the emotions of the soul, but fail to supply spiritual nourishment.

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A TRULY CHRISTIAN UTTERANCE.

Present Truth.

WHAT was indeed a most remarkable address was delivered at Hamburg to the General Protestant Missionary Association, by Prof. Adolf Harnack, of Berlin. Deprecating the idea of crusades in China, and protesting against the invoking of secular assistance by missionaries, he said:—

Protection should neither be asked by missionaries nor given to them in certain lands. It must be recognized that missionaries give up their rights as subjects of their own countries. The missionary ought not to go to regions where he feels he can not remain during times of persecution. If the course of political events makes the prosecution of missionary work impossible, the missionaries must withdraw, even if they lose all they had gained. State churches as such should never engage in missionary enterprise. This should be a private undertaking. Missions should leave no doubt in the mind of the Chinese that they are a purely spiritual power. They should never be recognized as identified with worldly power. They should make it clear that they do not represent the interests of Europeans or Americans, but the interests of the natives.

Sad to say, Professor Harnack stood alone in this view. The association passed a resolution in favor of the full protection of missionaries by the secular arm, and sent a telegram to the kaiser, asking his assistance. Thus the members deliberately classed themselves as emissaries of the state, and not messengers of God.

PENNIES, OR PROMISES.

“If I had heaps of yellow corn
And fields of waving wheat,
I’d quickly send a cargo where
They’ve not enough to eat:
I’d load a ship myself alone,
With grain of every kind,
And make my harvest offering
The best that I could find.
Or, if I had just money, why,
That, too, would do much good;
For it should go to India
To buy the children food.”

’Twas little Rob who said these words,
So generous and so bold;
What he would do when he was rich
He very often told;
But, oh, this same dear little boy,
When he had dimes to spend,
Bought something for himself alone,
Had none to give or lend.
But truly now, if Rob expects
To be a generous man,
He’d better practice when he’s small
By giving what he can.

— *Children’s Missionary Friend.*

THE TITHE IS THE LORD’S.

WALTER L. BLACK.
(Solomonville, Ariz.)

It is true that the Bible, and the Bible alone, is the religion of all true Protestants. God’s word is to them an end of all strife and argument. It is the supreme law of life in this world as well as in the world to come; and obedience to *all* its teaching is the passport to life eternal; for Jesus says: “He that rejecteth me, and receiveth not my words, hath one that judgeth him: *the word that I have spoken, the same shall judge him in the last day.*” John 12:48.

The words of the Old Testament as well as those of the New are the revelation of the Spirit of Christ, testifying through the prophets. Peter says: “The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:21. And in 1 Peter 1:10, 11, he carries this thought further by saying that it was the Spirit of Christ that testified through the prophets. “Of which salvation the prophets, . . . searching what, or what manner of time *the Spirit of Christ which was in them* did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” So those who study the Old Testament are not strangers to the teachings of the Spirit and truth of Christ. “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. 15:4. Yes; the blessed teachings of *the Spirit of Christ, written aforetime* (or in old time), are to have something to do with the Christian’s hope; for “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Why? — “That the man of God may be *perfect, thoroughly furnished unto all good works.*” 2 Tim. 3:16, 17. Surely, those who will be perfect, and thoroughly furnished unto all good works, will not reject the teaching of Christ in the Old Testament any more than they will the teaching of Christ in the New.

The subject of tithing is one with which many of God’s children are unacquainted, although it is found in both the Old and the New Testament; and because of this lack of acquaintance, many have never enjoyed the blessings connected with this truth.

GOD’S OWNERSHIP.

There is not an earthly possession of any kind that does not come directly from the maker and upholder of all things. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” James 1:17. Have you life, health, strength, and even riches, and all the blessings that life can afford? They come from the Fountain of all blessings.

“The *silver* is *mine*, and the *gold* is *mine*, saith the Lord of hosts.” Haggai 2:8. “Every *beast* of the forest is *mine*, and the *cattle* upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field *are mine*. If I were hungry, I would not tell thee: for the *world is mine, and the fullness thereof.*” Ps. 50:10–12. Indeed, the Lord is rich in every blessing, and to him every man, whether rich or poor, wicked or righteous, is indebted for the benefits of life.

How sad that man is so selfish that he scarcely looks to the Giver of all blessings. Thus he makes self the first object of love and adoration; and to correct this natural tendency, the Lord demands that we “seek *first* the kingdom of God, and *his righteousness.*” Matt. 6:33. In a Christian’s life God’s truth and plans are heeded first. This is to be so not only in our devotions, but in our daily labor and business affairs. The Lord calls upon us to honor him with our substance, and with the *first fruits of all our increase* (Prov. 3:9), and also with the *first fruits of our labor.* Ex. 23:16. To honor is to reverence or venerate; and thus in a Christian’s life God is worshiped in all that he does.

MAN’S STEWARDSHIP.

Since man does not really own his earthly possessions, the only capacity in which he holds property is as a *steward*, or *servant*. To this truth Jesus bore testimony when he said, “The kingdom of heaven is as a man traveling into a far country, who called his own *servants*, and *delivered* unto them *his goods.*” Indeed, we are indebted to our great Benefactor for all we possess. For all these blessings and privileges, the Lord claims only a *tenth* of our income. “*All the tithe* of the land, whether of the *seed* of the land, or of the *fruit* of the tree, *is the Lord’s*; it is *holy unto the Lord.* . . . And concerning the *tithe* of the *herd*, or of the *flock*, . . . the *tenth* shall be *holy unto the Lord.*” Lev. 27:30–32.

A steward is one who has charge of another’s property, and must give an account of all his dealings concerning these possessions. So we, as servants of the Lord, are to give an account of all our dealings with the property he has submitted to our care. The tenth, which the Lord requires, is a *very small* pittance compared with the *many* blessings received; and in these things *God is testing* his children.

What a close relation the subject of tithing establishes between God and his servants! By it Christ is brought into all our dealings with our fellow men. When we labor, or buy, or sell, we have a settlement to make with the great Jehovah. In many truths, Christ is brought very near the Christian; but there are none that bring him so near us in our business relations as does tithing. Who can afford to reject such a relation? — Surely, no *Christian!* “In *all* thy ways acknowledge him, and he shall direct thy paths,” is the blessed injunction. How many professed Christians are acknowledging Christ in their business life? How many think of Jesus when they buy or sell? It seems as if God has hedged the Christian in on every side; for he tells us how to have Christ all the way, even in every circumstance and act of life.



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23.

Do not forget the 12 m. hour of prayer for one another, our work, and for those for whom special requests are made.

A CALL TO THE TEMPERANCE WORK.

MRS. S. N. HASKELL.

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

This extract has been published twice in the columns of the REVIEW during the present year. It will bear reading every day. It comes to us as a bugle call to arouse the dormant energies and enlist them in this neglected branch of the work. We are called upon to make the temperance reform a *living issue*, to present the principles of *true temperance*, and call for signers to the *temperance pledge*. Years ago in almost every church of Seventh-day Adventists throughout the land there were live temperance meetings, in which the people were solicited to sign the temperance pledge. How many such meetings are held at the present day? Many of our people have never even heard of such a thing as a Seventh-day Adventist temperance pledge. This should not be.

The temperance reform has its place in the work of the Third Angel's Message, and demands our attention and support. There are women all around us who are fighting the demon of drink with all their God-given powers, and God recognizes them, and blesses them in their work. They are doing a noble work, and we should seek to come near to them. Let them see that we appreciate the work they are doing. But their work is not our work. While we have the greatest sympathy for them in their work, yet it is just as different from the temperance reform in the Third Angel's Message as the revival meetings of the Salvation Army and of churches around us are different from our revival meetings.

There are many earnest Christians in the nominal churches, and souls are converted under their labors; but we can not work shoulder to shoulder with them in their gospel work; for God has given us the light of the Third Angel's Message. Neither can we work shoulder to shoulder with the world's temperance workers in the temperance reform; but we can come near to these workers, "and make a way for them to stand shoulder to shoulder with us." The temperance reform that has its place in the work of the Third Angel's Message is just as different from the temperance work in the world

around us as any other phase of our work is different from the work in the churches around us.

Let us look at the world for a moment. They drink intoxicating liquors, and use tea, coffee, spices, and meats. As in the days of Noah, the people are given to eating and drinking, and forget God. Years ago Christian men and women realized where the world was drifting, and organized the Good Templars Lodge and other temperance organizations, and through these societies a good work has been done. They presented a pledge to abstain from all alcoholic drinks; that was one step in the right direction, and God blessed them in it.

A few years later the Lord moved upon earnest Christian women to take more advanced steps in the temperance work. The Woman's Christian Temperance Union was organized. This society has encircled the world by its efforts to save young men and women from the curse of drink. They go a step further than do other temperance societies, and present a pledge to abstain from all alcoholic drinks and from tobacco. But they indorse the use of tea, coffee, spices, and meats, the same as the other temperance societies of the world at large. The use of these articles is like so many rivulets, constantly feeding the great stream of intemperance. We might as well try to stop the Mississippi River by blocking up the mouth as to attempt to stop the tide of intemperance by simply urging the intemperate to give up the use of alcoholic drinks. Millions are constantly partaking of those things that *create an appetite for liquors*. We must dry up the rivulets that form the great river if we would check its destructive tide.

God has given to us a standard far above that taken by any temperance association that has ever been formed. The banner that we should hold up prohibits the use of alcohol, tobacco, tea, coffee, spices, and meats. The standard of temperance in the Third Angel's Message contains pure food only. God would have us lift this standard high, and by friendly intercourse with those who are laboring earnestly around us make a way for them to stand shoulder to shoulder with us. But if we do nothing to lift up our standard, do not let them see that we have something far in advance of what they are advocating, can we expect them to come and stand shoulder to shoulder with us?

Years ago, when Seventh-day Adventists were living up to the light God had given them, there were three temperance pledges presented by our people. The first, or anti-whisky pledge, was that presented to those who knew little of our temperance principles; it was simply a pledge to abstain from alcohol, as follows:—

"I do hereby solemnly affirm that, with the help of God, I will totally abstain from the voluntary use, as a beverage, or in any equivalent manner, of all liquids or substances containing alcohol."

The second, or the anti-rum and tobacco pledge, was a pledge presented to those who

were more enlightened. It required abstinence from alcoholic drinks and tobacco, thus:—

"I do hereby solemnly affirm that, with the help of God, I will wholly abstain from the voluntary use of alcohol in any form, as a beverage, or in any equivalent manner, and from smoking, chewing, or snuffing tobacco, or using it in any other form, and from in any way encouraging the use of these poisons."

The third, or teetotal pledge, as it was called, reads as follows:—

"I do hereby solemnly affirm that, with the help of God, I will wholly abstain from the voluntary use, as a beverage, or in any equivalent manner, of alcohol, tea, and coffee, and from the use of tobacco, opium, and all other narcotics and stimulants."

Would it not please God if our churches throughout the length and breadth of the land would arouse to the light God has given, and call special attention to this work, making it a living issue in each church? During the coming winter a live temperance meeting could be held once a month or once in two weeks. Invite all the neighborhood, and let them know it is to be a temperance meeting: not a meeting to discuss the Sabbath or kindred truths, but a meeting to which you invite all, young and old, to come and unite with you in trying to stay the dread curse of intemperance.

Children of Seventh-day Adventists are not safe. The demon of drink is upon their track. He is no respecter of persons; he is just as well pleased to see sons of Sabbath-keepers staggering home drunk as to see the sons of the world doing so. There are faithful Sabbath-keeping fathers and mothers to-day whose hearts are crushed by the fact that their sons have been entrapped by the demon of drink. God would have the little ones warned against it. He has said, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." "At the last it biteth like a serpent, and stingeth like an adder."

God compares the work of the wine to the bite of a serpent and the sting of the adder. Fathers and mothers, you who live out in the country where the serpent and the adder lurk in the grass, how soon do you begin to warn your little one of their deadly bite? Do you wait until your child is grown up, and then say: My son, take heed when you come into the high grass; for the deadly adder lurks there? My childhood was spent upon a farm where the rattlesnake and the deadly adder were found, and my earliest recollection is of my father warning me against the snake and the adder in the grass. God has compared the deadly work of the fermented wine to the bite of the serpent and the sting of the adder, so that you could teach your little ones to hate the drink and shun it, just as you would teach them to shun the snake.

Below we give a programme for a temperance meeting. It may help some in planning temperance meetings. The different parts can be assigned to different members of your company:—

Song: "Launch the Life-Boat"..... No. 1384
Prayer.

Song: "Sound the Battle Cry"..... No. 1379
Bible Reading, twenty minutes: Fermented and Unfermented Wine.

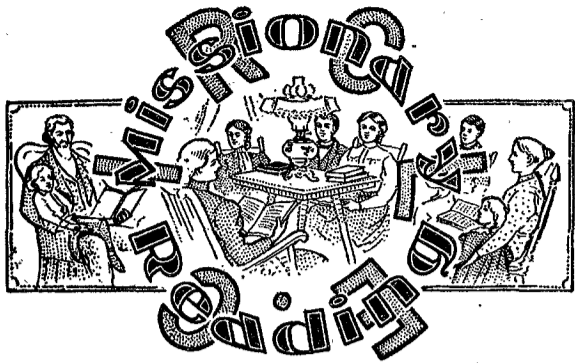
Address, fifteen minutes: Will It Pay Financially to Be a Drunkard? Prov. 21:17; 23:21.

Address, fifteen minutes: Effect of Alcohol upon the Stomach and Food. "Home Hand Book," pages 463-470.

A Talk, ten minutes: Earnest appeal, giving summary of points made by others, followed by presentation of Anti-Whisky Pledge.

Song: Yield Not to Temptation..... No. 1382
Prayer.

Let the speakers be brief and to the point, keeping within the allotted time.



“LOOK ON THE FIELDS.”

ESTELLA HOUSER.

The supreme duty of the church to-day is to carry the last message of mercy to earth's remotest bounds. The Lord's work is to receive our first consideration. Our time, our talents, our energies,—indeed, our entire being,—are to be devoted to this one object—the proclamation of the gospel of the kingdom to all the world. No one can put his hand to this work without personal blessing, and no one can neglect it without serious spiritual loss.

Nothing, outside of actively engaging in the work itself, so expands the heart, enlarges the sympathies, and develops a Christlike charity, as a thorough and prayerful study of God's world-wide work.

The command from the throne is: “Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.”

Every communication from the laborers who stand at the front in giving this message to the world, demonstrates the verity of God's promise, “He that reapeth . . . gathereth fruit unto life eternal;” and in the great reckoning, all who have borne a part in this work, either in sowing or in reaping, will rejoice together.

A brief look at a few of the fields already entered by the Third Angel's Message will illustrate what may be seen in any field if studied.

But a few years ago not a single representative of the Third Angel's Message had entered Japan. To-day, although we have but one church, there are interested persons in many parts of the empire. This interest has been developed by the Japanese paper, *Owari No Fukuin* (*The Gospel for the Last Days*), which our laborers have published at their own expense, and circulated as widely as their means would permit. As a result, they have more calls for help than the present corps of workers can answer.

At Nagasaki, in the extreme southeastern part of Japan, five have recently taken their stand for the truth, and several are investigating its merits. This interest was first created by a lady physician who went to Tokio for special work, and while there came in contact with our mission workers, and began to keep the Sabbath, and afterward returned to her home to labor for others. Some of those who have just begun to obey the Lord have been turned out of their homes in consequence, but they evince a firmness and a steadfastness worthy of imitation.

At Wakamatsu, about one hundred and thirty miles directly north of Tokio, a large company became interested through reading the paper. A native minister wrote to Tokio for a laborer, but when it was learned that he taught the observance of the Sabbath, the church that had been offered was refused unless he would promise to say nothing about the Sabbath. On the other hand, homes were opened, and several persons are eagerly studying the word of God. One or two have already taken their stand on the Lord's side.

Through the dissemination of our literature, the message is going to all parts of Japan, for which we thank the Lord. But where are the reapers to follow the printed page? In this empire of forty-three million eight hundred thousand persons—a population equal to more than half that of the United States—we have just ten workers. Japan is indeed a field “white already to harvest.”

At both our mission stations in South Central Africa the Lord has especially set his seal to the work. The spirit of devotion and sacrifice manifested by the young men who have been converted there during the last eighteen months is indeed inspiring. Their highest ambition seems to be to fit themselves to become laborers among their own people. Many of them are doing more to give the gospel to the heathen about them than are we who enjoy all the blessings and privileges of an enlightened land.

Two of the young men from the home station have recently opened a school in one of the neighboring kraals, to be conducted in the afternoon. We await with interest the development of their work.

From Kupavula the laborers write that if we could attend their Friday evening prayer and social meeting, we should see that *our labor*—for *their labor is ours*—is not in vain in the Lord. The Lord is indeed being magnified among the heathen. There are precious souls in other parts of Matabeleland, and of Africa as well, who would rejoice in the present truth were it carried to them. Other stations should be opened. But this can not be done without additional help.

In the islands of the Pacific thus far entered, the message is advancing steadily. While the Sabbath-keepers in the Cook Islands have been persecuted because of their fidelity to God's law, they have grown more firm, and the persecution has really led others to appeal for help, that they, too, might be taught the way of life more perfectly. Several months ago at Titikaveka a company of more than twenty-five persons came out in a body, obeying the little truth they had, and earnestly pleading for a teacher. As yet no one has been provided—our laborers visiting them as often as their time will permit.

From the Fiji Islands the same report of blessing and progress is received. Elder Fulton, with his family, has recently made a tour of the islands, in the missionary boat “Cina.” They distributed a large quantity of tracts and papers. There is general poverty among the natives; and while they are anxious to read, few can buy reading-matter. Some Fijian tracts have recently been published at Cooranbong. The amount of such work which can be done is limited only by our resources. In the majority of the islands there is no religious literature, and many persons gladly receive anything that will enable them better to understand the word of God.

And so we might continue. The blessing of the Lord is with his ambassadors. Souls once in the darkness of heathenism rejoice in the light of present truth, and bear their part in giving it to others. A look at every field brings the same facts to view. Where we are preaching the gospel, progress is being made; but almost invariably with the report of progress comes an appeal for additional workers. Shall we not pray the Lord of the harvest that he will send forth laborers into his harvest?

We have not yet fully appreciated the interdependence of the work in the home land and the work abroad. We have certainly reached the hour when a broader and more far-reaching missionary spirit than has yet characterized this denomination should take possession of us. God has placed in our power the means to bring this about. “Look on the fields.” “Pray ye therefore the Lord of the harvest,

that he will send forth laborers into his harvest.” Prayer and missions are closely interwoven. As we study the field, we can pray intelligently. If this is done, those whom God would have go will know it by a definite call, and others will be just as clear that their duty is to sustain the work and the workers.

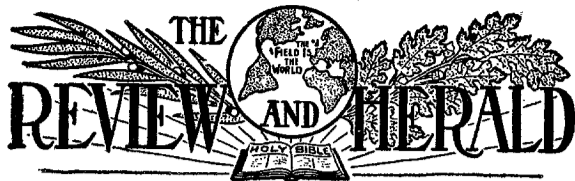
We praise God to-day that the interest in foreign missions is growing; that in the home field broader plans are being laid to support this work. Long enough have the forces of evil delayed the coming of our Lord. We can hasten it only by carrying this message to all the nations of the world. We can do it by our prayers, by our offerings, and by using our influence to encourage others to bear some part. Such efforts will not be without their results, even in our own experiences. It is the ordinance of God that his people in watering shall be watered, in blessing shall be blessed, and in exercising their gifts shall increase them.

NOVEMBER STUDY OF THE FIELD.

Articles for Study in the November Missionary Magazine:
Buddhism in China; In the Country of Russia;
Landmarks in Argentine History; Among
Our Churches in Argentina.

(November 4-10)

1. How is the birth of Christ associated with the establishment of Confucianism and the introduction of Buddhism in the Chinese Empire? What part of the legend pertaining to the birth of Christ is true?
2. State the principal difference between the Buddhism of China and that of India.
3. In what way has Buddhism been affected by contact with Christianity?
4. What can you say of the Buddhist temples and their worship? Describe the priests.
5. Relate an incident showing the self-denial and faithfulness manifested by the Buddhist in fulfilling his vows.
6. Under what circumstances do the men of China most devoutly engage in religious worship? Give an illustration.
7. Show that the Chinese government in the past has been quite largely tolerant to all forms of religion. What significance can you see in this fact compared with the conditions that exist to-day?
8. Mention one practical lesson which you have learned from the study of the religions of China.
9. What can you say of Russia's grain products? Of her horses?
10. Give some comparisons showing that Russia is in fact an agricultural country.
11. Describe the Russian villages. The homes.
12. Give briefly the history of Argentina under Rosas.
13. What evils did this rule beget among the people?
14. How successful was Larmiento in his attempt to pattern the government after that of the United States?
15. What effect has the prevailing religion of Argentina had upon the people?
16. Of what nationality is the Seventh-day Adventist church of Cordova composed?
17. Tell briefly how the blessing of the Lord was manifested during the recent meetings held at this place and at Ripamante.
18. Relate the experience that led to a special manifestation of the Lord's care for his people. How did their faithfulness in adversity bear fruit?
19. Describe the interest of the natives and of the Jews as the Third Angel's Message is presented to them.



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THE THIRD ANGEL'S MESSAGE.

The Faith of Jesus.

"THE law is spiritual," and "the carnal mind [the natural mind, the minding of the flesh] is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." Rom. 7:14; 8:7, 8.

How then shall we please God? How shall we become subject to the law of God? The Saviour says, "That which is born of the flesh is flesh;" and we have just read in Romans that "they that are in the flesh can not please God." But the Saviour says, further, "That which is born of the Spirit is spirit."

Therefore it is certain that except we are born of the Spirit, we can not please God; we can not be subject to the law of God, which is spiritual, and demands spiritual service. This, too, is precisely what the Saviour says: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

We know that some will say that the kingdom of God here referred to is the kingdom of glory, and that the new birth, the birth of the Spirit, is not until the resurrection, and that then we enter the kingdom of God. But such a view is altogether wrong. Except a man be born of the Spirit, he must still remain in the flesh. But the Scripture says, "They that are in the flesh can not please God." And the man who does not please God will never see the kingdom of God, whether it be the kingdom of grace or of glory.

"Marvel not that I said unto thee, Ye must be born again." "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." The kingdom of God, whether of grace or of glory, is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. Except a man be born again, he can not see, nor enter into, the righteousness of God; he can not see, nor enter into, the peace of God, which passes all understanding; and except he be born of the Spirit of God, *how can he see, or enter into, that "joy in the Holy Ghost"?*

Except a man be born again — born of the Spirit — before he dies, he will never see the resurrection unto life. This is shown in Rom. 8:11: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

It is certain, therefore, that except the Spirit of Christ dwells in us, we can not be raised from the dead to life. But except his Spirit dwells in us, we are yet in the flesh. And if we are in the flesh, we can not please God. And if we do not please God here, we can never see the kingdom of God, either here or hereafter.

Again: it is by birth that we are the children of the first Adam; and if we shall ever be children of the last Adam, it must be by a *new* birth. The first Adam was natural, and we are his children by natural birth; the last Adam is spiritual, and if we become his children, it must be by spiritual birth. The first Adam was of the earth, earthy, and we are his children by an earthly birth; the last Adam is the Lord from heaven, from above; and if we are to be his children, it must be by a heavenly birth, a birth from above.

"As is the earthy, such are they also that are earthy." The earthy is "natural"—of the flesh.

And "the natural man receiveth not the things of the Spirit of God;" "because they are spiritually discerned," and "they that are in the flesh can not please God." Such is the birthright, and all the birthright, that we receive from the first Adam.

But, thank the Lord, "as is *the heavenly*, such are they also that are heavenly." The heavenly is spiritual; he is "a life-giving Spirit;" and the spiritual man receives the things of the Spirit of God, because they are spiritually discerned. He can please God because he is not in the flesh, but in the Spirit; for the Spirit of God dwells in him. He is, and can be, subject to the law of God, because the carnal mind is destroyed, and he has the mind of Christ, the heavenly.

Such is the birthright of the last Adam, the one from above. And all the privileges, the blessings, and the joys of this birthright are ours when we are born from above. "Marvel not that I said unto thee, Ye must be born from above." "Verily, verily, I say unto thee, Except a man be born from above, he can not see the kingdom of God." With the argument of this paragraph, please study 1 Cor. 15:45-48; John 3:3-8; 1 Cor. 3:11-16; Rom. 8:5-10.

"If any man be in Christ, he is a new creature." 2 Cor. 5:17. As a new creature he lives a new life, a life of faith. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." But it is a faith that works; for without works faith is dead.

In Christ nothing avails but a new creature; he lives by faith; it is a faith that works, and the work is *the keeping of the commandments of God*. Thus saith the Scripture:—

1. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new creature*." Gal. 6:15.

2. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but *faith which worketh by love*." Gal. 5:6.

3. "Circumcision is nothing, and uncircumcision is nothing, but *the keeping of the commandments of God*." 1 Cor. 7:19.

Again: it is "faith which worketh by love," that avails; and "this is the love of God, that we keep his commandments." 1 John 5:3. And "love is the fulfilling of the law." Rom. 13:10. Therefore, in Christ Jesus the faith that avails is the faith that keeps the commandments of God, the faith that fulfills the law of God.

Once more: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. "Created in Christ Jesus," is to be made a "new creature" in Christ Jesus. But we are created in him "unto good works," and these good works are those which God had *before* ordained that we should walk in them.

That is to say, God before ordained good works in which we should walk. But we have not walked in them. Now he creates us anew in Christ, so that we may walk in these good works in which before we failed to walk. These good works are the commandments, the law, of God. These commandments express the whole duty of man, but man has failed to do his duty; "for all have sinned, and come short of the glory of God." But now Christ is manifested to take away our sins and to cleanse us from all unrighteousness, "that we might be made the righteousness of God in him." 2 Cor. 5:21.

We are made new creatures in him, that in him and by him we may perform acceptable service, and do the duty, keep the commandments of God, which before we failed to do, and which, out of him, all must ever fail to do. For he himself said, "Without me ye can do nothing." This is according to that which we have before shown: "What the law could not do," "God sending his own Son" did, "that the righteousness of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Therefore when the Third Angel's Message calls, as it now does call, upon all men to "keep the commandments of God, and the faith of Jesus," it simply calls all men to the performance of the whole duty of man—as he now exists. And when, under this message, we urge men to keep the commandments of God strictly according to the letter, we mean that they must be kept strictly according to

the spirit, too. When we press upon all the obligation of keeping the commandments of God, it is always the obligation of keeping them the only way in which they can be kept, that is, by faith of Jesus Christ; it is always the commandments of God *and the faith of Jesus*; it is that all must be made perfect by his perfect righteousness; and that all our righteousness must be the righteousness of God which is by faith of Jesus Christ, and *that* righteousness witnessed by the law and the prophets.

STUDIES IN GALATIANS.

Gal. 6:3.

"FOR if a man think himself to be something, when he is nothing, he deceiveth himself."

It is bad enough for a man to be deceived by another; but it is worse to be deceived by himself. But this verse gives the true corrective and preventive of self-deception—and it is found in a man's thinking himself truly what he is; that is, nothing.

But this is not natural. The natural thing is for each one to think himself something; and then continue so to think until he becomes more and more something, and the chiefest of all. That is simply the secret and the spirit of self-exaltation.

But the truth is that of himself man is nothing; and the true way for any man to find this truth is to confess that he is nothing. That is simply the way of self-abnegation.

And then he can become something.

Now the reason of all this is that man is separated from God; and this separation was accomplished by his accepting the suggestion, and following the way, of the one who originally, in his self-exaltation, declared: "I will be like the Most High." And the end of this course, with that one, is that he shall be absolutely nothing. For of him at the end of his course it is written: "Never shalt thou be any more." Eze. 28:19. And when he entered upon that course which inevitably ends only in his being absolutely nothing, then it is certain that at the beginning of it he practically made himself nothing, and that all through his course he was truly nothing.

It is so also with the man who accepted the leadership, and followed in the way, of this one. By this the man made himself nothing. And so it is written: "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Isa. 40:17. And "they that war against thee shall be as nothing, and as a thing of naught." Isa. 41:12.

Yet the original leader, and, from him, all who are led in this course, really think themselves to be something, when, in very truth, they are nothing.

Now there is a way out of this nothingness into that which is something, and in which each one shall be truly something. And this way is the way of Christ—the way of the cross. Christ is the example: he has led the way; for "he emptied himself, and became obedient unto death, even the death of the cross." Thus he gave himself up to be, and to become, lost and nothing, that he might redeem those who are lost and nothing.

Therefore all are exhorted: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery [a thing to be seized upon and to be held fast] to be equal with God: but emptied himself," and became nothing. And because he did this, and through his doing it, "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:5, 9-11.

Therefore the first of all things for any man to do to help himself, to set himself in the way of deliverance from nothingness, is to recognize truly that he is nothing. Then, *in Christ* he becomes something, and shall be something, even though, in himself, he is ever nothing. As it is written: "In nothing am I behind the very chiefest apostles, though I be *nothing*." 2 Cor. 12:11. This, because

we are not "sufficient of ourselves to think *anything* as of ourselves; but our sufficiency is of God." 3:5. "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 6:16. This is "the mystery of God;" God manifest in the flesh: "Christ in you, the hope of glory."

And these things are written "that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:6, 7.

When it is true of every man that he has nothing, absolutely nothing, even to his existence, which he did not receive from God; then, without God, what is he?—Plainly, he is nothing. And that is just the condition of men as they are in the world, naturally, "without God in the world." Eph. 2:12.

Thus, it being strictly true, in the nature of things, that, without God, any creature is nothing; man, being without God, is truly nothing. Then, when, in this condition, man thinks himself something, in that very thing he asserts self-existence—equality with God. And this is true of man in his condition of sin and separation from God; because that was the very thing which was asserted to him and expected by him when sin entered: "Ye shall be like God."

But self-existence is not true of any creature: self-existence is true only of God. All persons and things are from him, and by him; and in him all things "live, and move, and have their being;" each in itself nothing, but in him something, according as his mind, his will, his purpose, is manifest therein.

Thus the self-deception of a man in his thinking himself to be something, when, in absolute truth, he is nothing, is the worst and most destructive of all deceptions, because it is the deception of asserting of himself self-existence,—divinity; "showing himself that he is God,"—the only end of which is to become, indeed, absolutely nothing, in the awful consummation that is declared. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

But only let a man accept, in his heart and life, the truth that he is nothing; let him accept the manifestation of Christ, which alone can ever hold him in the place where he shall know that, in truth, of himself he is nothing; let Christ live in him; let God be manifest in his flesh; let the mind, the will, the purpose, of God thus be manifest in him,—and of him it will be also true that, because of this, "God also hath highly exalted him." For it is written: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. Jesus said, "Without me ye can do nothing." This is so because, without him, ye are nothing. For to be without Christ is to be "without God in the world" (Eph. 2:12); and to be without God is to be nothing.

Only the way of Christ, the way of the cross, is the way of life, the way of something. Any other way is only the way of death, the way of nothing.

"Let this mind be in you, which was also in Christ Jesus: who . . . emptied himself."

In the Rock River (Ill.) M. E. Conference, October 6, Bishop Thoburn, speaking on "Expansion," said:—

God's manifest plan is to do away with all small nations, and build up great empires. The time is coming when there will be only a few great nations. I predict that within one hundred years the world will embrace only six or seven great empires. Among them will be the great United States of America, which I might say will extend from Cape Horn to the north pole. There will be the United States of Europe, the empire of Germany and Austria, the Russian Empire, the empire of Great Britain, the empire of Africa, the empire of eastern Asia, and the empire of western Asia. When this point in the world's progress is reached, the petty strifes of nations will cease. It will be a time when nations will learn no more of war. Such a

condition is only possible when the petty small nations are absorbed by the big empires.

Is it true that it has been only the "petty small nations" that did the fighting throughout history? Has it not been the great and mighty nations—the *world empires*—that have invariably gone to ruin?

TO YOU.

"MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." Acts 13:26. Paul and Barnabas had been preaching the gospel to the house of Israel. Indeed, Paul said (verse 46) that "it was necessary" that it should first be preached to them. God had ordained that they should have the first opportunity of hearing the words of life. But notwithstanding this great honor and favor shown them, Satan had worked up their spirit to that degree of perverseness that they scouted the words with contradiction and blasphemy. The apostles saw that their testimony was rendered null and void, and turning away with sadness from this obdurate behavior, they pronounced upon them (verse 46) this terrible sentence: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

This is in accordance with the words of the angel to Daniel, that seventy weeks, or four hundred and ninety years, were to be cut off from the twenty-three hundred days, or years, beginning 457 B. C.; and so much of that period was allotted to Daniel and his people. When the seventy weeks ended, the apostles were at liberty to turn with the gospel to other people. Those weeks ended in A. D. 34; and these words were spoken to the Jews in A. D. 45, according to Bible chronology, only eleven years from the ending of the period that had been allotted to them. It was then certain that they were well past the time to which the restriction applied. The seventy weeks expired; the allotted time during which the Jews were to be regarded as the people of God, and, as the depositaries of the law of God, were to have the first announcement of the gospel set before them, had terminated; and the Jews, formally, and in the most effectual manner in their power, had set it aside, in the martyrdom of Stephen. Then the apostles had full liberty, according to prophecy, to turn to the Gentiles. And they turned to them, knowing that the gospel was freely to go to them. Happy thing for us that it was so arranged, and that the middle wall of partition between the Jews and the Gentiles was broken down, and that those who had been accounted Gentiles might come in and be reckoned as members of "the household of God" and "fellow citizens with the saints." Eph. 2:19. Thus the apostles could open "the mystery of God" to the gaze and acceptance of all the world. This accords also with what Paul says of them in another place, that the fall of them (literal Israel) was the riches of the world, and the diminishing of them the "riches of the Gentiles." Rom. 11:12.

This act of the apostles in turning to the Gentiles when the Jews would not receive the truth, contains a solemn warning for us. For if we refuse the truth that is sent to us, it may be withdrawn forever beyond our reach, and given to those who show themselves willing to receive it. Thus Christ in one of his parables taught the Jews that the kingdom would be taken from them, and given to a people bringing forth the fruits thereof. Matt. 21:43.

"The word of this salvation" that is sent to the people is the testimony that Jesus is the promised Messiah, the Saviour of the world. It is the word that promises forgiveness to all who will separate from sin through faith in him. It is, in a word, the promise of perfect salvation through the risen Saviour. Acts 13:32, 33. This declaration applies in its degree to every truth, in every age; that is, to the "present truth" of every age. "To you is the word of this salvation sent." This word was spoken directly and primarily to the Jews; but

it is "to all that are afar off, even as many as the Lord our God shall call."

Put the emphasis on the word "you." The design seems to be to intensify the personality of the promise, and prevent persons from giving it all away to somebody else. It is "to you," "to you," the word of salvation is sent. So, if any are disposed to grow doubtful and despondent, and say, "O yes, I know that the invitation is sent out, and the promise is made, to a great many; but it is not for me," the writer of the gospel answers, No, no; "to you is the word of this salvation sent,"—to you, as much as if there were not another person in all the world to receive it.

The Jews had especial reasons for believing it, and receiving it, as a word of salvation; for "their sacred prophecies were exactly fulfilled in the death and the resurrection of Christ. And the resurrection demonstrated that Jesus was the long-promised and waited-for Messiah and Redeemer. In what they had done, they had unwittingly fulfilled what was written of him; and this, although the words of the prophets were heard by them every Sabbath day. He does not excuse the acts of his betrayers and murderers, though he does not here sharply denounce them. His aim seems to be to impress upon them their deeper responsibility in receiving this knowledge, which those who crucified Christ did not so clearly possess. With the statement of these two facts, the crucifixion and resurrection of Jesus, as disclosed in their Scriptures, he proceeds, in a warmer tone of feeling, to press this word of salvation, these good tidings, upon them. He shows that, according to the tenor of prophetic disclosure, the sacrificial death and resurrection of Christ, the eternal life and reign of Jesus, comprised the very substance and complete fulfillment of God's original and oft-repeated promise to the fathers. Peter and Stephen had made this grand point, and Paul always insisted upon it.

"By sacrifice and ceremonial, prophecy and promise, in history and psalm, through symbols and fact; through dark sayings and plain, the entire Old Testament revelation comprises, as its one only theme, the Messiah, the Son of God and Son of man, the self-moved offerer, the divinely appointed and accepted offering, for the sin of man. His voluntary death, his self-resurrection, his quickening power and eternal sovereignty,—these are included in the promise of mercy, first to Adam, afterward to Abraham and his descendants, emphatically to David; these comprise the substance of all ancient revelation. They are the facts upon which we rest, and which make the Old Testament, one promise of glad tidings, still of vital force and value to all who accept the Christ of God. So Paul teaches here, and so we must believe. In all these citations and statements, Paul is only adding to and enforcing the Scriptural proofs of Christ's resurrection and abiding life; because this is the main fact to be substantiated, first, as having been foretold, and, next, as having been fulfilled. Upon this, as Paul elsewhere plainly asserts, hang the entire truth of Christianity and the sole hope of guilty man."—Butler.

As the language applies to all persons in all time, so it applies to all truths that may be developed in the fulfillments of prophecy. It applies to the present truth of to-day. What a privilege to have our location on the stream of time pointed out, to have coming events made clear, to have dangers revealed, that we may know how to escape them, to see the path of safety opened before us, and know how to reach the haven of rest.

If you have come face to face with the alternative of truth or error for this time, the path of ease or the path of safety, things temporal and transitory or things glorious and eternal, and are hesitating on account of the cross, doubtful, and perplexed as to which to choose, and what course to take in regard to them, may these words of the Scripture ring with double force in your ears, "To you is the word of this salvation sent." God is calling to you through it, by all the providential means by which he has caused it to come to your notice. To accept it is to have salvation; to reject it is to place yourself in that class of whom Paul says, "Behold, ye despisers, and wonder, and perish." Acts 13:41.

And remember that no truth ever leaves a man as it found him. It is out of your power to be unaf-

fectured by the gospel. It must either save you or increase your condemnation. How, then, will you receive it? To reject it deliberately, decidedly, and persistently, would be a terrible determination. To foolishly and basely delay your reply is a dangerous course. Many will put it off till too late, and will perish by so doing. To play the hypocrite, and pretend to receive it, while in heart rejecting it, is not only to lose the truth, but to add to the loss that most heinous of all sins in the sight of the Lord, the sin of hypocrisy. It would be a sad thing indeed if, while the invitations of the gospel are going through our assemblies, anyone should have to be singled out, and it be told him, This is *not* for you. But no one has anything of this kind as yet to say; for "to you is the word of this salvation sent."

It is related of a minister who once had to preach in a city jail, that he was accompanied by a young man of fine mind and cultivated intellect, but who was not a Christian. As the minister looked over the audience, he preached to them Jesus with so much earnestness as deeply to impress his companion. On their return home, the young man said, "The men to whom you preached to-day must have been moved by the utterance of such truths. Such preaching can not fail to influence." "My dear young friend," answered the minister, "were you influenced by it? Were you impelled by the words you heard to-day, to choose God as your portion?" "You were not preaching to me, but to your convicts," was the quick response. "You mistake," the minister answered; "I was preaching to you as much as to them. You need the same Saviour as they. For all, there is but one way of salvation. Just as much for you as for these poor prisoners was the message this afternoon. Will you heed it?" This direct application was blessed to the conversion of the young man.

Some one has condensed from Ralph Erskine, a forcible summary of this subject, as follows: "To whom is it that the God of salvation sent 'the word of salvation'?" — He sent it to all sinners that hear it. It is a word that suits the case of sinners; and therefore it is sent to them. If it be inquired, For what *purpose* is it sent to sinners? I answer, It is sent as a word of *pardon* to the condemned sinner. Hence may every condemned sinner take hold of it, saying, This word is sent to *me*. It is sent as a word of *peace* to the rebellious sinner. It is sent as a word of *life* to the dead. It is a word of *liberty* to the captives, of *healing* for the diseased, of *cleansing* for the polluted. It is a word of *direction* to the bewildered, and of *refreshment* to the weary. It is sent as a *comforting* word to the disconsolate, and as a *drawing* word and a *strengthening* word to the soul destitute of strength. It is sent, in short, as a *word of salvation*, and *all sorts of salvation*, and redemption to the lost soul, saying, Christ came 'to seek and to save that which was lost.'" U. S.

In 1890 the present Emperor William called a congress of educators in Berlin, and directed it to prepare a schedule for the high schools of Germany, which would make the pupils "not good Greeks or good Romans, but good Germans." The immediate result was a reduction of the Latin course by twenty per cent, and of the Greek by ten per cent. The emperor would not send the crown prince to a classical school, but sent him to a technical school. And now the young man is to enter the University of Bonn, "without any knowledge of Greek, and with but little of Latin." And finally, up to date, only a short time ago two conventions were held in Germany, "attended by the leading schoolmen from the whole of Germany," both of which demanded that graduates from the high schools and the scientific schools shall be admitted to full university privileges and examinations without classical standing, and even without any knowledge of Latin or Greek, except candidates for the theological courses. "Thus," says the *Independent* of August 30, from which this information is gathered, "practically the entire educational world of Germany, at least officially, favors a more or less radical innovation in the direction of non-classical preparatory work for the universities." If only people would observe and think, they might without much difficulty detect the secret of Germany's clear

and powerful leadership among the nations, which has been so rapidly attained, and is so strongly held, under the reign of the present young emperor.

HEALTH REFORM IN THE SABBATH.

THE Lord made our bodies to be the temple of the Holy Ghost. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.

When sin entered into the world, man lost the image of God; his body, which was the temple of the Holy Spirit, was marred, and returned to dust. But it is God's purpose to carry out his original design, and have the body become the dwelling-place of the Holy Spirit; for it was created in his own image. Christ gave himself a ransom for fallen man, to bring back not only the moral image of God, but the body which was lost by sin.

The work of the third day was the creation of vegetation. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." Gen. 1: 11, 12.

One use of this vegetation was to supply the physical needs of man, whom the Lord created upon the sixth day: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1: 29. Everything that God had created on each successive day, was good in itself; but when he adapted that which he had created to the direct object for which it was created, then "it was very good." Verse 31.

The Sabbath brings us into communion with nature, because nature was brought into existence during the first six days, and the Sabbath was instituted to keep in memory the creation of nature. There is no more fitting time for man to commune with God through nature than upon the Sabbath. In the song of the bird, in the sighing of the trees, in the music of the sea, in the gentle breeze of the wind, we may hear the voice of him who talked with Adam in the cool of the day, and communed with him upon the first Sabbath that was ever given to man. It was in this communion with God, with Christ, with angels, that Adam and Eve found the blessing upon their first Sabbath. It is this power in the voice of God, who created angels, as well as heaven and earth, the sea, and all that in them is, that speaks light to the soul. He "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

It was on the third day that God gathered the waters together, so that the dry land might appear, and then called the dry land Earth, and the water Seas; and then, for the benefit of man, he brought forth vegetation. It did not require years for these trees to grow. They were created full-grown, laden with luscious fruit. No seed was planted, but the trees were created full of fruit, with seed in themselves to perpetuate the same kind of trees. "And every plant of the field *before* it was in the earth, and every herb of the field *before* it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground." Gen. 2: 5, 6.

Here is God's creative power displayed, which becomes an eternal pledge that he will provide for the temporal wants of every person who keeps his commandments. The Sabbath was to keep in memory this creative power; so when we see a tree laden with fruit, or when we see the seed and the

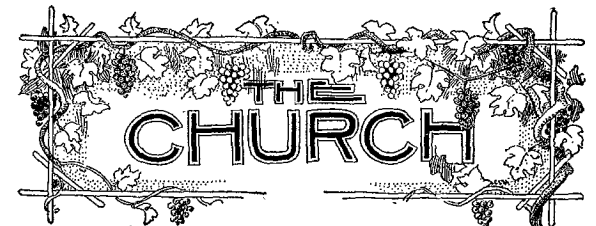
grass, we should remember God's creative power, and that this same power has been pledged to preserve alive man, the crowning work of creation, and to supply his physical necessities.

But let us carry this matter a step further. The herb and the fruit, etc., which were brought into existence on the third day, God says were created for one purpose, — that they should be given to man for food. Their adaptation to man for his physical sustenance is one of the things God did during the six days. The Sabbath, therefore, keeps in memory this as well as the fact that on the third day God created the trees bearing fruit.

Sin perverted man's appetite. Flesh has become a prominent article of food. After the Lord had given the original, simple bill of fare, and had adapted all the work of creation to the object he had in creating nature, the chapter closes with these words: "And God saw everything that he had made, and, behold, it was very good." It was thus in all God's creation during the first six days. Nothing did he create to stand apart from relationship to other objects of his creation. The atmosphere was created for man to breathe. This was the work of the second day.

The Sabbath, therefore, can not be commemorated according to God's design, by him who subsists upon a diet of flesh. In other words, man can not perfectly observe the Sabbath while his diet is not in harmony with God's original design. Flesh diet was not given to man on the six days of creation; but came in as a consequence of sin. Sunday would be a more fitting memorial of flesh diet; but this would not be in harmony with the first word of the fourth commandment, "*Remember the Sabbath day.*" The Sabbath should be remembered during the entire week. The restoration of the Sabbath brings man's mind back to God's original bill of fare. The true observance of the Sabbath will bring to mind not only the fact of the creation of fruits and grains, but the object of their creation, which was that they might be used for man's diet. In properly *keeping* the Sabbath, and in *remembering* it during the laboring portion of each week, man will return to the original bill of fare. Thus health reform is found in the Sabbath of the fourth commandment.

S. N. H.



THE UNDER-SHEPHERDS AND THE FLOCK.

"BEHOLD, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10: 16.

When our Saviour left the world, intrusting his people to the care of his ministers, they had the example of the great Shepherd before them; and with the aid of the Spirit promised for their guidance, he expected them to imitate their Master in tenderly caring for the flock. In his interview with the apostles, after his resurrection, he said to Peter, when repeating the inquiry, "Lovest thou me?" "Feed my sheep." "Feed my lambs."

The tender regard of the great Shepherd for his flock is expressed in these words: "Let us remember that Jesus knows us individually, and is touched with the feeling of our infirmities. He knows the wants of each of his creatures, and reads the hidden, unspoken grief of every heart. If one of the little ones for whom he died is injured, he sees it, and calls the offender to account. Jesus is the Good Shepherd. He cares for his feeble, sickly, wandering sheep. He knows them all by name. The distress of every sheep and every lamb of his flock touches his heart of sympathizing love, and the cry for aid reaches his ear. One of the greatest sins of the shepherds of Israel is thus pointed out by the prophet: 'The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was

broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.' Jesus cares for each one as though there were not another individual on the face of the earth. As Deity, he exerts mighty power in our behalf, while as our Elder Brother he feels for all our woes." — "Testimony for the Church," No. 32, page 102.

The apostle Peter, in carrying out the instruction of the Master, gave the following counsel to his associate ministers: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:1-4.

Paul, in his farewell personal testimony to the elders of the Ephesian church, who met him at Miletus, said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:28, 29. So confident was the apostle that his life and labors had been not of himself, but of Christ dwelling within him, that he could commend his life as a sample of labor, saying, "Be followers together of me, and mark them which walk so as ye have us for an ensample." Phil. 3:17.

The kind of ensample which Paul commended is quite fully set forth in his epistle to the church in Thessalonica: "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak of anything." 1 Thess. 1:6-8. The manner in which they received the word from the lips of the apostle is also stated: "For," said he, "when ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

Of the character of his example set for them, he says: "For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of man sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." 1 Thess. 2:5-8.

Leaders of the same character he commended to the Philippian church, in the persons of Timotheus and Epaphroditus, of whom he says: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, as soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he

had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." Phil. 2:19-30.

How the same tender care should be in the church is set before us in the following words: "The true brethren of Christ are those who guard the interests of their brethren and sisters. How inappropriate it is to condemn others, when every soul is to be saved, not on his own merits, but by the merits of a crucified and risen Saviour! We are all erring, finite creatures, accountable to God for our words, works, and influence. . . .

"Deal tenderly and graciously with every soul, and especially deal tenderly with those who are liable to err. They, of all others, need your help the most. Never take up a report against a brother or a neighbor, or harbor evil surmisings against him. Thou shalt not imagine evil in thy heart against thy brother. . . .

"Instead of looking for the faults of our brother, let us seek for every redeeming quality, obtain his confidence, come close to the one who needs his hands upheld, his feeble knees strengthened. Let us, brethren, make straight paths for our feet, lest the lame be turned out of the way. . . .

"As mature Christians we shall love more and more, not less and less. We need the warmth and glow of Christ in our cold, stony hearts. We want our hearts broken by the love of Christ, and then we shall defend the characters of those who are giving their lives to the service of him who has died for them." — Mrs. E. G. White, in Review, Oct. 24, 1893. J. N. LOUGHBOROUGH.

A CHANGE IN THE GRADING OF THE SABBATH-SCHOOL LESSONS.

For some time we have felt that the grading of our Sabbath-school lessons could be improved. This conviction has never taken shape until recently. After mature deliberation and counsel with the publishers of the *Youth's Instructor*, the executive board of the International Sabbath-school Association has decided to make the following changes in our lessons, to take effect Jan. 1, 1901:—

1. To have a series of lessons for the *Instructor*, graded a little lower than the present junior lessons, to be known as lessons for youth. It is certainly appropriate to have lessons for youth in a youth's paper. The junior lessons will then be discontinued, and the more advanced in the junior division will study the senior lessons, and use the *Lesson Quarterly*.

2. To discontinue the intermediate lessons now being published in *Our Little Friend*, and put in a kindergarten department in its place. Most of the youth who now study the intermediate lessons would then study the lessons for youth, which will be published in the *Instructor*. Many of these feel that *Our Little Friend* is too much of a child's paper for them, and they are anxious to have the *Instructor*, which has reading adapted for them; but they can not have it because they do not study the Sabbath-school lesson published in it.

Our readers will notice that this plan will probably affect the circulation of the *Instructor* favorably and of *Our Little Friend* unfavorably. But it is believed that the proposed grading of the lessons will be a real improvement, and will best serve the interests of our Sabbath-schools. And it is thought that if this plan is best for the cause at large, *Our Little Friend* will not permanently suffer by its adoption.

After Jan. 1, 1901, therefore, our Sabbath-school lessons will be graded as follows:—

1. Senior lessons, which will be published in the *Lesson Quarterly*.
2. Youth's lessons, which will be published in the *Youth's Instructor*. These will be adapted for those who are eleven years old and upward, leaving each school free to decide when members shall pass to the senior division.
3. Primary lessons, which will be published in *Our Little Friend*. These will be adapted for those between the ages of seven and eleven years.
4. Kindergarten lessons, to be published in *Our Little Friend*. These are designed to aid parents in the home and teachers in the school in teaching the little ones that are under seven years of age.

It will be noticed that these changes in our lessons are not radical nor sweeping. They are slight, and yet we believe that our schools will regard them as material improvements, which are worthy of adoption. They will certainly make our lesson grades more consistent and natural, and will place the *Youth's Instructor* and *Our Little Friend* in a more harmonious relation to our schools in the matter of the lessons they publish and the class that reads them.

We give notice of this change at this time so all our schools can plan for it, and be ready to adopt it the first of next year. The officers of each school should study the plan that is herein set forth; and if there are any features of it that are not well understood, inquiry should be made of the secretary of the State association. Sabbath-school officers should also carefully consider the needs of their respective schools, so they can order the requisite supplies for each division in due time. There may be no material change in the relative number of papers needed; but the wants of the school should be ascertained beforehand, so that there will be no disappointment on account of lack of proper supplies. M. H. BROWN.

THE RELIEF OF THE SCHOOLS.

Loyal Colorado.

I HAD a very interesting time at the camp-meeting in Colorado. On the closing Sunday, at the morning service the cause of the RELIEF OF THE SCHOOLS was presented. The Lord blessed, and the liberal hearts of the brethren and sisters were stirred. Our brethren gave because they believed it was the Lord's will that they should; there were men there who were willing to sacrifice for the Master's sake, and with many the gifts meant great sacrifice. I believe that God and the angels were pleased with the spirit shown, and I earnestly pray that the Master will bless those who have thus publicly witnessed to the heart devotion which they have for his cause.

It is impossible for me to state the exact amount pledged, as many of the gifts were contingent upon the sale of property. Brother J. W. Voris said that he would give half the proceeds of his interest in a mine. Some time ago ten thousand dollars was offered for this mine. In the appended list, I have rated the gift at only fifteen hundred dollars, but Brother Voris said that it would probably amount to a great deal more than this. Brother A. W. Farnsworth's pledge for five hundred dollars is also contingent on the sale of a mine.

We are thankful to God for these gifts, and trust that the day will soon come when we shall sing the jubilee song of freedom, and be entirely out of debt.

Ella Anglebarger.....	\$ 5	Mrs. Jane Carter.....	\$ 5
A friend.....	2	Jas. N. Mock.....	25
C. B. Snaw.....	100	Wm. J. Keele.....	5
W. B. Conklin.....	25	J. O. Johnston.....	25
Ellen Peterson.....	50	W. J. Ada J., and Edith Barnes.....	25
R. C. Clary.....	25	L. L. McCamley.....	50
A. J. Conway.....	25	Ellen M. Towne.....	25
Mrs. L. F. Collie (on settlement of property).....	500	Mrs. E. Frankenberg.....	25
E. K. Cassell.....	50	N. S. West.....	500
J. W. Voris, 1/2 proceeds mine, about.....	1,500	E. W. Whitney and wife.....	25
Mrs. W. H. Proudfit.....	25	Mrs. M. E. Wegand.....	25
A. W. Farnsworth (on the sale of a mine).....	500	Effie Wilson.....	10
W. W. Voris.....	100	Mrs. A. A. Rickabaugh.....	10
C. H. Bates.....	5	N. B. Smith.....	25
Mrs. W. I. Covert.....	10	J. Young.....	25
		Hannah Mock.....	5
		Mrs. M. J. Hamor.....	5

F. M. and Mary E. Hills will give one half the proceeds from the sale of eighty acres of land in Costilla County, Colo., as soon as same has been sold. P. T. MAGAN.

THE DEMAND CREATED.

ALMOST every mail brings us letters from some of our brethren, who say that the situation in the world to-day has created a demand for just such a number of the *Signs of the Times* as is contemplated in the *World's Outlook* issue. Scores and scores say that they are earnestly longing for it to be printed, so that they can begin to place it in the hands of the people. Many are ordering one hundred, two hundred, or three hundred copies at a time, and we hope that by the time the paper is ready for circulation, we shall have many thousand orders.

Now is the time to send in your orders. Let the terrible condition of things in the world to-day, appeal to you to send out the light that God has for the world; so that those of whom the Lord has said that their hearts would be failing them for fear, and for looking after those things that are coming upon the earth, may have the true meaning of these things before them. These are wonderful times, and wonderful opportunities for service are now being presented. Soon these opportunities will be forever past. But while the harvest is being gath-

ered, and the word of the Master is, "Go ye into my vineyard," let us go, and he will bless us.

All orders for the World's Outlook Number of the *Signs of the Times*, and all correspondence in regard to the paper, should be addressed to the *Signs of the Times*, Oakland, Cal. A. O. T.



—The gas war in Chicago has ended, and the price has been advanced. Of course!

—The Tiffany strikers in New York City have returned to work, some losing their jobs.

—It is said that "the American share of the loot secured at Tientsin, China, aggregates over \$300,000."

—Andrew Carnegie has presented the town of Hawick, Scotland, with \$50,000 for a public library.

—As the United States battleship "Oregon" is in need of extensive repairs, it will return to this country.

—Princeton University has conferred the degree of LL. D. upon Mr. Hay, United States secretary of state.

—The government of Holland has ordered 12,000 tons of steel rails from the Carnegie Steel Company.

—A massacre of Armenians is reported from Diarbekir, Turkey, Mussulmans having destroyed eight villages.

—Germany has leased the Island Urcan, in the Red Sea, for a period of thirty years. It will be used as a German coaling station.

—Postmaster Albert Barnes, of Kearsarge, N. H., is believed to be the only man now living whose father fought at Bunker Hill. He is eighty-three years of age.

—Twenty patients at the New York State hospital for the criminal insane assailed their keepers, and escaped to the woods, October 23. All but seven were caught.

—It is the Réaumur thermometer scale which is and has been used in all German government offices, and which is to be supplanted by the Centigrade scale after Jan. 1, 1901.

—John Sherman, ex-secretary of state, and for forty years prominent in affairs of the administration of the United States, died in Washington, D. C., Monday, October 22.

—The Baldwin Locomotive Works, of Philadelphia, will build thirty freight locomotives for the Chicago, Burlington, and Quincy Railroad, and thirty-two for the Union Pacific.

—An exchange says that "the natives of Hawaii, be they ever so poor, never steal nor beg. These offenses are confined almost exclusively to the Portuguese residents of the island."

—Henry Youtsey, stenographer to Governor Taylor, of Kentucky, and the third man found guilty in connection with the Goebel shooting, has been sentenced to life imprisonment.

—The Lake Shore and Michigan Southern Railway will soon build a steel elevator in Buffalo, N. Y., with a capacity of 750,000 bushels. Niagara Falls will supply the power for running the machinery.

—Charles Dudley Warner, a literary man of note, died at his home in Hartford, Conn., Saturday, October 20. He is said to have been, in many ways, "the literary successor of Irving," whose biography he wrote.

—Bourke Cockran has a sufficient income from his New York law practice to enable him to make his political tour of the country in a private car, the expense of which, over \$100 a day, he meets personally.

—President Kruger is to be given an ovation in Paris, by the president of France, and is to be treated by the French people with all the honors due to the head of a state, England's desire to the contrary notwithstanding.

—Baroness von Ketteler, widow of the German minister murdered in Peking, and daughter of President Ledyard of the Michigan Central Railroad, arrived at Victoria, British Columbia, October 16. She is to reside with her father in Detroit, Mich.

—Booker T. Washington announces that the German government has closed a contract with his school at Tuskegee, Ala., to furnish students to introduce cotton raising in Germany's West African colony. A party of students will sail for that purpose, November 3.

—Cornelius Vanderbilt has rented the furnished residence of the late Collis B. Huntington, at Fifth Avenue and Fifty-seventh Street, New York City, paying a rental of \$50,000 a year therefor. It cost nearly \$2,000,000 to build the dwelling, and Mr. Huntington had filled it with art treasures gathered from all over the world.

—In Nome City coal sells for \$125 a ton.

—Mr. Paul Kruger will hereafter reside in Brussels, Belgium.

—An English inventor purposes to build a boat that will cross the Atlantic in two days.

—One company alone is shipping an average of five car-loads of apples out of Walla Walla, Wash., each day.

—The British War Office has issued orders that the bulk of the militia regiments called out for service during the South African War are to be disbanded. This will affect about 50,000 men.

—The recent trial trip of the United States battleship "Wisconsin," off Lower California, proved it to be the finest and swiftest vessel of her class in the world. The speed register indicated 17.25 knots an hour.

—The International Peace Congress recently issued "an appeal to the nations, urging the conclusion of treaties making arbitration permanent and obligatory." But the question is, Who will make it "obligatory" upon the nations, the majority of whom are opposed to arbitration?

—Trinity College, Washington, D. C., which was opened October 1, is "the first Catholic college in the world for the higher education of women," and will be able to accommodate "fifty students besides the sisters and teachers." November 6 the institution will be dedicated by Cardinal Gibbons.

—Rev. Charles Merle d'Aubigné, son of J. H. Merle d'Aubigné the distinguished historian of the Reformation, and himself a man of high rank among the Huguenots of France, is expected to arrive in this country early in next month. He will spend about three months advocating the evangelizing of France.

—On October 9 the steamer "S. J. Murphy" sailed from South Chicago with 270,000 bushels of corn, the largest cargo ever shipped from Chicago. It was equal to 7,500 net tons. Last season the steamer "Superior City," of the American Steel and Wire fleet, sailed with a cargo of 7,400 tons, from the same port.

—The Canadian government is to offer for sale all its claims in the Klondike, including "all the alternate claims which were reserved by the government during the big rush, and all the claims that have reverted to the crown from various causes. It is estimated that there are between 8,000 and 10,000 such claims."

—The cured fruit business of the Pacific Northwest is growing to enormous proportions, says the *Pacific Homestead*. The evaporated fruit that will go out of the three States,—Oregon, Washington, and Idaho,—of this year's crop, will amount approximately to a thousand car-loads. It will be mostly prunes. There is acreage sufficient to make the cured fruit product of the three States 1,500 car-loads annually, and the orchard acreage is increasing rapidly.

—October 17 the Bible was barred from the public schools of Chicago by the board of education, by a vote of thirteen to six. It was voted to "keep out of the public schools the work of Scriptural selections published by Mrs. Elizabeth Blanchard Cook, president of the Chicago Woman's Educational Institute. The quotations were chosen by a committee composed of Cardinal Gibbons, Professor Swing, and a number of other distinguished prelates. The book has been adopted by the school boards of a number of leading cities."

—"A recent caution from the United States consul at Mainz, Germany," says the *Evening Post*, "relates to the danger in using certain silver-mounted glasses and porcelain wares. In manufacturing, the silver on each article is applied by means of a process which requires the use of potassium cyanide, and the hair-like cracks existing in the porcelain glaze receive and retain a dangerous amount of this deadly poison. To use or even to handle these cups, glasses, jars, vases, or whatever the vessel may be, is attended with great risk. The consul reports a severe case of poisoning resulting from the use of the ware, which is chiefly exported to this country from Frankfurt, Berlin, and Stuttgart."

—Statistics show that "at the opening of the century French was spoken by about 31,000,000 persons; German by 30,000,000; Russian by 30,000,000; Spanish by 27,000,000; Italian by 16,000,000; English by 21,000,000." To-day, however, English is "the language of about 130,000,000 persons; French of 45,000,000; German of 70,000,000; Russian of 75,000,000; Spanish of 45,000,000; Italian of 35,000,000. In other words, during the present century English has risen not only from the fifth place to the first among the languages named, but has gained enormously in relative magnitude, expanding from thirteen per cent of the total to over thirty-two per cent, from one eighth to nearly one third."

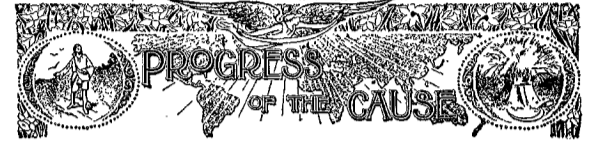
—It is stated that "the closing competition in the exhibition balloon matches at Paris, October 12, will live long in the history of aeronautics. One, at least, of the competitors has far outdistanced any previous officially recorded aerial voyage. The balloon "Centaur" reached Kief, Russia, making the voyage of 1,304 miles in thirty-six hours." Steven and Joseph Montgolfier, sons of Peter Montgolfier, a large and celebrated paper maker at Annonay, a town about forty miles from Lyons, France, were the original discoverers of the balloon, their first public experiment being made June 5, 1783. The French people still call hot-air balloons *Montgolfières*: In the month of August of the same year, another Frenchman, M. Charles, discovered the hydrogen-gas balloon, which is styled by French writers *Charlières*.

—The following letter will explain itself, correct an error, and give other information:—

"To the Editor of the Review and Herald.

"DEAR SIR: On page 668 of your issue of October 16, you have quoted, under the heading of News and Notes, that 'in India 30,000 students receive the degree of B. A. each year, and that there are in that country about 3,000,000 college graduates occupying various positions of responsibility.' For the benefit of your numerous readers I wish to say that the statement is erroneous. The Indian universities and colleges are of recent growth, the universities of Bombay and Calcutta having been founded in 1859. About 2,500 students receive the degree of B. A. each year, and about 50,000 college graduates in arts, medicine, and engineering occupy various positions of responsibility. Education is still in a backward state in my poor country, but, thanks to British rule in India, we are making fair progress of late. India now is not so mentally and morally dark as it was half a century ago, under native rulers.

"Yours truly,
"NASARVANJI M. COOPER."



HONOLULU ANGLO-CHINESE ACADEMY.

THIS is the name we have chosen for our school upon its new opening, it being necessary to change the old name, Palama Chinese School, which is too local in significance now that we are in a more central location in reference both to the Chinese colony and to Honolulu itself. In Chinese the name is *Chong Sai Hak Tong*, to which the English name is as nearly an equivalent as it could well be.

In order to give our readers a better understanding of the relations sustained between our school and the Chinese friends who are providing the facilities for our work, I will quote from the proposition made by the Chinese, June 10, 1899, to the Foreign Mission Board. The following is from the preamble:—

"For several years past your mission has successfully maintained the Palama School; . . . and your good work in giving education and religious training to the many Chinese children who have been its pupils has been fully appreciated by the Chinese here. . . . After the Bishop estate decided not to renew your lease of the Palama premises, the representative Chinese here, with the help of Professor Howell, entered on the work of securing a new place for the school and the continuance of your good work among our people."

Prior to that time there was an understanding between our board and the Chinese that the former should buy and own a piece of land for the school, and that the latter should erect the necessary buildings. This plan was carried out to the extent that the board purchased a lot, paying a portion of the price, and mortgaging the remainder. This plan, however, was not satisfactory to either party; hence the proposition from the Chinese to our board, already referred to. Its first section provides for the refunding of all moneys advanced by the board for the purchase of land, and all fees and other expenses connected therewith. The second section embodies the promise of the Chinese to "solicit and procure sufficient funds for the erection of suitable school buildings." The third section reads as follows:—

"That on completion of said school buildings, the same, with the entire premises, will be turned over for school purposes to your mission as tenants, under your absolute control and management for so long a time as you desire to conduct therein a Chinese school, the society not to interfere in any way with the management of said school, but the same to be conducted upon such rules and regulations as shall seem fit and proper by your mission, as though you were the sole owners thereof."

The fourth section asks for the payment by the board of six hundred dollars a year to assist in defraying expenses by way of taxes, interest on mortgage, insurance, etc. This section was rejected by the board, to which the Chinese unhesitatingly acceded. So the Chinese now own both land and buildings, while the school enjoys an absolutely free tenancy.

The plan on which we are now theoretically working provides for instruction in the Chinese language every afternoon. But the recent troubles in China have delayed the coming of the two teachers intended for this work, and no Chinese instruction will be given in the school for about three months. The idea of putting Chinese instruction into the school is based upon the following considerations:—

1. Unless satisfactorily provided for otherwise, Chinese parents send their boys, from eight to twelve or fifteen years of age, back to China to

study their own language, from three to eight years or more. This is especially true of children of Hawaiian birth.

2. In case instruction in Chinese is provided elsewhere in town, it takes our boarding boys out every day, or prevents boys from entering the home, so they can attend Chinese school afternoons.

3. Providing Chinese instruction in the school gives us continuous control over the boys, except during the actual hours of recitation in Chinese, inasmuch as the Chinese teachers will not live on the grounds; and at the same time it makes but fifteen minutes decrease in the length of the English school session.

4. The study of their own literature can have no greater influence if taught in school than if taught elsewhere. They will study it anyway, either in other schools or, those who can, will read it privately while here in school. They can hardly be blamed for wanting to keep up their own language; in fact, it is very necessary to do so if they are going to do any literary work in the future.

5. As both the land and the buildings belong to the Chinese, and they defray all expenses for Chinese teachers, for repairs, improvements, furnishings, insurance, etc., and the Foreign Mission Board is nothing out of pocket, except to supplement the school receipts in payment of teachers' salaries, how can such instruction consistently be refused?

About ten days after my return to Honolulu last February, I received a paper prepared at the Chinese consulate here, setting forth certain regulations for the school from the Chinese standpoint. In presenting the paper, they stated that they intended it to be only suggestive, and requested me to prepare a set of regulations such as we wished to have govern the school. From these regulations, which were accepted *in toto* by the Chinese committee organized in the interests of the school, and approved by the Foreign Mission Board, I extract the following:—

"The society which sends out the teachers for this school is named 'Foreign Mission Board of Seventh-day Adventists.' It is located in New York City. Its object is to teach the gospel according to the Bible, and the Bible only, in order to lead men to prepare themselves for eternal life in the world to come; its object is also to teach the principles of true education, in order to make men most useful and happy in this present life.

"Therefore the object of the English department of the Honolulu Chinese English School is to teach the gospel and the principles of true education.

"Every student shall have one class in Bible every school day, and on Sabbath Christian exercises only will be held.

"The Sabbath day in this school shall be on the English Saturday, from sunset Friday evening to sunset Saturday evening, because that is the time the Bible teaches us to keep. The Chinese calendar is not correctly translated (from English). The English calendar makes Sunday the first day of the week, Monday the second, Tuesday the third, Wednesday the fourth, Thursday the fifth, Friday the sixth, and Saturday the Seventh. The Bible says, 'The seventh day is the Sabbath.' Therefore our school will keep Saturday, the seventh day, for the Sabbath, and will teach the boys to do the same.

"The students of this school shall not engage in any match games with students of other schools or with other clubs. This takes away their minds from their school work.

"No student shall be permitted to go to town on Saturday, except by special request of parent or guardian, or in case of sickness or emergency.

"All boarding students shall have work to do every day except Sabbath, in caring for buildings and grounds. It is better to have some exercise and work of this kind than to have all play.

"Other books will be used with the Bible to help in understanding it."

A brief outline of what we are actually doing in the school at present, together with what has already been said, will suffice to acquaint our readers with the basis on which we are working, and with the manner in which the plan is being carried out.

First of all, let it be said that it is well-nigh impossible to find text-books, either in any public-school series or in our own denominational literature, that are adapted to teaching the English language to foreigners, especially to beginners. The Chinese prejudice in favor of a book is so strong that blackboard, topical, or object work will scarcely satisfy them a day, until they reach a little more advanced work at least. They do not feel that they are in school unless they have a book to pore over, and their tastes can not be changed in a day.

We are using Cyr's readers, a series remarkably free from the objectionable features common to school readers. We use only the primer, first, second, and third readers. These four contain no myths, no false theology, no sensational fiction, and

wofairy stories. They are made up almost entirely from familiar scenes in home life and nature, and are restfully free from the artificial. After finishing the three readers, the student takes up the first book of Bell's Language Series, using it both as a reader and as a language book, in harmony with the author's design. This is followed by the other numbers of the series in their order.

In connection with the first reader, "Gospel Primer" is begun, which, though well adapted to the work for which it was chiefly prepared, is too difficult, with the exception of the few preliminary lessons in the later editions, for those who have no practical knowledge of English. For this reason it must be passed over slowly, and is continued in conjunction with the second reader. Parallel with the "Gospel Primer," numerous short Scripture verses are taught and committed to memory by the use of large cardboard mottoes, Bible illustrations, and blackboard work.

As soon as "Gospel Primer" is finished,—usually when the student is about the middle of his second reader,—he begins the story of creation from the first chapter of Genesis, by means of very simple questions prepared and distributed by the teacher. This is followed by the story of man from Adam to Noah, after which the student is ready for the third grade. In the latter his study is on the life of Christ, carried on by the use of questions, as before.

In the fourth grade, the plan on which we are now working is to again carry the student over the work from creation to the fall of man, then take up the fall of Satan, fall of man, plan of redemption, etc., as briefly outlined in the latter part of "Early Writings," using that book in the class, and paralleling it with the Scripture. So far, this plan has proved an excellent one. We are just now finishing the chapter on the fall of Satan. The Spirit of the Lord comes preciously near at times, and it is a great comfort to feel his presence in our effort to present these wonderful themes effectively. We intend to follow through "Early Writings" to the end of the great controversy, and to the new earth.

Physiology is taken up at the beginning of the fourth grade, by the use of Dr. Kellogg's First Book in Physiology and Hygiene, and continued through his second book, with running supplementary work, aided by the use of the microscope, Dr. Kellogg's physiology charts (a set of which he generously gave to the school), and occasional chapel talks by a qualified physician.

In the fourth grade we have taken up a study of the history of the nations, passing over the first ten chapters of Genesis, followed by the peopling of the earth, as outlined in "Empires of the Bible," at which point we are now working, chiefly by topical and outline blackboard work, carefully recording the finished product in a note book. This course has not been fully developed, but will certainly include, at the proper place, "Marshaling of the Nations" (of which we have a supply already on hand) and other such brief, clear, comprehensive booklets on living themes (we wish there were more of such in our literature).

Arithmetic is studied by the natural method, beginning in the first grade, and passing through bookkeeping, in the fourth. Writing is taught in the first three, and spelling in all the grades. Shorthand and typewriting also find a place in the fourth grade. Classes in vocal music are conducted in the afternoon.

Much more of interest might be said about the schoolroom work; but this article is already too long. It is designed simply to give our readers something of an idea of the plan and execution of our school work among the Chinese. We are aware that it has many defects, but by the wisdom imparted by him who has called us to this work, and by the grace which he administers to our needy souls, we are courageous in his service, rejoice in his condescension, and praise him for his faithfulness.

AN APPEAL.

We are in a crisis. What we need just now more than anything else, except the Spirit of the Lord, is more teachers. Our actual enrollment of pupils is now ninety-two, more than half of whom can understand almost no English, and all of whom draw heavily on the strength and tact of the teacher, who is hampered on every side by the unfamiliarity of his pupils with English customs and usages, and most of all by his inability to make his language understood. We have but four regular teachers, including the principal, no business manager, no bookkeeper, and, worst of all, no preceptor. The work outside the schoolroom is distributed among three teachers, who already have more than they can do well in their regular work of teaching under circumstances so difficult and so unusual in a school of this size. One of the lady nurses from the sanitarium is assisting us temporarily, but we are assured that her services can not continue after November 1, if that long.

The Foreign Mission Board repeatedly writes us that they are unable to find those who will come. Unless the Lord lays a burden upon some one otherwise qualified, who is *willing* to make the sacrifice—willing to give his undivided service and time every day, and more entirely so during the hours of the Sabbath than on other days, it possible—willing to isolate himself socially, if necessary—willing to live on a small salary where living expenses are high—willing to meet the exigencies of a tropical climate—willing to lift all the time, and lift hard,—unless the Lord raises up such laborers, we shall be obliged to turn away boys whom the Lord is sending to our school to receive the light of saving truth, when, not far from us, there are two other boarding schools for Chinese only, and when all the government free schools and nearly all the private schools admit Chinese.

Who is there, who, after weighing all these matters carefully and feeling called of God, will not write to the Foreign Mission Board, and say, "Here am I, send me"?

W. E. HOWELL.

THE GERMAN CONFERENCE.

WHILE our first camp-meeting held at Friedensau is in the past, yet its influence still lives. About thirty-five ministerial laborers and fifty canvassers went from this meeting to all the different parts of this field, and the first quarter of our new Conference year shows encouraging results. Nearly eighty believers have been added to the church, mostly by baptism; a number of others have begun to obey, while many more are interested. Elder Klingbeil, who labors at present in Amsterdam, reports that five have begun to obey. Elder Rijdam is in Zeeland, laboring in a new field. Elder D. F. Schuberth is called to baptize several persons in Rhenish Prussia, where Brethren Baumann and Küller are at work, also in Westphalia, Elder Aückrath's field. Elder G. Schubert has begun another series of meetings at Hannover, and has a good interest. Our church there has forty-one members. North of Hamburg Brethren Madsen and Gröhnert are at work, and some have of late been added to the church. Captain Christiansen finds plenty of work in the great Hamburg harbor, his sales often amounting to forty or fifty dollars a week. Elder Pieper is now at work in Berlin, and some there are accepting the message. Elder Mathe baptized some at Bamberg, where Brother Sinz is at work, and is now beginning a short series of meetings at Danzig. Elder Wagner finds plenty to do among the churches in eastern Prussia, where Brother Enseleit is laboring, also at the very extreme north among the Lithuanians. Elder Lorenz has begun meetings in Breslau, while Elder Perk labors with fair success in the kingdom of Saxony.

Around Magdeburg, Halle, and Friedensau the work is also extending. Brother Wolfgarten has begun a series of meetings at Göttingen, Elder Obländer at Darmstadt, Elder Frauchiger at Carlsruhe. Brother Scharf reports a good interest in Rhenish Bavaria, Brother Gruber in Württemberg. Elder Hunergardt baptized several Hungarians, and both he and Brother Tentesch report favorable new openings in that great field. Thus far, Brother Seefried has been prevented from going to Macedonia on account of political troubles between Bulgaria and Rumania, but two Macedonians came hundreds of miles to him, to learn more of this precious truth. We have now thirty students in our industrial school, and already some from there are entering the work. Brother Lüpke and Dr. Hoenes are busy giving instruction. Our new school-house will soon be finished. It, with the two barracks where our students sleep, will cost about thirteen hundred dollars.

At the old mill we have several patients, and have sent some to our other institutions. The new sanitarium is under roof, and we shall have it ready to be occupied by early spring. Thus far over twelve thousand dollars has been raised in this field for this enterprise. Our publishing house finds enough work, and last year's statements show a present worth of forty-one thousand dollars and a gain of over five hundred dollars, though we installed our printing press, etc.

But while we have reason to rejoice, yet we long for greater power in all parts of our work. We were glad for Elder Daniells's short visit in this Conference.

I feel grateful for the good health I enjoy with all the responsibilities. Besides the camp-meetings at Friedensau and Lausanne, I visited about twenty of our churches during last quarter, and am now on my way to our general meeting in southern Russia. What we need is more of God's Spirit, more workers, more literature, and more money, to reach the teeming millions of the German field.

Wileiskaja, Russia.

L. R. CONRADI.

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

CHICAGO & GRAND TRUNK R.Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train name and time. Includes No. 9, Mail and Express, to Chicago; No. 1, Chicago Express, to Chicago; No. 3, Lehigh Valley Express, to Chicago; No. 5, International Limited, to Chicago, with sleepers; No. 75, Mixed, to South Bend; Nos. 9 and 75, daily, except Sunday; Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train name and time. Includes No. 8, Mail and Express, to Pt. Huron, East, and Detroit; No. 4, Lehigh Express, to Pt. Huron and East; No. 6, Atlantic Express, to Pt. Huron, East, and Detroit; No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East; No. 74, Mixed, to Durand (starts at Nichols yards); Nos. 8 and 74, daily, except Sunday; Nos. 4, 6, and 2, daily.

W. C. CUNLIFFE, Agent, BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 17, 1900.

Large table showing train schedules for Michigan Central. Columns include EAST and WEST, with sub-columns for various routes and times. Rows list destinations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, Springfield, and Boston.

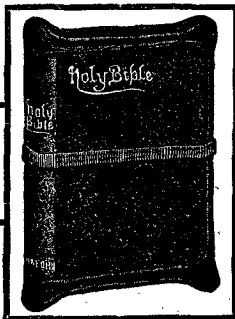
*Daily, †Daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.15 p. m. daily except Sunday.

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

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A Self-Pronouncing Teachers' Reference Bible, containing the celebrated Teachers' Helps, and comprising nearly 400 pages. Also a complete series of fifteen new maps.



We have received many good words from those who have earned, or otherwise obtained, one of our Premium Bibles. A few of these we give to our readers:—

A sister in Minnesota says: "The INSTRUCTOR Premium Bible received, and I am more than pleased in every way."

A Kansas brother says: "The Premium Bible is better than I expected. Am much pleased with the self-pronouncing feature."

James Harvey, Dumont, Colo., writes: "I received the Premium Bible, and am much pleased with it. I think it is the best Bible ever published for the money."

A brother in Colorado writes to express his appreciation of the help the Bible is to his family and himself. He says: "The Bible you sent me is better than anything I ever expected to get for that amount. I can not tell you how much it has helped my family, and how thankful we are to have it. It is so plain and easy to read that the most ignorant can understand and enjoy it."

From a brother in Loup City, Neb.: "After carefully examining the Self-Pronouncing S. S. Teachers' Reference Bible, I am satisfied that it is the best all-round book of the kind I have ever seen for the money. The self-pronouncing feature is indeed excellent. Even good readers frequently blunder over the pronunciation of some unfamiliar Bible name; but this feature of the INSTRUCTOR Bible enables one to read aloud with confidence, and be sure of the pronunciation."

Elder O. C. Godsmark, who ordered one of these Bibles, with the INSTRUCTOR for one year, for one who had lately accepted the truth under his labors, acknowledged the receipt of the book in these words: "The Bible sent to Mr. [name] was received all right, and he is more than pleased with it. It certainly is a beauty, well bound, and contains the best helps I ever saw in any Bible. I know Bibles are cheap now, but I do not see how so good a book as that can be given with the INSTRUCTOR for one year at so low a price. Any one wishing a splendid Bible could do no better for the money than that."

This beautiful book is bound in Imperial Seal Binding, Tuck Edges, known as "Divinity Circuit," Rounded Corners, Full Red under Gilt Edges.

We offer this Bible, postpaid, for only Six New Yearly Subscriptions at 75 cents; or Twelve New Six Months' Subscriptions at 40 cents.

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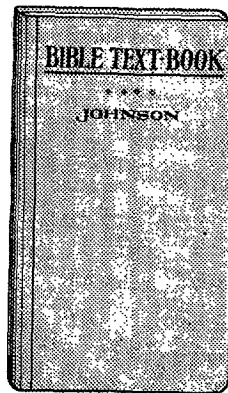
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The book contains forty-nine tersely written Bible readings on as many different subjects. There are five charts explaining difficult Scripture subjects; such as, the "Weekly and Yearly Sabbath," the "Two Laws," "The Week," "The Seven Seals," "The Seven Plagues," and "The Millennium."

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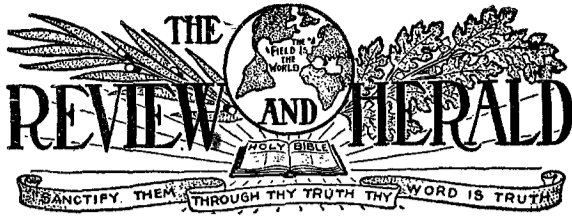


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The subscription price is \$1.00 per year. Order at once of the—

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BATTLE CREEK, MICH., OCTOBER 30, 1900.

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

The first edition of the book on the life of Sister S. M. I. Henry — "My Mother's Life" — has been exhausted, and also a good many copies of the second edition, which has been lately printed. This is good: keep it a going.

We have received inquiry as to where can be obtained the "Royal Dainties" leaflet, which we reprinted in the REVIEW of October 2. We answer: Asher Publishing Company, 429 Holly Ave., St. Paul, Minn.; and the price is 2 cents each.

That excellent book on the subject of the Holy Spirit — "Power for Witnessing" — should not be forgotten for a day until you have obtained a copy. And after you shall have obtained a copy and read it, we are sure that it will not be forgotten by you for a day. The price is 75 cents; while the worth of it is so much more than that that there is no room for comparison. Send for it at once, to the Review and Herald, Battle Creek, Mich.

The United States minister to Spain, while at Geneva, Switzerland, October 14, spoke of a recent interview with the pope, as follows:—

Since Archbishop Ireland's visit to the Vatican, it is clearly understood there that the best interests of the Roman Catholic Church demand American rule in the Philippines. The United States and the Roman Catholic Church have the same aims there, and hope to work together for order and peace.

And when the United States and the Catholic Church "have the same aims," and "work together" in the Philippines, how long will it be before they will do the same thing in the United States itself?

OCTOBER 16 there was published to the world the terms of alliance between Britain and Germany in the matter of the China tangle, as follows:—

The German government and her British majesty's government, being desirous to maintain their interests in China and their rights under existing treaties, have agreed to observe the following principles regarding a mutual policy in China:—

1. It is a matter of joint permanent international interest that the ports on the rivers and littoral of China should remain free and open to trade and to every other legitimate form of economic activity for the peoples of all countries without distinction; and the two governments agree on their part to uphold the same for all Chinese territory as far as they can exercise influence.
2. Both governments agree that they will not on their part make use of the present complication to obtain for themselves any territorial advantage in Chinese dominion, and will direct their policy toward maintaining undiminished the territorial condition of the Chinese Empire.

3. In case of another Power making use of the complications in China in order to obtain under any form whatever such territorial advantages, the two contracting parties reserve to themselves the right to come to a preliminary understanding regarding the eventual step to be taken for the protection of their own interests in China.

4. The two governments will communicate this agreement to the other Powers interested, especially Austria-Hungary, France, Italy, Japan, Russia, and the United States, and invite them to accept the principles recorded in it.

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

REVIEW AND HERALD.

A JUDGE in an Ohio court the other day declared: "I shall procure an American flag, and every male candidate for citizenship [by naturalization] will have to kneel and kiss its folds." That approaches very near to the requiring of an act of worship. From the progress that has already been made in that direction, it may be expected that, before very long, whoever does not take off his hat in the presence of the American flag, or in the hearing of a national air, will be mobbed in the interests of "patriotism."

WANTED, AT ONCE.

BATTLE CREEK COLLEGE has fourteen applications from families in Battle Creek who want girls to work for their board and room and go to school. Are there not this number of girls who will avail themselves of this opportunity, and by paying their tuition secure the advantages of Battle Creek College this year? Correspond at once, stating age, Christian experience, etc. Address J. W. Collie, Battle Creek College, Battle Creek, Mich.

An interesting item in the work of the Review and Herald publishing house is the fact that for several weeks just past the bindery has been engaged on books which, whether of our own or outside work, treat of Christ. The work has been on "The Life of Christ;" "Christ's Object Lessons;" "Christ in Song;" "The Coming King," in German, English, Danish, and Swedish; "Prophecies of Jesus," in German and Danish; and "The Desire of Ages." May it be ever so; and more and more.

THE Independent, October 25, says: "We are hearing a great deal, these days, of the 'self-evident truth' that governments derive their just powers from the consent of the governed. . . . This absolute generalization regarding consent . . . is likely to gasp out its last breath in the pending campaign." It is greatly to be feared that this will prove true. And if in this campaign that thing does breathe out its last breath, and the fundamental principle of Protestant and republican government be so utterly repudiated by this nation, then no mind can conceive the rapidity of the development of the Image of the Beast that will surely follow.

PLANS for the first New York State Conference of Religion, to be held in New York City, November 20-22, are nearly finished. Among the speakers thus far engaged, and their topics, are the following: Rev. Washington Gladden, D. D., "Religion Vital to Democracy;" President George A. Gates, of Iowa College, "Dangerous Classes in a Republic;" President G. Stanley Hall, "Religious Education in the Public Schools;" Judge Simeon E. Baldwin, of New Haven, Conn., "Education by Church and School in Social Righteousness;" Rev. W. C. Gannett and Prof. Walter Rauschenbusch, "Religion, the Life of God in the Soul of Man;" Rev. Dr. Heber Newton and Rev. Dr. Henry Berkowitz, "The Possibilities of Common Worship;" Rev. Charles F. Dole, "The Unorganized Religious Forces;" Rev. Josiah Strong, D. D., "The Message of the Conference to the Churches." Other speakers announced are Rev. Dr. Charles E. Parkhurst; President Hall, of Union Theological Seminary; Rev. Thomas R. Slicer; Prof. Henry S. Nash, and Mr. Henry D. Lloyd, of Chicago. That meeting will be a direct and also a large contribution to the making of the Image of the Beast. For every one of the subjects announced, with possibly two exceptions, contemplates the union of religion and the state. And from the association, it may be confidently expected that the two possible exceptions will be so turned as to contribute to the one great thought of all the others. Let all read the pamphlet "Christian Patriotism," and they can easily discern the true bearing of such things as this Conference and the subjects announced.

Sabbath Sunset Calendar.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.
 "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

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

SUN SETS

Let not the sun go down upon your expired subscription.

Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Ne- braska, and Northern Cali- fornia.	WASHINGTON Virginia, Ken- tucky, Mis- souri, Kansas, Colorado, Utah, Nevada, and Central Cali- fornia.	CHARLESTON Georgia, Ala- bama, Texas, Mississippi, Louisiana, New Mexico, Arizo- na, and South- ern California.
FRI. 2	4.54	4.57	5.00	5.09
SAB. 3	4.53	4.56	4.59	5.09
FRI. 9	4.45	4.50	4.53	5.04
SAB. 10	4.44	4.49	4.52	5.03
FRI. 16	4.38	4.43	4.47	4.59
SAB. 17	4.37	4.42	4.46	4.58
FRI. 23	4.32	4.38	4.42	4.56
SAB. 24	4.32	4.37	4.42	4.55
FRI. 30	4.30	4.35	4.39	4.54

WANTED, AT ONCE.—A situation (in Michigan, if possible) among Sabbath-keepers, by a woman thirty-five years of age, with one boy, four years old. The need is very pressing. Address Mrs. Lillie Snyder, Bancroft, Mich.