

The Adventist Review and Herald

THE HOLY BIBLE
IS THE FIELD
OF THE WORLD

WEST
ENOSBURG, VT.

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

VOL. 77, No. 45.

BATTLE CREEK, MICH., NOVEMBER 6, 1900.

WHOLE No., 2401.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance,

One Year.....	\$1.50	Four Months.....	\$.50
Eight Months.....	1.00	Three Months.....	.40
Six Months.....	.75	Two Months.....	.25

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK.]

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THE LIGHT THAT IS FELT.

A TENDER child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly.
"O mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small, and hope delays;
Take thou the hands of prayer we raise,
And let us feel the light of thee!

—John G. Whittier.

THE TEMPLE OF GOD.

MRS. E. G. WHITE.

"Know ye not," Paul asks, "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." Man is God's workmanship, his masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write his law. Every nerve and muscle, every mental and physical endowment, is to be kept pure.

God designs that the body shall be a temple for his Spirit. How solemn then is the responsibility resting on every soul. If we defile our bodies, we are doing harm not only to ourselves, but to many others. Christians are under obligation to God to keep soul, body, and spirit free from all that defiles; for they have been bought with a price. He who defiles himself by false doctrines or by any unholy practice, is helping to defile the church; for his influence is corrupting.

How many there are, blessed with reason and intelligence, talents which should be used

to the glory of God, who willfully degrade soul and body. Their lives are a continual round of excitement. Cricket and football matches and horse-racing absorb the attention. The liquor curse, with its world of woe, is defiling the temple of God; but it brings a revenue into the public treasury: therefore it is legalized. By the use of liquor and tobacco men are debasing the life given them for high and holy purposes. Their practices are represented by wood, hay, and stubble. Their God-given powers are perverted, their senses degraded, to minister to the desires of the carnal mind.

The drunkard sells himself for a cup of poison. Satan takes control of his reason, his affections, his conscience. Such a man is destroying the temple of God. Tea-drinking helps to do this work. Yet how many there are who place destroying agencies on their tables.

No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. He who perverts his powers is defiling the temple of the Holy Spirit. The Lord will not work a miracle to restore to soundness those who continue to use drugs which so degrade soul, mind, and body that sacred things are not appreciated. Those who give themselves up to the use of tobacco and liquor do not appreciate their intellect. They do not realize the value of the faculties God has given them. They allow their powers to wither and decay.

God desires all who believe in him to feel the necessity of improvement. Every intrusted faculty is to be improved. Not one is to be neglected. As God's husbandry and building, man is under his supervision in every sense of the word; and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation. He will not place tobacco in his mouth, knowing that it defiles God's temple. He will not drink wine or liquor, knowing that, like tobacco, it degrades the whole being.

Christ gave his own life that men and women might be lifted above the cheap, common, perishable things of this world, to the life which measures with the life of God. But Satan has thrown his shadow athwart the pathway of thousands. He desires to darken the spiritual horizon by eclipsing the light shining from the throne of God. He is pleased when man uses his God-given powers in games and amusements, in selfish nothingness.

With his own life Christ has bought man, and given him a probation in which to work out his own salvation. God asks his children to live a pure, holy life. He has given his Son that we may reach this standard. He has made every provision necessary to enable man to live, not for animal satisfaction, like the beasts that perish, but for God and heaven. God is not satisfied when human beings live merely a selfish life. Christ died that the moral image of God might be restored in humanity, that men and women might be partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to use no power of our being for selfish gratifica-

tion; for all our powers belong to him, and are to be used to his glory. He who does nothing to glorify God might better never have been born. Those who live merely an animal life are by precept and example teaching others to leave eternity out of their reckoning.

The violation of a moral obligation which man owes to himself means robbery of God. Thus we work contrary to our highest interests, and utterly fail of representing God. The physical penalty of disregarding the laws of nature will appear in the form of sickness, ruined constitutions, and even death itself. But a settlement is also to be made by and by with God. He keeps an account of every work, whether it is good or evil, and in the day of judgment every man will receive according to his work. Every transgression of the laws of physical life is a transgression of the laws of God; and punishment must and will follow every such transgression.

The human house, God's building, requires close, watchful guardianship. With David we can exclaim, "I am fearfully and wonderfully made." God's workmanship is to be preserved, that the heavenly universe and the apostate race may see that men and women are temples of the living God.

The perfection of character which God requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. The Lord requires the service of the entire being. He desires men and women to become all that he has made it possible for them to be. It is not enough for certain parts of the human machinery to be used. All parts must be brought into action, or the service is deficient.

A lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" Christ placed the burden of the answer upon the questioner by asking him, "What is written in the law? how readest thou?" Before the whole multitude the lawyer replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." And Christ said, "Thou hast answered right: this do, and thou shalt live." The whole being—heart, soul, mind, and strength—is to be used in God's service. What is there left that is not devoted to God?

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. God expects men to use the intellect he has given them. He expects them to use every reasoning power for him. They are to give the conscience the place of supremacy that has been assigned to it. The mental and physical powers, with the affections, are to be so cultivated that they can reach the highest efficiency. Thus Christ is represented to the world. By this painstaking effort man is qualified to co-operate with the great Master Workman in saving souls unto life eternal. This is why God intrusted us with talents,—that we might have life, eternal life, in the kingdom of heaven.

Is God pleased to see any of the organs or faculties he has given man neglected, misused,

or deprived of the health and efficiency it is possible for them to have? Then cultivate the gift of faith. Be brave, and overcome every practice which mars the soul-temple. We are wholly dependent on God, and our faith is strengthened by believing, though we can not see God's purpose in his dealing with us, or the consequence of this dealing. Faith points forward and upward to things to come, laying hold of the only power that can make us complete in him. "Let him take hold of my strength, that he may make peace with me," God declares; "and he shall make peace with me."

REASON FOR TROUBLE IN CHURCHES.

P. M. HOWE.
(Bostonville, Ontario.)

WHILE visiting one of the churches recently, the writer found that every member had neglected to renew his subscription for the REVIEW. There was trouble among the members. Several, in fact nearly all, were in a low condition spiritually. None, not even the elder and the deacon, were acquainted with the present condition of things as far as the Third Angel's Message goes. Nearly all were taking some local paper, so as to keep posted in regard to the war, etc. The Conference to which this church belongs is financially embarrassed. Most of the workers are canvassing in order to care for themselves, and to allow funds to accumulate for the work in new fields.

Now it is easy to see why Satan has got such a strong hold in this church. The REVIEW is a weekly preacher, sent by the Lord to keep his people up to the times. It should be in every home, and carefully read. The local weekly and daily papers might with profit be dispensed with; for the REVIEW will bring to everyone all the news that any Seventh-day Adventist needs to know, as far as the world is concerned. Then, besides, there are Sister White's articles; the Sermon; Sowing for Health; Woman's Work; editorials, etc., that are worth so much that no money value can be placed upon them. It is safe to say that if the members of our English-speaking churches would only take the REVIEW and study its pages week by week, there would be no fallings-out between brethren, no backsliders, no members who do not live the health reform, and none who do not pay their tithe.

If those who have recently accepted the truth will only stop to consider for a moment, they will see how they can subscribe for the REVIEW, and for all the rest of our good papers and magazines. Let them count the cost of tea and coffee, tobacco, and other useless and harmful things; count the money once spent in bad diet, and see if they can not afford to buy all our good papers.

Many, even in the country, take a daily paper that costs yearly from three dollars (twice the price of the REVIEW) to six dollars (four times the price of the REVIEW). These papers are poor reading for any family. Why not put the money into the REVIEW, and feed the mind with that which is good? Why spend our money for that which is not bread?

God has put it into the hearts of those who edit the REVIEW to put into its pages matter that is just fitted for our times. Now, if we read and practice its teachings, there can be no time nor place for failure. It will be said of all such, "Here are they that keep the commandments of God, and the faith of Jesus." "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

May God put it into the hearts of all to lay hold upon every means of strength, so we may grow up into him, our living Head. All who do will endure unto the end, and only those who endure will be saved.

HUMILITY.

C. H. KESLAKE.
(New Brunswick, N. J.)

THE hour has come. The Saviour, Christ, goes hence
To God, his Father, and to glory, whence
He'll come again, his own to greet;
But ere he goes, with heart and mind distressed,
He sits with those he oftentimes has blessed,
And condescends to wash their feet.

Pride fills their hearts: ambitious thoughts are rife
Within each breast; and harsh, unholy strife
Prevails when now their Lord they meet.
Sad is the heart that beats for them in love.
The angels weep, as, wondering, from above
They see him wash his followers' feet.

Great they would be! Not yet had they outgrown
Their vain desires. With Christ on earthly throne
They each alone would take their seat.
True greatness now the blessed Lord would show—
He girds himself, and meekly stooping low,
He washes his disciples' feet.

O loving Christ! with Holy Spirit blessed,
Thou bringest now to men heaven's blessedness
In act of grace divinely sweet;
Amazing love, vast as eternity,
Our Lord, in matchless, true humility,
Doth even wash the traitor's feet.

And now he's gone! No more his gentle voice
They hear. But, Spirit-filled, they now rejoice;
Their hearts with fervent impulse beat;
For Christ again shall come in glory bright;
Yes, even he who on that far-off night
Did wash his loved disciples' feet.

He's coming soon! Wouldst thou with joy thy Lord
Then greet? Be faithful to the Living Word,
And let not Satan thee defeat.
In all thy ways acknowledge him;
And through the years, though bright or dim,
Still humbly wash each other's feet.

OBJECT OF TITHING.

WALTER L. BLACK.
(Solomonsville, Ariz.)

God's purpose in requiring a tenth of our income, as clearly set forth in both the Old and the New Testament, is for the support of the ministry and the advancement of his work in the earth.

During the Old Testament times the real work of God was placed upon the Levites. They were to give their life exclusively to the Lord's work. In Num. 16:9 a statement is made to this effect: "The God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them." The Lord directly employed them, and made provision for their support. He paid them with his own money,—the tithe (Lev. 27:30),—which was due to him from the people. He says, "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle." Num. 18:21.

Some may say that this was the regulation of the Old Testament dispensation. I answer, Do we not have the same God and the same Jesus to serve as did Israel of old? True, there is much difference in the regulations of the services of the two dispensations; but the difference is always made clear by Holy Writ, when a change has been made from the old to the new. For example, the Jews manifested their faith by sacrificial offerings, suggesting the Redeemer to come; but when these types met their antitype in the death of Christ, was faith abolished?—No; the only things that ceased were the ceremonies and offerings by which they manifested their faith. This is expressly stated in Col. 2:11-18. Salvation by faith, the law of God, and all moral principles continue the same in this present dispensation.

ples continue the same in this present dispensation.

Tithing is not a ceremony, and did not point forward to anything; hence it is one of those underlying principles of God's truth that shall last as long as the work of God needs support in the earth. The obligation of tithing is just as binding upon the people of God to-day as in Old Testament times. It is true that professed Christians of to-day have rejected God's way, and sought some other way, to support the ministry; but this does not destroy God's plan, nor release anyone from obligation to accept it. If an honest tithe were paid by all who profess to be commandment-keepers, there would be no lack in the treasury to carry forward the message. How can we expect to see the work of God go with power till we quit robbing God? Neither may we expect to receive the outpouring of the Holy Spirit; for the Lord says plainly that the Holy Spirit is given to all who obey him. Acts 5:32.

In Israel's time, at the temple there was a treasury, or special storehouse, kept for the Lord's tithe; and from this treasury all the Levites received their support. The apostle Paul would make us see this clearly when he says, "Do you not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" 1 Cor. 9:13. This is the manner in which God's ministers were supported in Old Testament times. Then he continues, in verse 14: "Even so [in like manner] hath the Lord ordained that they which preach the gospel should live of the gospel."

This manner of supporting the ministry can not be disregarded by Christians. It is New Testament doctrine, and is witnessing to our acts in this respect, for or against us. To reject this teaching is to condemn ourselves. God's Spirit, through Malachi, says: "Will a man rob God? . . . Wherein have we robbed thee? In tithes and offerings." Mal. 3:8. How can anyone withhold from the Lord his own, and hinder the gospel work? How can we act upon the words of Jesus, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2), and yet withhold the Lord's support from his ministers?

In these times, when the truth of God is languishing, and the Macedonian cry, "Come over, . . . and help us," is sounding from every land, surely God's people should awake and come up to the help of the Lord against the mighty.

The teaching of Christ is pertinent upon this subject also. He came to this world as a reformer, denouncing hypocrisy and every false way; saying, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." Matt. 15:13. He came, breaking down the wall of separation between Jew and Gentile, giving to the world one and the same great truth to guide them to eternal life. In denouncing the Pharisees, upon one occasion he said, "Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." Luke 11:42. In this he showed them that they were not consistent in their religious practices; and not only to them did he show this, but to all who should in any way follow their example. One duty can never supplant another. It takes both the greater and lesser duties to make one complete in Christ. He says, of the greater duties, These "ought ye to have done," and of the lesser ones, Ye ought not to leave them undone.

Some may think from this that tithing is of lesser obligation than many other truths enunciated by Christ; but let us study further and see. In the text he is not speaking of tithing in general; but, to illustrate to their minds their

inconsistency, he begins with herbs, the minor things of the garden, things of the least value to sustain life. Mint, rue, and anise were used for seasoning food, or for medicinal purposes, and required a very small corner in the garden. In regard to *tithing the least things* of the garden, he says, Ye ought not to leave it undone. Since this is true of the least things to be tithed, how about the more important things, the produce of our labor in general,—the fruits, grains, and the increase of the herd,—things necessary to sustain the laborer in God's employ?

Language can scarcely make tithing more obligatory upon all who follow the teachings of Christ than does the lesson of this text. In rejecting this important truth, many are as inconsistent as were the Pharisees. They then rejected mercy, judgment, and the love of God; to-day, professed Christians accept these, but will not render to the Lord his own in tithes.

CHRIST FIRST OF ALL.

THOMAS STEPHENS.

(Galena, Kan.)

In a report of a medical missionary convention held in Chicago, I find these sentences: "Tell the people how they can be saved. Do not spend time in talking doctrine to them. When you have once led them to Christ, he can teach them the rest." "We must use wisdom and good sense. The people need Christ and the simple gospel. Let us give it to them, and not spend all our time on *doctrine*."

Such utterances have a deeper importance than is at first apparent. When one is deeply convicted, and bowed down with a burden of guilt for his past sins, all the doctrine necessary for the immediate condition is the forgiveness of sins, a reconciliation with God—a being born again. After this the *doctrine* can be given in proportion to the ability to receive.

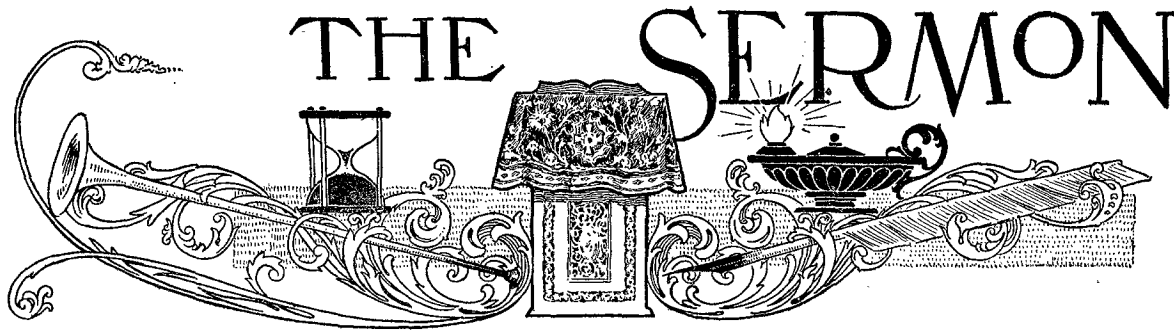
We are told to be temperate in all things, yet we often see overzealous persons crowd around one who has just "stepped into the light," and so cram the poor victim with special doctrines that he becomes surfeited and confused. If, perchance, he survives such intemperance, it takes considerable time and study to gain spiritual health. Therefore we find many to-day in our church, who, instead of being teachers, and living on the strong food of the Word, are weaklings, living on milk, simply because of the surfeiting of doctrine in the beginning of their spiritual career.

To illustrate: We held a prayer-meeting at the house of a Baptist, who had gone back to the beggarly elements of the world, but who wished to return to his "first Love." Several of the brethren insisted on "presenting the doctrines." So he was told of the investigative judgment now going on, of the perilous times in which we are living, and of the soon coming of Christ—all at one time. The man was confused, and is still out of Christ—and out of the doctrine, too.

There is a time for all things; a time for every purpose under heaven. We may know the doctrines; these are all good, if the soul first has Christ. But doctrines without Christ lead to destruction. "But seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you," are the words of Christ. Let us heed them.

God values all souls equally, having paid the same price for each one. His great gift to the race is of equal value to all, and needs only appreciation and *appropriation*.

S. O. JAMES.



THE WORLD'S CRISIS.

G. G. RUPERT.

DURING the last fifty years events have passed in quick succession. The whole world has been astir. The pleasure-seeker has done all in his power to increase enjoyment. Excursions, operas, picnics, dances, games, and all kinds of enjoyable pursuits have been brought into use in the search for happiness. The money-maker has exercised all his power in accumulating wealth, and in devising plans whereby his work might be made a success, and his coffers filled. The inventor has also spent his restless hours in studying out the best uses of steam, electricity, etc., and in making all kinds of machinery. Neither has the soldier been by any means idle during this time. In fact, the world is like a seething mass, everyone seeking something new.

Nations, like individuals, have been busy in maintaining an existence, and accumulating power. Wars and rumors of wars have been the common order of things, being used as a means to settle some real or supposed difficulties existing between the powers. As in days of old, the question is, How many powers shall there be in the world? All nations are interested in this question, and are getting ready to settle it. Many believe China will be divided, but just how no one knows. How much each will get is also a question of the future.

That the Chinese question is one now to be settled there is no dispute. That it will be settled to the satisfaction of all is not probable. All the principal nations are involved; and as they control the whole world, it becomes a question of world-wide interest. The one who is acquainted with the way in which the Bible divides the world will be much interested in the division of China, which will undoubtedly take place. The crisis in this world's history is here upon us, and will eventually decide the rulership of the world. Should it be adjusted, it will be only temporarily. As there is always a storm center in the atmosphere, so there is a war center in the world, and that center is now in China; not composed of just a few nations, but of the whole world. Hence, if ever the prophetic student should have his mind exercised, it is at this time; and if ever the people of God needed light, and a settled position on prophecy, it is now.

The time has come for us to have additional light on these things. The crisis is upon the world. What have we for the people? Can we begin to see how nations will fall in line for the great battle of Armageddon? The Scriptures say plainly that there will be three powers: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14. Here the names are plainly given,—the dragon, the beast, and the false prophet.

All believers of the Third Angel's Message believe the dragon to be a symbol of the pagan

Roman government. Read Rev. 12: 1-6. This government ruled the world (Luke 2: 1), which at that time included Europe, Asia, and Africa.

In 538 A. D. the beast was established by the power of the dragon. The seat of government was at Rome, the territory was the ten kingdoms of the Western Empire of Rome, and the power to rule extended over this territory.

The false prophet is the United States, and its power extends to the very border of Asia.

The great city of Babylon is also divided into three parts: "And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Rev. 16: 19. This makes a double threefold division of the world, if we may be permitted thus to speak. The latter division is paganism, Roman Catholicism, and apostate Protestantism.

These divisions must exist and act a part in the world's crisis. The beast and the false prophet are *awake*, and ready for the conflict. The heathen are *yet to be awakened*. Joel 3: 11-13 says: "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. *Let the heathen be awakened*, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Japan is awake, China is now being awakened. The Turks are always ready. India is having her troops drilled. The dragon—paganism—controls two thirds of the population of the globe.

Ezekiel 38 tells us that Russia is to be a guard, or commander, to all these heathen powers of the dragon. That there must be an issue between these divisions is evident. There will be a settled issue between them, or the battle of Armageddon will never be fought.

The Turk and his territory is the last link in the prophecy of Daniel 11. Just before the final gathering of the nations, this prophecy closes, to give place to the three divisions of the world. This is the reason that the Turk comes to his end under the sixth plague. The Turk will then belong to the dragon. The seat of the dragon has been Constantinople ever since the city was built. Rome held the city at that time and till 1453 A. D. The Turks have held it ever since.

But Russia is to be the commander of the dragon power. Russia will no doubt control this seat in the last part of time. Thus we have clear, plain, and unmistakable language to prove the division of the world.

Now let the reader mark all the movements in the East on this basis, and later on he will clearly see the issue between these powers. The powers in each of these divisions will eventually stand as a whole, yet separate, in each division here given. And still further, they will stand, the East against the West.

God has covered the whole ground in his word. Let us watch it closely at this time.

"The golden rule is the principle of true courtesy, and its truest illustration is seen in the life and character of Jesus."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

MILK.

(Continued.)

MILK, THE GERMS' PARADISE.

MANY do not fully understand why milk should be so favorable a medium for the growth and development of germs. A simple illustration will undoubtedly make the matter clear. If we place meat on one plate and fruit on another, the same microbes will fall on both. Those germs that flourish on the meat, and cause it to decay, will starve to death on the fruit, because it does not furnish them the proper food substance. Each tribe of germs needs some special food substance. Milk contains so many different food elements that it is possible for quite a variety of germs to flourish in it. More than fifty different kinds of germs have been found in a single specimen of cow's milk. The germs that naturally thrive on flesh food can live upon the proteids, or casein, of milk. Those that feel at home in butter can live upon the fat globules of milk. Those that cause fermentation of sugar find an inviting field in working upon the same substance in milk.

Some one has said that Herod slew his hundreds, but the feeding bottle has slain its thousands. When it is not kept properly sterilized, germs that secrete virulent poisons gather on the rubber nipple and tubing, which become virtually a paradise for germs. It is absolutely wrong to attempt to rear a child on a bottle unless special pains is taken daily to sterilize the bottle and all its fixtures, so that the child's life shall not be endangered in this method of feeding.

Average milk is undoubtedly, and without any exception, the filthiest food that is eaten; for, from the moment it leaves the cow until it finds its way to the table, it is liable to contamination. Investigating this question, Professor Conn found that the milk of Boston contained one hundred and thirty-five thousand germs to the ounce. In a certain Western city, another investigator found sixty million germs to the ounce, in the milk sold in open market. Milk sold in European cities has been found to contain even a much higher percentage of microbes, in some instances as high as one hundred and fifty million in an ounce. Thus milk often becomes a messenger of death to the human race. There is scarcely any other food substance that is known habitually to have as many dangerous germs and various toxins, as milk.

SOURCES OF MILK CONTAMINATION.

1. *The Cow Herself.*—The curse of disease, which is everywhere resting heavily upon the human race, seems also to be shared largely by those animals that have been closely associated with man. To all human appearances, the strictly healthy cow will soon be as great a rarity as the absolutely healthy man now is. That dread disease, tuberculosis, which is at present responsible for the death of one third of all persons who die between the ages of fifteen and sixty, is affecting cattle to a greater

degree than any other disease. The Board of Live Stock Commissioners of Illinois estimated that of the sixty thousand cows supplying milk to Chicago, twenty thousand are affected with this disease: and when the milk from these is mixed with that from the supposedly healthy ones, as is generally the case, naturally it all becomes contaminated.

Unfortunately, tuberculosis seems to be more frequent in the high-bred animals than in the ordinary common stock. These animals are bred close in order to produce good milkers, and thus they lose to a certain extent the physical resistance which they would otherwise have. Some of the most famous herds have been examined, and in the majority of them as high as fifty per cent had tuberculosis. About four years ago, the State of New York spent fifty thousand dollars in attempting to stamp out this disease among the cattle of that State, but without any noticeable effect.

Many have consoled themselves with the suggestion that if the mammary glands were not affected, the tuberculosis in other parts of the cow's body could not affect the milk. While such milk would undoubtedly not contain the real, active germs of the disease, it would contain more or less of the peculiar poison known as "tuberculin," which is the product of these germs. If this poison is injected into a cow which already has tuberculosis in any part of its body, in a few hours there will be a marked rise in temperature. This fact has made it a valuable test for tuberculosis in cattle.

A very practical lesson may be drawn from this. Thousands of children have some form of latent tuberculosis, which, with greatest care and best feeding, they will undoubtedly outlive; but if the milk upon which they are daily fed contains tuberculin, it has a tendency to fan into active life this disease. If tuberculin is injected into a consumptive, in a few hours he will have a marked rise of temperature, thus giving a practical demonstration of the principle that has just been stated in reference to infants.

With these evidences all about us, it is plain that food should be found to take the place of milk, even though at first sight it may seem more expensive; for disease, coffins, and funerals are even more expensive than proper though expensive food.

2. *Contamination while Milking.*—The milk from a healthy cow is perfectly sterile; but there is always a little milk left at the end of the teat, upon which germs flourish. This furnishes the first source of contamination.

Next, the cow in the barn usually has chaff, dust, and other substances, on her back, which often gradually fall into the milk bucket while the milking proceeds. To the milkman or the milkmaid this does not seem a serious matter, as they know that careful straining will remove it all; but the germs and the particles of dust and filth adhering to these substances, pass through the strainer, and help to make up a part of the dangerous constituents of ordinary milk.

Often the cows that supply milk to the large cities are fed upon slops from the breweries. They are kept in close, ill-ventilated quarters, and their bodies are scarcely cleaned at all. Frequently they are literally covered with filth, and this becomes another most serious source of contamination. There is a marked inconsistency between the beautiful landscape painting on the average dairy wagon and the horrible streaks of filth that accumulate on the hands of the milker during the process of milking; for it is only too true that the thoroughly cleanly milkman or milkmaid is an exception, rather than the rule.

3. *Contamination during Subsequent Handling.*—A common cause of contamination is the practice of adding water as a means of adulteration, the water used being neither sterilized nor filtered. Whole epidemics of typhoid fever have been traced to this cause alone.

(a) *Infected Cans.*—Some milkmen take great pains to scald their milking utensils; but many merely rinse them in water that is actually filthy. In a great outbreak of typhoid fever, it was found that only those who had patronized a certain dairy were affected. Upon investigation, the health officers found that the cows were kept clean, but that the milkman daily rinsed his cans at a neighbor's well, which had become infected from the stools of a typhoid-fever patient.

(b) *Infection by Germs.*—Some of the characteristic flavors of milk and butter are only the products of bacterial life. It has been recently found that the peculiar flavor which has made the milk and butter of some sections of the country famous, is due to the productions of special germs which flourish in that region. Enterprising milkmen in other parts of the country have secured growths of these germs, and inoculated their respective grades of milk with the same, and thus have been able successfully to compete with those farmers who supposed that the peculiar flavor was due to their beautiful clover meadows.

In addition to the germs that produce the souring of milk, there occasionally develops in cheese, and sometimes in ice cream, a very dangerous product, which was first isolated and described a few years ago by Dr. Vaughan, of the University of Michigan, and named by him "tyrotoxin." This poisonous substance has been the cause of many deaths, and numerous cases of severe illness.

(c) *Chemical Preservatives.*—Unscrupulous milkmen, in order to preserve the milk fresh for a greater length of time than they otherwise could, and to avoid the necessity of sterilizing the same, resort to the practice of adding salicylic acid, boric acid, and similar preservatives. All these drugs have a more or less harmful effect on the human system.

(d) *General Adulteration.*—The commercial process of condensing milk affords a good opportunity to deprive it of some of its most nutrient qualities, and put in their place cheap substitutes. Out of fourteen samples of condensed milk which were examined, it was found that eleven had most of the fat removed. The bulk of some varieties of condensed milk is largely made up of cheap sugar.

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By the way, why should they be called Panama hats? Panama never had anything to do with them except as a distributing point in the trade. They are plaited in Central America and Colombia, but the chief center of the industry is in Manavi Province, Ecuador, where they originated nearly three centuries ago, and where the finest straw hats in the world are still made. If they were called Manavi hats, the name would be historically correct, and not misleading like the present appellation.—*N. Y. Sun.*

IT IS GOOD.

F. D. STARR.
(Oakville, Ontario.)

"THEY helped everyone his neighbor; and everyone said to his brother, be of good courage." Isa. 41:6. A commendable way to do, surely! But who are these who are talking so encouragingly to one another, brother helping brother? A chorus of voices replies: "Christians, God's people, commandment-keepers." Very well, let it be so; it certainly ought to be so. But let us read the next verse: "So the carpenter encouraged the goldsmith, and he that smothereth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved."

Now do you know who these people are, and what they are doing? Oh, they are poor, deluded heathen, busily engaged making an idol! The energy with which they work in their misguided zeal, worthy of a better cause, is described in Isa. 44:12: "The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint."

What devotion to their cause is here expressed. If heathen idolaters can work so harmoniously and unitedly, helping and encouraging one another all they can in their labors and their worship, which the Scriptures inform us is simply demon worship, how ought Christians to work? How ought we to work? Would it not be a shame for us to work at cross purposes with one another, and discourage and hinder one another?

So then the language of the text, if transferred to the work of the Lord and brought down to the present time, would read something like this: "So the preacher encouraged the printer; and he that sold books, him that taught in the school. The Bible worker helped the missionary nurse; and schools, sanitariums, publishing houses, and missions, all helped and encouraged one another, and had a good word to speak one for the other and to the other."

How majestically the work of God would move along under such a condition of things as this. If the heathen can speak encouragingly to his brother, how much more should everyone of us be ready to say to our fellow workers in the Lord, Be of good courage, brother; the work is progressing, it will soon be finished, and we shall see the completion of our labors and our hopes.

In the margin of verse 7 we have the expression, "It is good." That is what one workman says to the other, of his work. Such little expressions of appreciation go a great deal further than whole volumes of criticism and fault-finding. May the Lord help us to learn, even from these unregenerate Gentiles, some lessons on the unity of the work and the workers.

All the great enterprises in the world have been brought to a successful completion by men who, though worldly minded, have worked together in harmony. Even Babel of old, in all its greatness, was advancing toward a successful completion when the Lord caused the enterprise to cease, by confounding the language of the workers. Satan sees that the only way to frustrate the work of God is to cause disunion and confusion to come in among the workers. Then they begin to discourage and criticise one another, and thus the work is seriously hindered.

But instead of that, let the inspired words be true of us, "They helped everyone his neighbor; and everyone said to his brother,

Be of good courage." Even Satan's kingdom, if divided, would come to an end. That will come to an end; but God's kingdom, eternally united, will stand forever.

THE BOY THAT SAYS NO.

HERE'S a hand to the boy who has courage
To do what he knows to be right!
When he falls in the way of temptation,
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers;
A cheer for the boy that says "No."

There's many a battle fought daily
The world knows nothing about!
There's many a brave little soldier
Whose strength puts a legion to rout.
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
And do what you know to be right;
Stand firm by the colors of manhood,
And you'll overcome in the fight.
"The right," be your battle-cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

— *The Evangelical.*

HE IS COMING.

The King's Messenger.

THE Bridegroom is coming, surely soon coming. Yes; he is coming.

The Comforter has come! He is here, is operating all over the world; is in the wars and rumors of wars, foretold for the last days; is in the midst of these perilous times,—these seasons of darkness, doubt, and gloom,—these cycles of tribulation through which we are passing. He is doing his preparatory work, arranging all matters for the coming of the King.

An increasing number are looking, are waiting, for the arrival. They may meet with scorn and contumely, may be taunted with non-fulfillment of prophecy, and asked where are the signs of his coming, and yet, led by the Spirit, they delight to avow and to act on their simple belief, and to take their stand, as they live in glorious expectancy, that the glorified form of the Son of God, the Son of man, is soon coming in person, the second time, to visit, to reign, to own and control this globe of his and ours.

This hope, this knowledge, is the hope, the knowledge, that shall not fail; it is the hope of hopes, and when all human hopes fail in utter disappointment, this hope shall end in fruition, in perfect fulfillment. For this coming we are looking. It is the mainspring of power in our lives; it is the consummation of our faith; it is the coming of our Lord. This coming of the King is the gladsome day of days, the most joyous of heaven and earth, the jubilee of the universe.

All creation is groaning for this new birthday, is earnestly expecting and desiring it. He is coming; it is nearing; the rumbling of his chariot wheels will break upon our ears. The world is in tumult, in travail, in tribulation, the end is near. Halleluia! The Lord, the King, is about to take up his triumphal march. He left heaven's glories once for earth's manger—its trials, troubles, tribulations. He was tested here in all points like as we are. He died an ignominious death, entered its precincts, demolished its strongholds, and broke down the walls of its dominions. He arose, he waited, he directed, prom-

ised, and prayed for his people. He ascended, re-entered heaven, has been engaged in fitting up a home, our mansions, a place. He sent Another Comforter, as his representative, to take his place, to prepare his people for his return.

He promised to come back; the angels told his disciples he would so come in like manner. His apostles and the primitive church, without controversy, anxiously looked for and awaited his coming; the redeemed of the Lord are searching for and reading the signs of the heavens, of the earth, of the times. They are studying the Scriptures, and are unlocking the prophetic page, and under the light and direct care of the Holy Spirit are waiting in sorrow, yet in joyful expectation, for his appearing.

His coming, his soon coming in person to this earth, will untangle all the tangled web of life, will solve all the momentous problems, will give us back our dead, will restore to us our inheritance, and bring us into perfect harmony with him, with one another, with all things. He comes, and may it be, it *will* be, soon! "Come, Lord Jesus."

There shall be no more war, no more sin, no more death. The wilderness shall rejoice and blossom as the rose; none shall hurt or destroy in all God's holy mountain. When he comes, the dead in Christ shall rise first, then we which are alive and remain shall be caught up with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. When he comes, his risen and quick elect shall reign with him. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: . . . and sorrow and sighing shall flee away."

The time of his coming we know not, but of his speedy coming we are assured. He is waiting as the angels are waiting, and we are waiting; for the fulfillment of prophecy. And in this glorious hope and wonderful expectancy we rest and abide.

CHARITY.

CORNELIA SNOW.
(Blaine, Me.)

THE sunlight, which pours its bright rays over all things, transforms, as if by magic, that which it touches. The landscape, which before was dull, cold, and uninteresting, suddenly glows with beauty. We forget the rude angles and unsightly ridges in viewing the brightened scene. In like manner love changes our conception of our fellow creatures.

It is easy to discern faults in others if they are studied with the eye of criticism. Their ways, manners, beliefs, and practices give occasion for fault-finding, to those who yield to this most common temptation.

But Christian charity reveals to us the good in others, and turns the attention from disagreeable traits. Especially does it close the lips against speaking disparagingly of those with whom we daily come in contact.

The mother who loves her child may realize that he has imperfections, but her love would forever prevent her from parading those faults to the view of the world. Family pride and affection may hinder one from mentioning the mistakes, or failings, of those in his own household. But that charity which "never faileth" will keep the child of God from indulging in unkind criticism of those outside his family circle.

Not even self-sacrificing deeds will win hearts for the Master, unless the love which forgives all injuries, forgets all slights and wrongs, and recognizes the possibilities in every erring human soul, actuates the motives



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 63:11, 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.

"In life, not death,
 Hearts need fond words to help them on their way;
 Need tender thoughts and gentle sympathy,
 Caresses, pleasant looks, to cheer each passing day.
 Then hoard them not until they useless be;
 In life, not death,
 Speak kindly. Living hearts need sympathy."

BIBLE READINGS.

Fermented and Unfermented Wine.

MRS. S. N. HASKELL.

ALCOHOL is formed by decay or fermentation. All fermentation and decay come as the result of sin. Alcohol has a bad parentage,—sin and death,—and perpetuates its own race wherever it gains a footing. Unfermented wine is free from alcohol, and represents the blood of Christ. Matt. 26:27-29. The Lord's Supper was instituted during the Passover feast. In Ex. 13:6, 7; 12:13, we learn that during the eight days of the Passover feast no one was allowed to have leaven or anything leavened or fermented in his house. Therefore the wine the Saviour used was unfermented.

By reading the texts that speak of wine, we can readily tell whether or not the wine spoken of contains alcohol. Wherever alcohol is, it reveals traces of its pedigree,—sin and death. We find woe, poverty, and sorrow in its track. The following texts, which refer to fermented wine, will illustrate this fact:—

Prov. 20:1: A mocker and deceiver; infuriates the temper.

Hosea 4:11: Found in bad company.

Isa. 5:11: Inflames the passions.

Isa. 28:7: Impairs the judgment.

Prov. 31:4, 5: Causes one to forget the law.

Prov. 23:29-32: Brings woe, contention, and sorrow. We are not to look upon it.

I am thankful that all the texts that speak of wine do not show traces of alcohol, the child of sin. By reading the texts, unfermented wine is recognized just as readily as is the fermented. Where unfermented wine is mentioned, it is spoken of as cheering and building up, and as a blessing. The following texts illustrate the character of unfermented wine:—

Judges 9:13: Cheereth God and man.

Zech. 9:17: Good for maidens.

Ps. 104:15: Makes men glad, a blessing.

1 Tim. 5:23: Used as a medicine.

Gen. 40:11: Simple manner of making in early time.

Mark 2:22: In the Saviour's time it was customary to seal the wine to keep it from fermenting. Old bottles were liable to have traces of the old wine, which would start fermentation, and thus spoil the new wine. The wine must be kept sealed air-tight to prevent fermentation.

It would be well to have a bottle of unfermented wine to exhibit, and let the audience come forward and taste it at the close of the exercises.

We would suggest that those churches and companies that wish to have successful temper-

ance meetings during the winter, meet together and appoint a wide-awake, earnest Christian as superintendent or chairman of their temperance meetings, also appoint a committee of three to decide upon the programmes for the meetings. If all will act as a committee of the whole to perform faithfully any part assigned them by the programme committee, and also to act as a committee of invitation, and invite all their neighbors,—this, with earnest prayer, will insure good temperance meetings.

EXTRACTS FROM CORRESPONDENCE.

I HAVE been keeping the Sabbath for thirteen years; have held Bible readings, sent out publications, and for a while I had a Sunday-school for the children who did not attend any. It was an interesting school of fifteen pupils. Since signing Sister Henry's cards, I began working with one of the most hopeless families in the neighborhood. They were careless and dirty, and my friends objected to my going near them. But they were eager for help, and a transformation was soon wrought in their lives. They do not quarrel with their neighbors, nor seem like the same family. The man acknowledges that he is not as he was before he heard the Bible. I am almost an invalid, and can not do all the work around me. Oh, the blessing of work! The more I work for the Lord, the more I love him, and the greater blessing I receive. Those who do not work for the Lord do not know his rich blessing. I shall continue to scatter our publications, and hold Bible readings. Last week an aged man told me that he never had any faith in Seventh-day Adventists, but he now sees that things are coming to pass just as they have taught, and believes there is truth in their teachings. Sister White says that our publications will be hunted up and studied by those who have not cared for them, when they see what is coming to pass. I believe that time is near.

An isolated sister sends in the following list as a sample of the way she intends to keep track of her work, for her own encouragement as well as that of others. She says the people in her vicinity are much prejudiced against the truth, and with but few exceptions the only way to get our publications into their homes is through the mail.

April 26, loaned a year's volume of *Good Health*.

" 30, fed one of God's unfortunates.

May 3, sent away two REVIEWS.

" 5, gave away *Life Boat*.

" 10, visited a sick family.

" 14, sent away papers.

" 17, visited sick woman, and loaned her two books.

" 24, loaned tract.

" 31, gave one day's time to sew for a sick family.

June 7, fed two unfortunates, and visited sick woman.

" 11, sent away tracts.

" 16, took care of a sick woman half a day.

" 18, sent away papers.

" 22, visited a sick family.

" 30, visited a sick family.

July 1, visited a sick woman.

" 6, fed two unfortunates.

" 10, did baking for sick family.

" 13, sent away papers.

" 23, sent away papers, and visited sick woman.

" 31, sent away papers.

Aug. 3, sent away paper.

" 9, sent away tract.

To-day, August 12, I have called on a neighbor whose son died last night in a soldiers' hospital in San Francisco. The family are nearly wild with grief, and it is hard to make them believe that God will comfort them in this hour of affliction.

This is an encouraging record of work. It is just such little things as these that we are

anxious to have every woman engage in. Sister White has written: "The most successful toilers are those who will cheerfully work to serve God in *small things*. Every human being is to work with his own individual thread,—weave it into the fabric that composes the web, and complete the pattern. Teach our sisters that every day the question is to be, Lord, what wilt thou have me to do this day? Every day we may be advancing in the Christian character, waiting and watching for opportunities to do the will and work of God."

REQUESTS FOR PRAYER.

"I WOULD like to request prayer for my grandson. He is well posted in the Bible, and is studying for the ministry. He is a Methodist. I request prayer that he may be converted to the truth. His parents are members of the church, but are not converted, and I request prayer for them and for their other two children, and also for my husband, who is a worldly man."

"A sister, who is in great distress, requests prayer for a friend who has broken faith with her, in what seems to be the most heartless manner, refusing even a word of explanation. This sister has leisure to write, and might be a help to others, but she is in a most despairing state of mind. Please make this request with all urgency."

"I wish that every sister who is interested in this work, and the brethren as well, would pray most earnestly for an aged mother, who, in her last days, is in danger of being deprived of her home, which she worked hard to get. Pray that the Lord will open the way for her to remain in her own home, and that she may be led by the Spirit of God into all truth. Also pray for an afflicted brother, who is in the same danger, that he may be able to retain his home, and be guided into all truth."

"Will the sisters kindly remember to pray for eight dear friends and their families, that God will prepare their hearts to accept this glorious truth, while I seek to help them? Also pray for three with whom I am holding Bible readings, that they may be anxious for the truth, and that they may be among the remnant people. Also please pray for me, that God may direct in a certain trial just before me to his glory and my good, and for the good of all concerned. I am indeed glad for the prayer circle. I know it is a means of drawing us nearer to God's throne and to one another."

NOTICE!

THE new book by Sister White, entitled "Christ's Object Lessons," is now ready for sale, and we would be glad to have a great many copies sold through the Woman's Gospel Work department. We are glad that so many of our sisters have taken hold of the plan for selling the book entitled "My Mother's Life," and we hope that the experience they have gained in selling this book will be a help in selling others. The price of Sister White's book is \$1.25. It is beautifully illustrated, and is neat in appearance. We feel sure that it is a book which will sell well. As all doubtless know, the proceeds from these sales go to relieve our colleges of the debts resting upon them; and I am sure that our sisters will wish to have a part in this work, and at the same time get the precious truth before the people. We know that many have taken a number of copies of this book, and are responsible for their disposal; but we feel sure that many others could assist in this work. If it seems impossible for some of the sisters to buy even one copy of the book, if such will write to me, stating their intention to canvass for it, and will make a special effort to sell at least five copies, under these circumstances I will give to each woman a copy of the book free. We will gladly fill the orders for the books which these sisters may send, and will send the money to the schools in their respective districts.

I hope and pray that our sisters will take hold of this work in earnest, and will ask the Lord to send angels with them to direct them to those who are honest in heart. The time to work is short. Let us be up and doing while it is called to-day. Mrs. Geo. A. IRWIN.

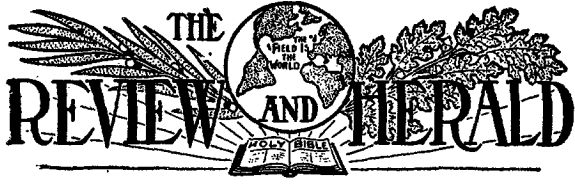
— *Selected.*

S. N. H.

Sin, as a cloud, hides God's love from us, shutting out from the soul the rays of light from the throne of mercy. As the cloud gives forth the rain, and the sun shining upon it produces the rainbow, so "the tears of the penitent are only the raindrops that precede the

He who accepts the gospel, although he may be a servant of servants, is exalted by the righteousness of Christ to a position higher than angels who have never fallen. These principles are also brought out in the law of Moses. The Aaronic priesthood was to be the mouthpiece of God. The Levites were assistants, while the Kohathites and the Merarites performed the more menial service, which was no less important, as it was God's work.

In a letter recently received from Australia, Sister Vesta J. Farnsworth says: "In this Australasian field there are several persons who have felt a deep interest in the Missionary Reading Circle as it has been started in the States, and the necessity for the same kind of study here. We see in this Reading Circle that which is calculated to help us, and to raise up other workers to enter the field; therefore we feel that an effort must be made to interest our people in it."



BATTLE CREEK, MICH., NOVEMBER 6, 1900.

ALONZO T. JONES, }
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At the dedication, a few days ago, of a Y. M. C. A. building on Governor's Island, N. Y., for the United States soldiers, one of the most prominent men of the nation said: "Every soldier who marches under our flag must understand and be taught that when he lands upon other shores, American civilization, American humanity, and *American Christianity* will be measured by the standard he establishes in that far-off land." This idea that Christianity has become, or could possibly become, *American*, is one of the greatest deceptions and most mischievous things of these deceptive times. Christianity is not a national religion. To make it national is to abandon it in its reality, and is to substitute for it sheer human and national prejudices and characteristics. In Christianity "there is neither Greek nor Jew, circumcision nor uncircumcision," Filipino nor American, Chinese nor British, Japanese nor Russian, French nor German, "barbarian, Scythian, bond nor free: but Christ is all, and in all." In Christ all are one. And if any profess to be in Christ, and yet are *not one*, then they are not in Christ at all; and such is not Christianity at all. National religions are always idolatrous, despotic, and persecuting; and "American Christianity," once confirmed, will be nothing else.

Archbishop Ireland continues to tell, and the Associated Press diligently to publish, that the pope is "well pleased with the relation of the American government to the church in Cuba and the Philippine Islands." In an interview published in the *Chicago Times-Herald*, October 24, the archbishop not only reiterated that, but added the following words from Cardinal Rampolla, the papal secretary of state:—

The church needs in Cuba and the Philippines the co-operation of the American government for the protection of its rights and liberties; as indeed the American government needs the co-operation of the church for the pacification of those countries.

And to all this he adds the following words of his own:—

As a plain matter of fact, the only safety which the Catholic Church at the present time has in the Philippines for the possession of her property and for the lives of her priests is the protection afforded by the American flag, and all this is fully understood and fully recognized at Rome.

Thus it is certain that the papacy has now in Cuba and the Philippines the United States government as her support and stay, as really, even if not yet so thoroughly, as she had any government in the Middle Ages. And that is why the relation of this government to the papacy is so "well pleasing" to the pope. And if the relationship were not that, it would not be in any sense pleasing to the pope. And what a position that is for a nation which was founded "upon the principles on which the gospel was first propagated and the Reformation from popery carried on"!

Associated press correspondence from the Philippines, says:—

The church has become a troublesome factor in General Young's territory. Aglipay, the priest who has proclaimed himself as archbishop of the Philippines, and has ex-communicated Archbishop Nozaleda, is in the field as a general. . . . General Young has evidence that the priests of the region have been sending church contributions to Aglipay. Two prominent priests are in jail, charged with aiding the insurrection, and will be tried by a military

commission. Surveillance has been placed over the finances of some of the larger parishes. Tino and Aglipay are reported to be enemies of the condition which will benefit the Americans.

Some of the American generals think the insurrection could be materially crippled by the establishment of a St. Helena for the Filipino leaders, banishing them to some island where they could not give moral and financial support to the rebellion. Guam is advocated as a possible and advantageous residence for captured officers and civil officials. *Archbishop Chappelle is a supporter of the idea.* He believes the policy of leniency is wasted upon Asiatics, who fail to comprehend the motives for it. To the American officers with whom he has talked, *the archbishop has said* that the heads of the leaders should be cut off.

THE THIRD ANGEL'S MESSAGE.

What Is It to Keep the Faith of Jesus?

WHEN the young man came to Jesus, asking, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments," and cited the second table of the ten commandments. The young man replied: "All these things have I kept from my youth up: what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

As the record says that Jesus "looking upon him loved him," and as Jesus asked him to follow him, it is evident that the young man was a person of good intentions and honesty of purpose, and he undoubtedly supposed that he had really kept the commandments. But it is not our own estimate that is the standard of what constitutes obedience to the law; it is God's estimate that is the standard. We might conform so strictly to the law that, according to our own estimate, we could see no point of failure; yet when our actions should be measured by God's estimate, weighed in the balances of the sanctuary, we should be found utterly wanting.

It is not according as we see, but according as God sees, that the question of our keeping the commandments of God is to be decided. And as God sees it, it has been recorded: "All have sinned, and come short of the glory of God." No doubt the young man, when measured by his own standard, stood at the full stature of moral character. But God's standard declares that he had "come short."

Even granting all the righteousness that the young man might claim by the keeping of the commandments alone,—and there are yet many like him,—yet to him and to all who, like him, expect righteousness by the law, the word of Christ is, "One thing thou lackest yet." All such lack the justifying blood: they lack the sanctifying power of the perfect obedience of the Son of God. In short, they lack "the faith of Jesus;" and so must ever come short until, by accepting Christ, they attain to the righteousness of God which is by faith.

It is in Christ alone that man can reach the full stature of moral character in the sight of God. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13. However hard a man may strive for righteousness by keeping the law, yet, until he accepts Christ and finds in him the righteousness which is of God by faith, against him the word will ever stand, Thou hast "come short of the glory of God," "one thing thou lackest yet."

So we see then that Jesus taught that those who would be his disciples must keep the commandments of God and the faith of Jesus.

Again: in his sermon on the mount, Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:19, 20.

Happily, we have the record of the best Pharisee that ever lived, and in his experience we have the inspired illustration of these words of Jesus: Paul

says of himself, "As touching the law, a Pharisee; . . . touching the righteousness which is in the law, blameless." Yet this was not enough; for as he says in another place, "I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord." 1 Cor. 4:4. So even though he might, so far as he could see, be blameless, yet that was not proof that he was justified; for it is God who judges: it is God's standard of righteousness, and not our own, that we must meet, to be justified; and that standard is the righteousness of Christ, to which we can attain only by faith.

So Paul says, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . . and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:7-9. This is a righteousness which he had not when he was a Pharisee. This, then, is the righteousness which exceeds the righteousness of the scribes and Pharisees; and this righteousness of faith we must have while *doing* and *teaching* the commandments. In his sermon on the mount, therefore, Christ positively taught the keeping of the commandments of God and the faith of Jesus.

James says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. . . . If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said ["that law which said," margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. . . . What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Even so faith, if it hath not works, is dead, being alone."

Thus James shows that the faith of Jesus is manifested in works, and that these works are the keeping of the law of God. He excludes the very idea that anyone can have the faith of Jesus with respect of persons; and respect of persons he declares to be sin, the transgression of the law. Therefore the faith of Jesus can not be held with the conscious breaking of the commandments of God, *even in a single point*. In other words, James teaches as strongly as it is possible to teach, that those who have the faith of Jesus keep the commandments of God and the faith of Jesus.

John says, "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, *even our faith*. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5:1-5. The beloved disciple therefore also teaches that Christianity, the love of God, is the keeping of the commandments of God and the faith of Jesus.

The Lord Jesus himself, referring to God, said: "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do HIS [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:13, 14. He also said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ said, "If thou wilt enter into life, keep the commandments;" he also said, "He that believeth on the Son hath everlasting life."

The Third Angel's Message, the last message from God that the world will ever hear, embodies in a single sentence these sayings of Christ: "Here are they that keep the commandments of God, and the faith of Jesus."

The Third Angel's Message is the embodiment of the very gospel of Christ, wherein "is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1: 16, 17.

When the Third Angel's Message shall be finished, then the mystery of God—the gospel—shall be finished, as he hath declared to his servants the prophets.

And those who truly obey the Third Angel's Message will get the victory over the Beast and over his Image, and over his mark, and over the number of his name; they will, at the last, stand on the sea of glass, having the harps of God; and they will be without fault before the throne of God. And it will all be through "him that loved us, and washed us from our sins in his own blood." Unto him be glory and dominion forever and ever.

We thank God for the message which calls upon all men to "keep the commandments of God, and the faith of Jesus."

STUDIES IN GALATIANS.

Gal. 6:4-10.

"BUT let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

The word "prove" here signifies, as to the thing proved, the test put upon metals by the assayer; and it is well known that such a test is the most thorough that can be employed. It goes even so far as to the testing by fire to such an extent that the fire itself shall be through and through the metal; so that the very metal itself shall be so fairly on fire that everything that is not of the metal itself, is utterly consumed.

As relates to the person who does the proving, the word signifies "to scrutinize," "to keep an eye upon," "to watch narrowly," "to play the spy upon," "to examine intently."

This is what every Christian is particularly called upon to do respecting his own work—respecting the things which he does, and which, from mere impulse, he finds himself apt to do.

The same thought is expressed in 2 Cor. 13:5, and is applied to the *whole person himself*, and not only to "his own work;" "Examine yourselves, whether ye be in the faith; *prove your own selves*."

Let each one test his own work, and himself, in all things, in the light of the word of God, illuminated by the Spirit of God, thus holding himself and all his work up to the judgment of God. And to all who do so the blessed promise will be found sure: "Then shall he have rejoicing." For of this same thing it is written in another place: "If we would judge ourselves, we should not be judged." 1 Cor. 11:31.

All this is to say that in Christianity, in the faith of Christ, God gives to every man in this world the opportunity safely to pass the judgment. And everyone who will thus enter into God's judgment, who will put himself through the severest tests that the law of God can ever demand, and will thus judge himself in the light of God's countenance, he thus passes the judgment, and has nothing to fear "when God riseth up."

And all such have God's promise that they shall "have rejoicing," and that they have nothing to fear in the great day of judgment itself. This, because they live constantly in the presence of the judgment of God. Their constant prayer is, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24. And they find it all so; and, so, shall surely be led only in the way everlasting.

He shall have "rejoicing in himself alone, and not in another." The parallel thought is in Prov. 14:14: "A good man shall be satisfied from himself." "The sentiment is that he will find in himself a source of pure joy. He will not be dependent on the applause of others for happiness. In an approving conscience; in the evidence of the favor of God; in an honest effort to lead a pure and holy life, he will have happiness. The source of his joys will

be within; and he will not be dependent, as the man of ambition, and the man who thinks of himself more highly than he ought, will, on the favors of a capricious multitude, and on the breath of popular applause.

"Here is the true secret of happiness. It consists (1) in not forming an improper estimate of ourselves; in knowing just what we are, and what is due to us; in not thinking ourselves to be something, when we are nothing: (2) in leading such a life that it may be examined *to the core*, that we may know exactly what we are without being distressed or pained; that is, in having a good conscience, and in the honest and faithful discharge of our duty to God and man: (3) in not being dependent on the fickle applause of the world for our comfort.

"The man who has no internal resources, and who has no approving conscience; who is happy only when others smile, and miserable when they frown, is a man who has no security for enjoyment. The man who has a good conscience, and who enjoys the favor of God and the hope of heaven, carries with him a source of perpetual joy. He can not be deprived of it. His purse may be taken, and his house robbed, but the highwayman can not rob him of his comforts. He bears about with him an unfailing source of happiness when abroad, and the same source of happiness abides with him at home; he carries it into society, and it remains with him in solitude; it is his companion when in health, and when surrounded by his friends, and it is no less his companion when his friends leave him, and when he lies upon a bed of death."

"For every man shall bear his own burden."

This is the plain conclusion from all the thought of the preceding verse; and the whole thought on both sides is expressed in Prov. 14:14, complete: "The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself." And, again, "I the Lord search the heart, I try the reins [the conscience], even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10.

Every man is free to choose. To every man the Lord has said, "Choose you this day whom ye will serve." God has made most abundant provision, even to all the fullness of God, for everyone grandly to succeed who chooses the service of God; and the burden of him who so chooses is only a burden of rejoicing and gladness, for evermore. But he who chooses not the way of the Lord, but his own way, against all the call of the Lord,—he, too, must bear his burden; it is the burden which he has freely chosen to bear, but it is a burden which can not be borne, and only works his undoing.

"Let him that is taught in the word communicate unto him that teacheth in all good things."

This word "communicate" means much more than simply to talk or write to a person: it means "to have things in common," "to be partners or equal partakers in things." It is the same word and the same meaning as that given in 1 Cor. 10:16, 17: "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ? For we being *many* are *one bread*, and *one body*: for we are all *partakers* of that *one bread*." So those who are taught in the word count him that teacheth, equal partners with themselves, count all other things common with him, and communicate unto him "in all good things."

And so it is written, in another place: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9:11. And also in yet another place: "Now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made *partakers* of their spiritual things, their duty is also to *minister unto them* in carnal things." Rom. 15:25-27.

And, upon all this, the exhortation in the four verses which follow is sufficient, and sufficiently forcible, without any further enlargement or explanation: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap

corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, *especially* unto them who are of the *household of faith*."

THROUGH MUCH TRIBULATION.

PAUL and Barnabas had preached at Lystra. A notable miracle had been performed at their hands, in the healing of a man, impotent in his feet from birth; and the people were scarcely restrained from offering sacrifices to them as beings from the other world. But envious and malignant Jews followed them to the place, and so turned the fickle current of public opinion against them that the people became as anxious to destroy them as they had been just before to worship them; and they stoned Paul, and left him for dead. But "as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples," says the record, "and exhorting them to continue in the faith, and that we must through *much tribulation* enter into the kingdom of God." Acts 14:20-22.

The way, then, laid out before us, into the kingdom of God, is a way of tribulation. To the natural eye it is not an attractive way, but we can thank God that it is only the *way* to the kingdom, and not the condition of the kingdom itself. And a way is only a temporary place; it will soon be passed; for "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18. And Peter expresses a like train of thought: "Beloved," he says, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

But the query will arise, Why is there a "*must*" in this proposition? Why *must* we through much tribulation enter into the kingdom of God? Many reasons may be given, a few of which we name, why there is a necessity that tribulation and trial should precede our entrance into the kingdom of God.

First, it is a part of the working out of our probation. In the very nature of the case, a man must be proved before he can be approved. Probation precedes approbation. A man may look fair, and yet be utterly useless. So God trains and tries men before he advances them, and for the very purpose that he may advance them. The man in the parable could not be appointed to rule over ten cities before he had improved his talents, and shown that he would be faithful over a few things.

In the case of which Paul speaks, the advancement is to be very great,—an exceeding and eternal weight of glory. The testing process must therefore be close and true; and to be so, it must be severe and searching. And it is generally so arranged that a man's life is so adjusted to circumstances, and so measured as to length, as to constitute, on the whole, a complete probation. In every one there is that which only suffering and trial can reach and try. God did tempt, try, or test, Abraham till he had demonstrated that he would stand true to God and keep his commandments, his statutes, and his laws, and command his household after him.

Secondly, we must through much tribulation enter into the kingdom of God, for the sake of purification. Our probation is, on God's part, ordained with a view to our purification. If we take the whole life as holding darkness and affliction, it is true, nevertheless, that, in the life discipline, God does not design the destruction of any man, but his fitting up for better things. God's fires

are hot; but they are purifying; he aims only to purge out the dross. He himself is a "consuming fire," only to that which is evil. He is a preserving fire to all that is good.

Thirdly, we must have, and must pass through, much tribulation in order to have, that which every Christian soul longs for—fellowship with Christ. Christian fellowship is life in Christ. And the "fellowship of his sufferings" is associated (Phil. 3:10) with the "power of his resurrection." "Abide in me, and I in you." We are to bear about in our body the dying of the Lord Jesus, be killed all the day long, and die to self daily. Such nourishment goes down to the very roots of life. Penitence feeds purity. How many have felt, in the depths of tribulation, that Christ was nearer than he had ever seemed before; nearer than they had ever thought that he could seem!

Fourthly, we must pass to the kingdom through much tribulation, for the sake of others. It is often the case that God uses the sufferings of one for the sanctification of others. The rule that applies to living and dying, applies equally, doubtless, to suffering; and the scripture assures us that no man "liveth to himself," and no man "dieth to himself." So, also, no man suffereth to himself. What tribulation does for us is more than intimated in the scripture before us. The souls of the disciples were confirmed, and they were strengthened to continue in the faith, by knowing that it was the plan of God to purify them by tribulation before they entered into the kingdom of God. "If we suffer, we shall also reign with him: if we deny him, he also will deny us." Not to be willing to suffer with Christ is here set forth as the same as to deny him.

A "tribulum" was a piece of wood, studded with sharp pieces of flint, or teeth, used for thrashing out grain; and from this instrument and its use the word "tribulation" and the figure of its use, are derived. It is to separate the wheat from the chaff, in our characters, and in the church. "Tribulation," says Paul, "worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts." Rom. 5:4, 5.

But there is no virtue in tribulation, or suffering, in itself considered. It has no expiatory power, and makes no atonement. We can not, by self-inflicted chastisement, and doing penance, accumulate a store of merit, for future use. If we patiently endure tribulation, it will bear its legitimate fruit. If we take it impatiently, we but incur fresh penalties. We must not think that because many are the tribulations of the righteous, therefore all that have tribulations are righteous. Calamities all the while beset those who are living in alienation from God, as well as others. And tears are the portion, day and night, of many who have no Scriptural ground for hope that God will at last wipe away all tears from their eyes.

From this part of the subject another erroneous inference is sometimes drawn. One not called to extraordinary tribulation, but who lives in peace and quiet, in the even tenor of his ways, when he reads of entering the kingdom through much tribulation, is liable to feel that he is destitute of the chief evidence that he is a child of God, and this temptation may itself become so strong as to be no small tribulation. But between the righteous and the wicked there is this difference: With the wicked, absence of tribulation nourishes a feeling of presumption and indifference to religion; while with the righteous, it awakens fears of danger as to the enchanted ground, and drives him to the Lord.

The expression "through much tribulation," as connected with entering God's kingdom, is used in the sense of traveling, or passing, through them, as if they lay all along our road. And this is an encouraging similitude. It sets us forth as independent of, and superior to, the trials, setting them forth as our appointed way, and nothing more; not placed there to have the mastery over us, but to be faced, and then left behind, just as the traveler faces, and leaves behind, the dangers and rough places of his journey.

"Strait is the gate, and narrow is the way, which leadeth unto life." Through one mental process,

in the main, do men enter into the life of the Spirit; and it is a humbling process. The Christian, in every class and department of life, must prepare himself for fightings without, and fears within. Through distress of heart, and wrenching asunder of earthly ties, in one shape or another, lies every one's path while passing through this vestibule of our Father's house, this fitting-up process for a place with the company of the redeemed on the sea of glass, before the great white throne. But the path ends at last, and that soon, in the kingdom of righteousness and peace, and the perfect day.

U. S.

RESTORING OF FAMILIES SHOWN IN SABBATH-KEEPING.

"God is love," and love manifests itself in contributing happiness to others. All of God's created works bear this stamp of divinity. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. The leaves of the forest, the lowly blades of grass, have their ministry of love. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree, shrub, and leaf. The beauty and fragrance of flowers contribute to the pleasure and happiness of man. "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Eccl. 1:7. In their journey they refresh the thirsty, supplying the needs of every living being God has created. They furnish a remedial system for health. A river is an emblem of the river of the water of life. It is a type of him who said, "Ho, everyone that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat." Isa. 55:1. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." John 4:14, 10.

All that God has created has properties and qualities peculiarly its own, revealing the character and power of God. Thus the creation reveals the power of God and its operation, as well as his character of infinite love. In this divine law of nature is restoration of whatever man has lost by sin, and it thus reveals the character of him who died for our salvation and the restoration of all things. Nature, like man, has come under the power of Satan by sin, and could of itself in no wise restore itself. "For we know that the whole creation groaneth and travaileth in pain together until now, . . . waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23. The Sabbath points back to the world and nature in its perfection.

On the sixth day man was created. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26, 27. Adam and Eve bore the moral image of God. In this respect they were equal. "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." Gen. 5:2. There was no lack of harmony between the two. She was his equal, standing by his side as "an helpmeet for him." "And Adam said, This is now bone of my bones, and flesh of my flesh. . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:18, 23, 24; Matt. 19:4-6.

It was sin that brought a disparagement between husband and wife. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3:16; see also 1 Cor. 11:3-15.

The marriage institution and the Sabbath were given before the fall of man; therefore the Sabbath calls the mind to the original plan of God in the creation of the first human pair. The Sabbath can not be kept properly in any family where there is discord, especially if husband and wife profess to be Sabbath-keepers. They are both one flesh. Whatever one is interested in, so is the other. And so would have been every child, had not sin marred all.

"Children are an heritage of the Lord," and they are to be trained for the Lord. In the Judgment he will say, Where are those children I gave unto thee to train for my service? Sin has brought division and alienation into families, and unnatural affection. When God first said, "Multiply, and replenish the earth," he designed that families should exist to all eternity. In the kingdom of God there will be no homeless ones. "God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land." Ps. 68:6. "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord." Ps. 113:7-9.

The restoration of families is in the kingdom of God. The ties of relationship are made by the grace of Christ. "I have no greater joy than to hear that my children walk in truth." 3 John 4. "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." 1 Cor. 4:14, 15. The families are made up of those who have been brought nigh by the blood of Christ. In the kingdom of God the children are those begotten in the gospel by the truth of God. The highest type of heaven is when an entire family—husband, wife, and children—are all in the service of God. It is then the natural ties have become sanctified by the Spirit of God, and the original design of God is accomplished, through Christ, in Eden restored.

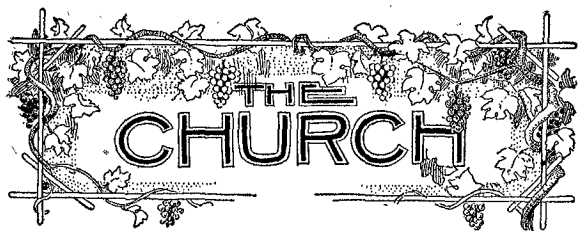
The Sabbath is a reminder of what families would have been; and in its observance is especial instruction how families can keep it holy. It includes sons, daughters, menservants, maidservants, and all that is within thy gates. It not only points back to the Edenic state and calls to remembrance God's original design, but the mind is carried forward to the time when families will be restored through Jesus Christ.

Properly to observe the Sabbath, would exclude all disparagement of either husband or wife, all labor, and everything out of harmony with the original design of God when he created man and gave him his home in the garden of Eden. The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. He who talked with Adam and Eve in Eden when they came fresh from the hand of their Creator, will talk with man to-day when he observes the day according to God's plan. As we behold the Lord's power in nature, we find comfort; for the word that created all things is the same word that speaks to the soul and enlightens and instructs us now. The original design of God was to speak peace and life to the soul on the Sabbath through the works of nature.

When the Sabbath comes to us, we should observe the day in full accord with God's original design. On the first Sabbath, peace brooded over the world. Peace was in that group composed of Adam and Eve, Christ, God the Father, and holy angels. Heaven and earth were in harmony. Love pervaded all. Even in this present age of the world, when love is manifested by the parents, and they, as the head of the family, train their children properly to observe the Sabbath, and to see the handiwork of God in nature, this united family is an object-lesson of Eden restored, because it is in harmony with the Edenic Sabbath observance.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

S. N. H.



THE VINE AND ITS BRANCHES.

"I HAD planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Jer. 2:21.

The Lord compares his church—his people—to a vine, in which each member draws its life and nourishment from the parent stock. In the beautiful words of the prophet Isaiah we read: "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Isa. 5:1-4.

If we read still further, we learn why the fruit was evil instead of good: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." Verse 7.

Concerning the Lord's vineyard and his care of it the same prophet says: "In that day sing ye unto her, A vineyard of red wine [not a cellar of wine casks, but a vineyard, where it is 'wine in the cluster,' as in Isa. 65:8]. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isa. 27:2-3.

More fully still is this comparison of Christ and his church with the vine and its branches illustrated in our Saviour's discourse, recorded by the apostle John: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it [pruneth it], that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:1-8.

We quote the following interesting remarks on our Saviour's discourse: "This chapter is simple in its illustrations, and is one that all may understand. Christ is ever seeking to present before his followers the privileges that are offered to sinful, feeble humanity. He would teach them that only through him can it be restored to healthful growth. We are to bear in mind that the branches in the True Vine are the believers, who are brought into nearness by connection with the Vine. . . .

"The branches of the vine can not blend into each other; they are individually separate; yet every branch must be in fellowship with every other if they are united in the same parent stock. They all draw nourishment from the same source; they drink in the same life-giving properties. So each branch of the True Vine is separate and distinct, yet all are bound together in the parent stock. There can be no division. They are all linked together by his will to bear fruit wherever they can find place and opportunity. But in order to do this, the worker must hide self. He must not give expression to his own mind and will. He is

to express the mind and will of Christ. The human family are dependent upon God for life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and he reveals himself as the great Reservoir of all that is essential for each separate life.

"Christian unity consists in the branches being in the same parent stock, the vitalizing power of the center supporting the grafts that have united to the Vine. In thoughts and desires, in words and actions, there must be an identity with Christ, a constant partaking of his spiritual life."—Mrs. E. G. White, in *Review and Herald*, Nov. 9, 1897.

In a Testimony we read: "The branches do not sustain the vine, but the vine supports and nourishes the branches. The church does not support Christ, but Christ, by his vital power, supports the church. It is not enough to be a branch; we are to be fruitful branches. 'He that abideth in me,' said Je-sus, 'and I in him, the same bringeth forth much fruit.' But if the fruit produced be that of the thorn bush, it is evident that we are not branches of the Living Vine.

"Life is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts by kindness, this is evidence that the Spirit of Christ dwells in the heart, that sap from the Living Vine is flowing to the branches. We are in the school of Christ in this life, where we are to learn to be meek and lowly of heart; and in the day of final accounts we shall see that all the obstacles we meet, all the hardships and annoyances that we are called to bear, are practical lessons in the application of principles of Christian life. If well endured, they develop the Christlike in the character, and distinguish the Christian from the worldling.

"There is a high standard to which we are to attain if we would be children of God, noble, pure, holy, and undefiled; and a pruning process is necessary if we would reach this standard. How would this pruning be accomplished if there were no difficulties to meet, no obstacles to surmount, nothing to call out patience and endurance? These trials are not the smallest blessings in our experience. They are designed to nerve us to determination to succeed. We are to use them as God's means to gain decided victories over self, instead of allowing them to hinder, oppress, and destroy us.

"Character will be tested. Christ will be revealed in us if we are indeed branches of the Living Vine. We shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self, and grow into a noble heroism. This is our allotted task; but it can not be accomplished without continual help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Each must win his own way through struggles and discouragements. Those who decline the struggle lose the strength and joy of victory. No one, not even God, can carry us to heaven unless we make the necessary effort on our part. We must put features of beauty into our lives. We must expel the unlovely natural traits that make us unlike Jesus. While God works in us to will and to do of his own good pleasure, we must work in harmony with him. The religion of Christ transforms the heart."—*Testimony for the Church*, No. 32, pages 100-101.

"The fruit we bear is the only test of the character of the tree before the world. This is the proof of our discipleship. If our works are of such a character that as branches of the Living Vine we bear rich clusters of precious fruit, then we wear before the world God's own badge as his sons and daughters. We are living epistles known and read of all men."—*Id.*, page 104.

J. N. LOUGHBOROUGH.

Domestic education is the institution of nature. Public education is the contrivance of man.—*Adam Smith*.

A SANITARIUM A LIFE-SAVING STATION.

For the purpose of rescuing those wrecked by storm, elaborately equipped life-saving stations are maintained at great expense, at various places of danger on our seacoast. These stations are under the supervision of carefully trained men, and each year are the means of rescuing hundreds of men who otherwise would find watery graves.

A properly equipped sanitarium maintains a somewhat similar position, as it seeks to rescue those who have ventured too far out on the rocks and shoals encountered by those who persist in violating the laws of nature. There is not a shadow of doubt that thousands of persons are to-day enjoying a fair degree of health who would have been dead if they had not drifted into one of our health institutions, and there learned how properly to relate themselves to the violated law.

In the calm seas, almost anyone can row out to the rescue of one struggling in the water; but when the waters roll high, then it requires such an experience as the life-saving crew possesses in order to reach the wrecked vessel, stranded on the rocks. And it is certainly the privilege of every Christian worker to be so acquainted with life-saving principles that he may be the means, in the hands of God, of speedily restoring to health those who are suffering from merely simple and ordinary ailments; but our sanitariums possess the requisite equipments, and a corps of workers who have the necessary skill and training to enable them to deal with the more complicated cases. If such persons, who are so situated that they might go to one of our health institutions, die without receiving an invitation to do so, will not God require their blood at the hand of those who were in a position to know, but who neglected to tell them of these "cities of refuge"?

Many have wandered so far into forbidden paths that they are sealed for the tomb; yet frequently much good results from even such ones coming into contact with our sanitariums, for in many instances the friends or relatives accompanying them become so impressed with spiritual and physical truth that, on returning to their homes, they become bright and shining reformatory lights. Furthermore, frequently it is the case that the *hopeless* from a physical standpoint, becomes a *hopeful* one from a spiritual standpoint, is converted, and dies inspired by the same sweet trust in God that imbued the nurse who tenderly cared for him.

There are thousands of chronic invalids who will never get well at home, even if they are fortunate enough to have the advantages of the very best medical attention; for their surroundings are not such as to facilitate their recovery. Perhaps some indulgent wife, or possibly some well-meaning grandmother, is determined to satisfy every whim or notion, no matter how disastrous to the health of the patient, and to gratify a perverted taste, even when by so doing the invalid is sunk a little deeper and more hopelessly into the depths of physical despair.

There may be those who do not feel clear to urge invalids to come to our health institutions for physical restoration, or even to encourage young people to come to secure an efficient training to fit them for further usefulness, because they happen to know of some defect that has existed or still exists in these institutions. Such should bear in mind the fact that the stamp of perfection has not yet been placed upon any earthly institution; and just as long as God is content to carry on his work with the co-operation of frail, erring men, so long will annoying mistakes and distressing blunders occur. It is well for us to remember that before he directs any one's steps to either our educational or health institutions, the Lord knows just what experiences such a one will meet. So those who have left our institutions, disappointed with *everything*, may be sure that they have overlooked some great and grand opportunity that God had in store for them while there.

The experiences of the children of Israel after passing through the Red Sea illustrate this point clearly. There is no one who has come to our institutions in quest of either health or training who has met with such bitter disappointments as the children of Israel did when, led by the Lord, they went three days' journey into the wilderness, without water, and then found *bitter* water. But many who meet with minor disappointments in our institutions pursue precisely the same course that the children of Israel did. How few there are who recognize in their disappointments God's appointments, and therefore, like Moses, pray for light upon the complicated situation. Those who do so will discover, just as surely as Moses did, that branch that grows in Rom. 8:28 which can antidote the bitterest experience that the Christian will ever be called to meet.

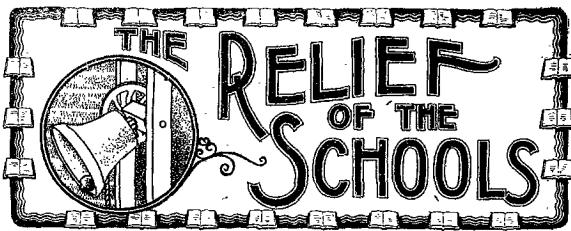
Some do not feel that they can consistently advise their sick friends and neighbors to obtain the

advantages of our sanitariums on account of the necessary expense. Such do not take into consideration that the majority of our health institutions, in order properly to carry on the work, must have, on an average, from one to two workers for every patient that they care for, and that though these workers are willing to deny themselves and live upon small wages, yet even this item of expense is larger than might seem at first thought. Then medical apparatus can not be purchased as cheaply as farm machinery. Frequently a medical appliance that could easily be packed into an ordinary hand-grip will cost as much as a self-binder, or more. Many of the patients who come to our sanitariums have wandered the world over in search of health, and apparently long ago ceased to respond to any of the ordinary remedial efforts; and in order to treat their cases successfully, the most thorough-going appliances are required.

There are chronic invalids in every community, who, after dragging out a few years of miserable existence, will probably find that they have either paid out directly or lost from failure to carry on their work, more money than would be required to secure the benefits of several months' stay at one of our health institutions, and thereby, in many instances, secure a new lease of life, just as truly as did Hezekiah; for it is just as true in their case as it was in his, that "the Lord was ready to save me." Isa. 38:20. When they come to that point in their experiences that they are willing to say from the heart, "I shall go softly all the years of my life" (Isa. 38:15); and are as willing as Hezekiah was to have applied to them the rational remedies that their case demands, then why should they not experience the same blessings that he received?

DAVID PAULSON.

Chicago Medical Mission.



NOBLE NEBRASKA.

THE largest number of gifts to the big fund for the RELIEF OF THE SCHOOLS was made at the annual camp-meeting of the Nebraska Conference, recently held at Seward. Not only in numbers did the gifts far outrank those of any other camp-meeting, but they also figured up a great deal more in dollars and cents; and this in spite of the fact that a no inconsiderable portion of the State during the last summer has suffered severely from the terrible drought.

The Spirit of God was present from the very beginning of the meeting. Many souls were turned to the Master for the first time, and many others received new life and power from on high. The precious gifts which God has placed in the church were earnestly sought, and among them the gift of giving.

In the appended list of names it will be noticed that many of the pledges are made contingent on the sale of property; this, in many cases, simply means the sale of grain or cattle, and does not refer to the sale of farms or houses.

The meeting for the gifts was held on the last Sunday morning. I began by calling for gifts of five hundred dollars. A brother in the audience beckoned to Elder Nelson, the Conference president, who went to his side, and in a moment returned to the rostrum and announced a gift of one thousand dollars. Our faith had not kept pace with the Spirit of God. The work of giving was stopped for a few minutes, while the whole audience joined with grateful hearts in singing, "Praise God, from whom all blessings flow." The last chords of the hymn had hardly died away, when a brother announced that he would give a farm, which is valued at fifteen hundred dollars. Gifts of five hundred, and two hundred and fifty, followed in quick succession.

The meeting was a long one, having begun at 9 A. M., and not closing until after twelve o'clock. The total of the gifts and the book sales will amount to about seven thousand dollars, if all are faithful in paying the pledges made. I earnestly pray that this may be so, for we can not doubt that the Lord was in this meeting; and we know that he who moved upon the hearts of men, to bless them in making a promise for his cause and in his name, is even more glad to give the power to fulfill the pledge.

And now we pray that God, who once more has set his hand to free the schools from debt, and bring

the long-looked-for day of jubilee, will move on many hearts throughout the land to give freely and generously to our suffering schools. This will greatly help to hasten the glad day when those who have had a part in sustaining God's schools on earth will enjoy the bliss of studying in those schools above.

RELIEF OF THE SCHOOLS FUND.

A friend, paid.....	\$ 5
T. Plumb, paid.....	100
Albert Anderson, paid.....	25
Mrs. J. Egolt, paid.....	5
W. J. Robson, paid.....	1
Mrs. A. S. Baird, paid.....	10
Mrs. Geo. Ramsey, paid.....	5
C. A. Pence, on sale of property.....	25
Eugenia M. Douglas, on sale of property.....	50
L. E. Johnson, payable one year from date.....	10
Mary Clark, on sale of property, 1/2 for Scandinavian edition.....	10
O. S. Ferren, in one year.....	25
J. B. Mourer, on sale of property.....	50
Marshall Young, payable Feb. 22, 1901.....	10
G. A. Kirkle, payable Sept. 21, 1901.....	10
Geo. M. Dunkin, on sale of property.....	25
J. W. Dunkin.....	25
A. S. Baird, payable Sept. 21, 1901.....	25
Mrs. S. A. Swartz, on sale of property.....	10
Mrs. S. E. Brisbane, payable Sept. 21, 1901.....	25
W. O. Johnston, on sale of property, for Scandinavian edition.....	25
F. F. Hull, payable Jan. 1, 1901.....	10
W. O. James, payable March 21, 1901.....	25
L. B. Porter, payable Oct. 1, 1900.....	10
R. U. James, payable on sale of this year's crop.....	25
Minnie James, payable Sept. 21, 1901.....	5
D. Earnest Welch, on sale of property.....	25
Mary Campbell.....	25
C. S. Anderson, payable Sept. 21, 1901, for Scandinavian edition.....	25
N. F. House, payable Sept. 21, 1901.....	10
G. Mathieson, payable Sept. 21, 1901, for Scandinavian edition.....	250
A. H. Snyder, on sale of property.....	50
C. W. Kellogg.....	50
J. C. Middangs, payable March 21, 1901.....	100
Mrs. A. H. Alden, on sale of property.....	100
Mrs. W. Young.....	10
J. H. Morrison, payable Sept. 21, 1901.....	50
Anna H. Mauk, on sale of property.....	25
S. E. Brown.....	100
Mrs. G. P. Loy.....	50
Mrs. E. M. Peebles, payable March 21, 1901.....	10
George Teffel, payable Sept. 21, 1901.....	5
A. Hedgecock.....	100
Mrs. A. Coe.....	10
T. J. Fish, farm in Kansas.....	1500
L. R. Houpt, payable Jan. 1, 1901.....	10
Alfred Squires, payable Sept. 21, 1901.....	25
Peter Eneroldson, payable Sept. 21, 1901.....	25
Geo. Streeter, payable Jan. 1, 1901.....	10
J. H. Wheeler, payable Sept. 21, 1901.....	25
L. E. Colson, payable Sept. 22, 1901, for Scandinavian work.....	1000
R. L. Simpson, payable Sept. 21, 1901.....	10
N. r. Nelson, payable April 1, 1901, 1/2 for work in Scandinavia.....	100
Wm. Nethery, on sale of property.....	250
Chas. Rahn, payable Sept. 21, 1901.....	50
J. W. Eldridge, payable Sept. 21, 1901.....	100
Warren Hopkins, payable Sept. 21, 1901.....	25
H. E. Cowin.....	10
Mrs. F. Y. Burleigh, on sale of property.....	100
Mr. and Mrs. J. W. Boynton, payable Sept. 21, 1901.....	10
E. R. Henderson, payable Sept. 21, 1901.....	10
Geo. Block, on demand.....	25
Mr. and Mrs. J. W. Summy, on sale of property.....	50
Mr. and Mrs. C. M. Patterson, on sale of crop of 1901.....	25
O. E. Jones, payable Sept. 21, 1901.....	10
Mr. F. A. Johnston, payable Sept. 21, 1901.....	5
Mrs. Jennie Dunn.....	10
Luella Parker, payable Sept. 21, 1901.....	5
H. M. Stout.....	100
S. B. Harris, on sale of land.....	25
Geo. Swift, payable Oct. 21, 1900.....	100
H. U. Orthman, payable Sept. 21, 1901.....	50
E. R. Wilson, payable March 21, 1901.....	50
H. Johnson, on sale of property.....	25
A. A. McKay, payable Sept. 21, 1901.....	10
O. A. Kite.....	25
Soren Nelson, on sale of property, for Scandinavian work.....	250
Peter Schroder, payable Oct. 1, 1900.....	25
H. Major, payable June 1, 1901.....	10
Lucy Jones, on or before sale of property.....	25
Eliza Matheson, when a collection is made—1/2 for Scandinavia.....	100
C. R. Polen, payable Sept. 21, 1901.....	10
A. E. Burgess, payable Sept. 21, 1901.....	10
A. N. Loper.....	10
Fred Anderson.....	25
C. T. Lewis, payable Sept. 21, 1901.....	10
W. H. White.....	10
J. D. Andrews.....	10
Jno. P. Frederikson, gold rings.....	10
Mrs. S. E. Brisbane, one lot in Callaway, Neb.; value not great.	
Mr. and Mrs. M. Schmalz, five lots; value about \$500.	

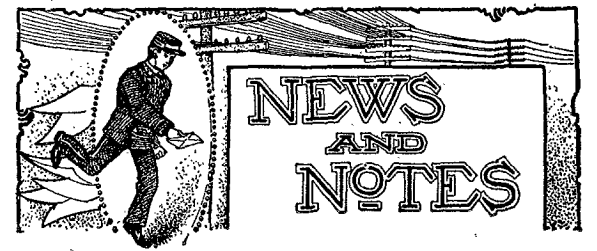
Send all contributions to the treasurer of the General Conference Association, Battle Creek, Mich.

P. T. MAGAN.

AN APPEAL.

THE Lord has spoken definitely with reference to the necessity of our young people securing an education that they may be enabled to go forth as successful laborers in this closing work. We are continually receiving letters from worthy young men and women whose circumstances in life are such that they find it impossible to secure a preparation for the work, and some of these letters are touching indeed. We aim to secure employment for as many as possible, and the school has done much in taking care of a large class for which it has received no cash returns. Recognizing the need of encouraging every worthy person who should be in school, it has been thought best to create what will be termed "The Students' Aid Fund," and from this fund money can be loaned or used as the committee may see best. Oftentimes young persons write us that if we will allow them to take a six months' course, they will reimburse us when they go out into the field. We would be glad to accommodate every such one if we had the money; and shall be glad to do so when we can have the money.

We believe the members of every church in District 3 will co-operate with us in thus helping those who will be benefited by being with us in school. We trust all will give this appeal their careful and prayerful consideration. All remittances should be sent to the undersigned, at Battle Creek College, Battle Creek, Mich. J. W. COLLIE.



—The estate of the late John Sherman is valued at \$2,500,000.

—The wreck of the "Maine" is to be raised from Havana harbor, Cuba.

—M. Pichon, French minister at Peking, China, is ill with typhoid fever.

—The temperature of a person's mouth is practically constant at about 98.5°.

—A Pittsburg company, with \$12,000,000 capital, will erect a steel plant at Welland, Ontario.

—Standard Oil stock is now held at \$602 for a \$100 share; a year ago it sold for \$460 a share.

—The presidency of Washington and Lee University is to be offered to ex-President Cleveland.

—The boot and shoe factories of the city of Quebec have closed, 10,000 workmen having struck.

—Edward Dewey, brother of the admiral, died suddenly at his home in Montpelier, Vt., October 29.

—October 27 a force of 1,400 Filipinos battled with 100 Americans, in Luzon, forcing the latter to retreat.

—John Sherman left \$10,000 to a biographer, and Henry C. Hedges will probably be chosen to write his life's history.

—The United States received 2,475 awards at the Paris Exposition, or 649 more than any other country, France excepted.

—The State of Colorado prohibits not only the docking of horses' tails, but the bringing of any docked horse within its borders.

—Natural gas having been discovered near Spokane, Wash., a company has secured a lease for twenty-five years on 15,000 acres of land.

—Charles M. Hays, general manager of the Grand Trunk Railroad, has retired, to accept the presidency of the Southern Pacific Railroad.

—The Coats' thread combination, of Scotland and America, have announced a yearly profit of over \$12,000,000, and recommended a dividend of fifty per cent.

—President Kruger will proceed to The Hague, and appeal to the Powers to intervene in the South African settlement, on the basis of Article 3 of The Hague convention.

—The assay office in New York City has received the largest nugget of gold in its history, from a British Columbia mining company, weighing over 753 pounds, and valued at \$154,000.

—An iron and steel company of Florence, Ala., has shipped 1,000 tons of pig iron, at twelve dollars a ton, to Manchester, England, the same being their second shipment to that country.

—The new Russian battle-ship "Retvizan," recently launched at Cramp's shipyard, Philadelphia, is the largest battle-ship ever launched in the United States, and the first ever built here for a foreign nation.

—Prof. Friedrich Max Müller, son of the German poet, an authority on languages, religion, and mythology, died in London, England, Tuesday, October 30. He had been connected with Oxford University for over fifty-four years.

—The total population of the United States, including Alaska, Hawaii, and the various Territories, is 76,295,220. The population of the forty-five States in the Union is 74,627,907. In 1890, or ten years ago, the total population of the country was 63,069,756. During the ten years there has been a gain of 13,225,464, or twenty-one per cent. The increase of population between the years 1880 and 1890 was considerably over 12,000,000, the percentage of gain being 24.8.

—Cornelius L. Alvord, Jr., during the last few years, stole \$700,000 from the First National Bank of New York City, without being detected. He had been twenty years in the bank's employ, six years as its note teller, and "had the implicit confidence of its officers." October 23 one of the bank's bookkeepers discovered that something was wrong in Alvord's accounts, and the latter disappeared until he was arrested in Boston, October 29. He said that the money was all spent, and that he had expended \$50,000 a year for some time, and had made false entries on the books to account for the money he stole regularly.

—A plot to kill President Loubet, of France, was recently discovered in Lyons.

—October 31 fifteen lives were lost by a severe earthquake at Caracas, Venezuela. President Castro, in leaping from a balcony, broke his leg.

—The vessel "Simon J. Murphy," with her record-breaking grain cargo from Chicago, grounded at Buffalo, and the owners had to "lighter" the cargo.

—October 27 Julian Arnold, son of Sir Edwin Arnold who wrote "The Light of Asia," left New York for England, in charge of Scotland Yard detectives. He is accused of embezzling trust funds valued at about \$700,000.

—In order to keep up with the large-city procession, Paris will add to itself a population of 1,000,000, by annexing its great suburbs. This move will not be made until after the close of the exposition.

—October 27 the Boers ambushed fifty British cavalrymen near Springfontein, Orange River Colony, capturing all but seven. On the same day a British force met and dispersed a number of Boers under General De Wet, near Frederickstad.

—The annual report of the United States commissioner of education shows the total of pupils in all schools, public and private, for the year ending July 1, 1899, to have been 16,738,362, of which 15,138,715 were in the common schools.

—A statement issued by the comptroller of the currency shows that there are in this country 5,898,091 depositors in savings banks, with aggregate deposits of \$2,389,719,954,—an average of \$404.33 each. In 1896 there were 5,065,494 depositors, with average deposits of \$376.50 each.

—The *Outlook* states that "when the police in Denmark find a man helplessly drunk in the street, they drive the patient in a cab to the station, where he sobers off. Then they take him home. The cabman makes his charge, the police doctor makes his, the agents make their claim for special duty, and this bill is presented to the landlord of the establishment where the drunkard took the last of the drinks that caused his intoxication."

—Robert Spaulding (colored), a native of Dutch Guiana, was recently refused naturalization papers by Judge Kirkpatrick, in the United States court at Trenton. It is stated that "the papers were refused on the ground that the federal laws permit the naturalization of white males only. Spaulding is a graduate of Howard University, Washington, D. C., and is now a student at Princeton University, and had expected to take up the study of law. His inability to become naturalized will prevent his admission to the bar."

—At the fruit fair recently held at Walla Walla, Wash., the Blalock fruit farm's exhibit was the largest, displaying 400 boxes of apples, of different varieties. In this lot of apples there were several fifty-pound boxes containing only thirty-six apples, or an average of 22½ ounces to the apple. It also appears that "from this farm alone this year several hundred boxes have been packed for shipment that averaged eighteen ounces to each apple." Two tons of excellent honey formed another portion of this farm's product, the apples and honey being "only a small portion of the farm's total production this year."

—The following is but a portion of a lengthy petition recently sent to Washington by the National W. C. T. U.: "Statements are appearing in the public press to the effect that houses of prostitution are being established, maintained, and inspected in the Philippine Islands, for the use of our soldiers, by the consent of the army authorities of those islands, or under their direct supervision. We are unwilling to believe that our government will allow to be introduced among the soldiers that infamous system which brought such just contempt upon England when the condition of affairs in India became known to the world. We beg the President of these United States and the secretary of war to see to it that no such stigma is allowed to attach itself," etc., etc.

—By an explosion of chemicals in the Tarrant building, drug house, Greenwich and Warren streets, New York, at noon, October 29, thirty persons were killed and 104 injured. Twenty-one are missing, so far. The property loss is estimated at \$1,500,000. The *New York Sun* says that "both sides of Warren street, between Greenwich and Washington streets, were laid in ruins, and buildings for blocks around were wrecked in all degrees. For half a block to the north and south of Warren street, the west side of Greenwich street, and the east side of Washington street are almost as hopelessly wrecked as is the short Warren street block, of 160 feet frontage. In all, something like forty places of business are either wholly or partially destroyed. Never in the history of New York has there been an explosion which wrought such havoc so far as mere property loss is concerned." There were three explosions, in quick succession, the second doing the bulk of the damage. Many more deaths would have resulted had it not been that many of the employees were out at their noonday meal. It is said that "great buildings as far away as the east side of the City Hall Park, and even down to Wall street and beyond, as well as for a corresponding distance to the north, and westward to the river, were shaken to their very foundations," and that "the movement felt was more like the swaying upheaval of an earthquake." The fire that caused the chemicals to explode is thought to have started from an electric wire in the laboratory of the drug house.



NORTHERN EUROPE.

SINCE writing my last report for the REVIEW, we have passed through varied experiences; at times the outlook seemed dark and forbidding, then again rays of light would shine through the clouds, scattering the gloom.

In my former report, which was written several months ago, I made reference to the disaster which had befallen our Christiania publishing house, and the gloom that this had cast over the work here. At the same time I mentioned the encouraging attitude of our people in Norway, and the earnestness with which they had turned to the Lord, which resulted in their experiencing rich blessings and an increase of faith and courage. I also expressed our hope that it would be to the glory of God to come to the rescue of his cause and save his name from the reproach that would result from a failure to pay our creditors in full.

During the months that have passed since then, the outlook has at times been dark, and it has seemed as if it would be impossible to make arrangements by which the creditors could be paid in full. This has caused us much grief, because it would be a blot on God's work, and would give the enemies of the Lord occasion to reproach his name and cause in the earth. The thought of such a disaster to the cause which is more precious than life, was overwhelming, and at times seemed greater than could be borne. But the word of the Lord is sure, and his promises can not fail. He has said: "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

More recently our faith has been encouraged to hold fast to his promises, and to expect that the Lord will do that which we have been encouraged to hope for according to his word. During our darkest period the Spirit of God gave us, among other scriptures, these words for our encouragement:—

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity." Jer. 29:11-14.

In reviewing last year's experience, I find the greatest reason for gratitude and praise to God. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:10-14.

My soul is pained over the lack of faith that I find in my own heart; but the experience and the lesson will be a profitable one in many ways, especially in strengthening trust in God under the most adverse circumstances. Truly, all God's dealings with us are in love, for our good and his glory.

The annual meetings in the different Conferences have all been seasons of blessing and refreshing. We had feared that, owing to the financial difficulties by which many of our brethren in Norway had been thrown out of employment, the meeting in that Conference would be poorly attended, and that a feeling of discouragement might come in; but in this we were happily disappointed. The attendance was good, and the spirit of the meeting most excellent. The presence and testimony of Elders I. H. Evans and L. R. Conradi during the first three days of the meeting were a great help. The Lord gave them much freedom, and their words of testimony were fitted to the occasion. The work of the Lord's aged servant, Elder J. N. Loughborough, was also much appreciated.

That the financial report should show a considerable gain during the year was a pleasant surprise. On the whole, the meeting was truly encouraging throughout, and must stand as one of the best in our experience. To the Lord be all the praise.

During the season I have attended, in company with Brother Loughborough, the annual meetings in Sweden, Denmark, Germany, and Switzerland. These were all occasions of great blessing; but as they have been fully reported by Brother Loughborough, I need not here write of each in particular. The present outlook for the work throughout the European field is encouraging; but there is a sad lack of laborers among all these millions. While we rejoice in what has been accomplished, it must be regarded as only a small beginning compared with the work that is to be done. May God hasten the time when the message will go with power, and the whole earth be lighted with its glory!

O. A. OLSEN.

Christiania, Norway.

MEXICO.

I RETURNED from Mexico this summer. My hope that the gospel will help this benighted land is greater than it was when I was there ten years ago. Progress and improvement are seen on every hand. This is especially noticeable in the growth of electrical business throughout the republic. Mexico City has extensive electric street cars, also about one hundred of its long streets have been repaved with asphalt, and a new sewer system is in operation.

It is strange that improved methods and machinery for agriculture are being introduced last. The president and others invite farmers from the States to come and teach the people how to improve their condition. No people are so well prepared to do this work as we are, since receiving so much light. It is sad to think that after Brother Dan T. Jones explained at the General Conference, nearly four years ago, how farmers could do more good in some ways there than ministers could, still no such work has been begun.

There are about twenty states of Mexico that have never heard the message. In some of these states there are good locations, easy to be obtained, with markets, and sufficient elevation, sea breeze, rainfall, and fertility to make a pleasant home for any who have a burden for this work.

The people are learning English. It takes only a few months to learn to converse in their language sufficiently to introduce our books and tracts. Our workers in Mexico City find many opportunities which they are unable to improve for lack of men and money.

Pray that the Lord of the harvest may send forth laborers to this needy field. J. B. CLARK.

Hartley, Tex.

QUEBEC.

NAMUR AND MONTREAL.—At the time of the writing of my last report, I was at Namur, expecting an attack on the Sabbath question, by a French minister. This occurred August 19. The speaker dealt in such glaring misrepresentations of us and our work that the sentiment of nearly all his hearers was turned against him, and in our favor. I took notes, and handed out suitable tracts to his hearers, who accepted them with due respect. Some said, "Our minister hurt himself;" others said, "I will accept your tracts; for we are told to 'prove all things,' and 'hold fast that which is good.'" In the afternoon of the same day I replied to the opposition discourse at our tent, with the approbation of most of my hearers. God gave special freedom in vindicating his truth.

Sabbath, September 8, I organized a Sabbath-school of fourteen members. I then returned to Montreal, where I parted with my brother, Elder A. C. Bourdeau, and his family, he being obliged to return to Battle Creek for his health. This servant of Jesus Christ has for over forty-four years fought many battles for present truth, and faithfully stood by the work of the Third Angel's Message, as it has passed through various crises.

Lately I have spent two weeks at Namur, further instructing believers, introducing the tithing system, and distributing our literature. This I did, accompanied by Brother Cogniaux, a professor of

languages, who accepted present truth as the result of reading the literature sent him by mail. At Namar I had the privilege of baptizing him. It was a blessed occasion. We have both returned to Montreal to engage in evangelistic work, and to do necessary writing, especially to prepare and translate matter on the tithing system, and other important subjects.

D. T. BOURDEAU.

THE OPENING OF HEALDSBURG COLLEGE.

ACCORDING to announcement, Healdsburg College opened October 10. At the close of the first week's work the college has an enrollment of about one hundred and sixty pupils. New students are constantly arriving, and it is confidently expected that the college will have a larger enrollment this year than it has had for many years. The students are engaging in their work with a good spirit, and it is hoped that many of the young men and women now in attendance will develop into earnest laborers for the Master's vineyard. It is not too late yet for those who are desirous of entering the college to lay plans to attend. It is better to come late than not at all. The second term of the college will open February 6. We shall be pleased to hear from any who may desire to attend the school during the present year, or any time soon. Those desiring the college calendar, or any information regarding the school, should address the undersigned at Healdsburg, Cal.

M. E. CADY.

ATLANTIC CONFERENCE PROCEEDINGS.

THE eleventh annual session of the Atlantic Conference was held in Jersey City, N. J., September 25-30. Of the fourteen churches, thirteen were represented by sixty-three delegates. Two new churches—Bridgeton and New Brunswick, N. J.—were received into the Conference, the total number of churches now being sixteen.

The treasurer's report showed that the receipts were \$9,627.34; the disbursements, \$3,108.16; leaving \$1,519.18 on hand. The following-named persons composed the various committees:—

On Nominations: H. W. Cottrell, C. H. Keslake, E. E. Franke, A. B. Smith, J. W. Rambo. On Resolutions: D. W. Reavis, I. H. Evan, G. A. King, L. T. Nicola, J. C. Stevens. On Credentials and Licenses: C. H. Keslake, G. B. Thompson, H. W. Cottrell, H. E. Robinson, Allen Moon.

The officers elected for the coming year are as follows: President, A. E. Place; Secretary, C. H. Keslake; Corresponding Secretary and Treasurer, tract department of the Conference, S. N. Curtiss; Treasurer, L. T. Nicola; Auditor, W. H. Edwards; State Agent, G. A. King; Custodian of Conference property, R. G. Patterson. Executive Committee: A. E. Place, D. W. Reavis, H. P. Vaughan, M. D. L. T. Nicola, F. Stoll. Trustees of Conference Association: A. E. Place, D. W. Reavis, H. P. Vaughan, L. T. Nicola, F. Stoll, C. H. Keslake.

The Committee on Credentials and Licenses recommended that credentials be granted to A. E. Place, E. E. Franke, C. H. Keslake, H. E. Robinson, F. H. Hiddleston; that the following named persons receive ordination and credentials: J. C. Stevens, R. G. Patterson; that license be given to G. A. King, D. W. Reavis, A. R. Bell, F. Stoll; and missionary credentials to Mrs. M. A. Neale, Mrs. J. W. Rambo, J. W. Rambo.

C. H. KESLAKE, Sec.

A. E. PLACE, Pres.

FLORIDA CAMP-MEETING AND CONFERENCE.

At the date appointed, September 28 to October 8, this meeting was held at Terra Ceia. The family tents were pitched around the large new church building recently erected by the brethren there. The weather was favorable for a camp-meeting, and the attendance of brethren and others was as good as expected. The preaching was practical, and designed to encourage deep heart-searching and renunciation of self. The word was well received, and there was a ready response to the invitations of the Spirit. To get ready for the coming of the Lord was the desire of all.

The early morning meetings were seasons of refreshing. Short Scripture lessons and appropriate extracts from the Testimonies were read, followed by spirited social meetings. Hearts yielded, and were blessed. Victories were claimed, and souls were made free in the Saviour. By many the necessity of a preparation for translation was appreciated as never before. The business meetings of the different associations passed off harmoniously, and the brethren are of good courage. Brother Irving Keck was re-elected president of the Conference, the brethren having confidence in his ability to

manage the work successfully. Each department of the work was given consideration. Much interest was shown in the church-school work.

A native Cuban sister, formerly a missionary of the Baptist Church, has recently accepted the message, and by invitation of the Conference president, was in attendance at the meeting. The truth of the soon-coming Lord is precious to her. As she readily translates English into Spanish, she may soon be a valuable helper in getting the message before her nationality.

At the close of this meeting I sailed for Punta Gorda, the place of the next meeting. I remained there but two days of the meeting. The ordination service of Brother Keck was performed Sabbath, October 13. Courage and harmony prevail among the brethren and laborers in Florida, and I see no reason why the work should not prosper there.

N. W. ALLEE.

CUMBERLAND MISSION CAMP-MEETING.

THIS meeting was held at Harriman, Tenn., September 14-23. Elder Irwin, president of the General Conference, could be present only the first two days of the meeting. The organization of the mission field into a Conference was effected as the first work of the meeting. The new organization takes the name of the Cumberland Conference of Seventh-day Adventists. A Sabbath-school association and a tract society were also organized.

The business meetings were all harmonious, and it is certainly encouraging to see the work extending and strengthening so that new organizations can be effected, to aid in building up the Lord's cause in the earth. The attendance of the brethren was not so large as was hoped for, but a fair representation was present. The attendance from the city was good at the night meetings. The results of the camp-meeting indicate that the brethren and sisters as well as the friends from the city were benefited by the services. The preaching was principally by Elders Brunson and Snarp, as the writer was physically unable to labor much during the meeting. The impression of the meeting upon the citizens was favorable, and an invitation was extended to us to return and hold another camp-meeting.

This being the ninth camp-meeting of District 2, we can say that we believe the work of the message is onward in the Southern field.

N. W. ALLEE.

AN ORDINATION.

ONE enjoyable event in the Salem (Ill.) camp-meeting was the ordination to the gospel ministry of Brother Charles Thompson, of Willow Hill, Ill. Brother Thompson and Elder G. B. Thompson, president of the New York Conference, are members of the same family. Ordination and credentials had been voted Brother Thompson by the delegates at the Kankakee camp-meeting, but the matter of ordination was deferred until the Salem meeting. By his Spirit the Lord bore witness to the acceptance of Brother Thompson for the sacred calling. All the people were glad on this occasion, and we hope the Lord will do a good work through the ministry of his servant.

WM COVERT.



YOUNG MEN.

THERE is an opportunity for several young men, thoroughly consecrated Sabbath-keepers, to find work in connection with the Workingmen's Home, and at the same time have opportunity to attend classes at the training school. Address Chicago Medical Missionary Training School, 1926 Wabash Ave., Chicago, Ill.

THE BATTLE CREEK SANITARIUM TRAINING SCHOOL FOR NURSES.

THE dates for beginning regular classes in the training school have been changed to January 1 and July 1 for the classes beginning in Battle Creek; classes beginning in Chicago, January 1 and July 1. This school affords an excellent opportunity for young men and women of good address, fair education, and good health, to make preparation for useful service for God and humanity. Those who desire further information, should address the Chicago Medical Missionary Training School, 1926 Wabash Ave.; or Battle Creek Sanitarium, Battle Creek, Mich.

J. H. KELLOGG.

MARITIME PROVINCES, ATTENTION!

NO PROVIDENCE preventing, a meeting of the Association of Seventh-day Adventists of the Maritime Provinces of Canada will convene at Halifax, Nova Scotia, in Sons of Temperance Hall, 36 Cornwallis St., Nov. 7-12, 1900. Elders H. W. Cottrell, H. O. Basney, and I. N. Williams will be in attendance, and perhaps a physician from the sanitarium.

The Intercolonial Railroad will grant return trip free to those who purchase a first class ticket, going journey, and receive a certificate to Adventist convention.

Provision will be made to accommodate all who come. Let each one bring a pillow, a sheet or blanket, and one or more quilts.

G. E. LANGDON.

ADDRESSES.

THE address of Elder K. C. Russell is 152 Washington St., Medford, Mass.

Mrs. Eva H. Odette, church clerk, 176 N. Winooski Ave., Burlington, Vt., desires the addresses of the following-named persons: Misses Phoebe Elwanger, Grace Chandler, and Dora Holder; James B. Roberts, Walter H. Howard.

The sister in Oregon who wrote Mrs. D. T. Bourdeau, 826 St. Lawrence St., Montreal, P. Q., last summer, is requested to write again, giving her address in full.

BUSINESS NOTICES.

WANTED.—Six men, Sabbath-keepers, to work in the woods. Address O. B. Palmer, Nathan, Mich.

WANTED.—Good girl to do general housework; small family; good wages. Address Mrs. Dr. F. M. Rossiter, 204 Van Buren St., Battle Creek, Mich.

WANTED.—Two men, Sabbath-keepers, one single, one married, to work on farm with team and in timber. Must be good workers. Address N. H. Davis, Amana, N. H.

WANTED.—Home, on a farm, for a bright, active colored woman, and her baby four weeks old. The mother is a willing and efficient worker. Address Chicago Medical Mission, 1926 Wabash Ave.

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

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

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

EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail and Express, to Pt. Huron, East, and Detroit.....	8.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Express, to Pt. Huron, East, and Detroit.....	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (starts at Nichols yards).....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

W. C. CUNLIFFE, Agent,
BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 17, 1903.

EAST	3	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac't'n't.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 8.00		pm 11.30
Michigan City.....	1.25		8.45	pm 12.08	6.40		am 1.20
Niles.....	10.15		1.00	5.37			am 2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	8.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.80
Albion.....	4.03	9.00	1.50	3.30	8.11	7.30	6.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.56	11.10	3.47	4.68	9.13		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					6.17		4.38
Niagara Falls.....					6.30		4.40
Buffalo.....				am 12.20	6.14		4.30
Rochester.....				8.13	10.00		8.40
Syracuse.....				6.15	pm 12.15		10.45
Albany.....				9.05	4.40		am 2.50
New York.....				pm 1.10	8.45		7.40
Springfield.....				12.16	6.15		7.40
Boston.....				3.00	9.00		10.34

WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Spl.	Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....					pm 8.30		pm 6.00
New York.....					8.40		am 12.10
Syracuse.....					am 2.00		pm 12.25
Rochester.....					4.05		pm 2.25
Buffalo.....					5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	9.23	8.40		1.38	6.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Niles.....	3.15	1.22	3.25		6.05		6.05
Michigan City.....	4.25	2.20	4.45		7.05		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.50

*Daily. †Daily except Sunday.

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

O. W. RUGGLES,
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- (b) Great general tendencies
- (c) The sure end

Prophetic American Outlook

- (a) The Two Horns of Rev. 13:11—Principles of the same—The departure from and certain end

The Church and State Outlook

- (a) Object, scope, and purpose of each
- (b) Separation means life; union is death to both
- (c) The tendencies to a closer union everywhere, with Sunday the center

The Prophetic Papal Outlook

- (a) The enfeebled condition of the papacy at the beginning of the century
- (b) How it was regarded then and how it is regarded now
- (c) What will the end be?

Professed Protestant Outlook

- (a) Principles of true Protestantism
- (b) Protestantism at the beginning of the century—Its attitude toward the papacy—Cherishing of the papal principles.
- (c) Its refusal to follow the light
- (d) Its present condition in yielding to papal principles

The Gospel Outlook

- (a) What the Gospel is
- (b) What the Gospel offers
- (c) What the Gospel will do for all who believe it

The Christian's Outlook

- (a) His triumph over sin, unbelief, darkness, and error
- (b) Christ coming as King, and the regenerated earth and people

In addition to the foregoing general articles, there are original poems, a story for the home, and an original song with music.

The editors supplement the matter furnished by general writers so as to make this paper present quite a complete survey of the signs that are fulfilling in these times.

This World's Outlook Number is quite generally regarded as one of the most important documents that has come from the "Signs" press.

Missions Outlook

- (a) The prospect is the evangelization, not the conversion, of the world
- (b) The necessity of a positive belief in missions
- (c) The everlasting Gospel

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- (a) Arts and science—Marvelous progress in material lines
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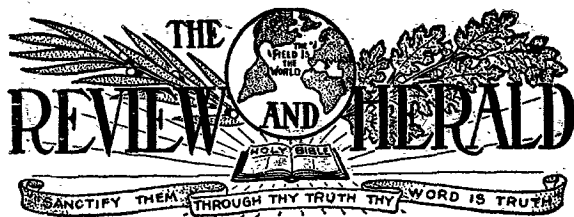
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SIGNS OF THE TIMES, Oakland, Cal.



BATTLE CREEK, MICH., NOVEMBER 6, 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.

Just look at the fifteenth page of this paper!

If nothing in the providence of God prevents, I will meet with the brethren and sisters at Charlotte, Sabbath, November 10. It is hoped that Elder Irwin also will be present.
S. N. HASKELL.

It is stated from Washington that the naval experts there who are planning the programme of the United States naval increase are "taking into consideration the navy that Emperor William is building;" and are building accordingly.

DID you have a poor lesson at the Reading Circle study last week? If so, begin next Sunday and read carefully and prayerfully the portion of reading suggested for each day during the week, and you will have a good lesson next week, and will enjoy reciting it.

THE *Independent*, October 25, sets aside the truth of natural rights as only a "theory;" says that "the revolt against it grows apace;" and that "no society finds it possible to acknowledge an 'inalienable right' to life." And when this view prevails, how long will there be recognized anybody's right to liberty or to the pursuit of happiness, in any way except as "society" shall dictate?

I HAVE just finished reading the book, "My Mother's Life," written by Mary Henry Rossiter. It is a brief history of the life of our beloved Sister S. M. I. Henry from childhood to the time of her decease. It shows what may be accomplished in the uplifting of humanity, by a naturally frail, timid woman, when imbued with correct principles and constrained by divine impulse. I trust the book may have the large circulation that it deserves; and that each reader may catch the inspiration of this life, and endeavor by God's grace to imitate it in future work.

GEO. A. IRWIN.

And bear in mind that Mrs. Rossiter's offer in behalf of the Woman's Gospel Work—to give a copy of the book to any woman who will sell three copies, and to give also, to the Woman's Gospel Work, five per cent of the price of the three copies sold—expires December 1. A good many have been sold under this offer: many more should be sold, and so help the Woman's Gospel Work.

THE school in Battle Creek College this year is the best that I have ever seen there in the twelve years of my acquaintance with it. There is without exception the best class of young people, and the best school. All young persons in the Battle Creek College district who should be and could be in this school, and are not, are losing what they can never regain.

ALONZO T. JONES.

THE RELIEF OF THE SCHOOLS.

"Vow and Pay."

At the recent meeting of our Conference presidents and general workers, held at Battle Creek, it was voted that the RELIEF OF THE SCHOOLS committee raise Fifty Thousand Dollars to pay for the material in "Christ's Object Lessons." As secretary of the committee it devolves upon me to tell you of it, and to call upon you to respond.

My brethren and sisters, God has set his hand to free our schools. To do this work is for us the Third Angel's Message at this time. In that beautiful story concerning the man who found a field in which was hidden a treasure, it took ALL to buy the field.

We have no means of raising this money, except as our brethren and sisters give it to us.

WE NEED FIVE THOUSAND DOLLARS TO-DAY.

Is there among Seventh-day Adventists five thousand dollars that could just as well as not be spared? Is there this much money among Seventh-day Adventists which could just as well as not be spared TO-DAY? I believe there is. Brethren, let us love not in word only, but IN DEED and in truth.

And now we appeal to Seventh-day Adventists everywhere in the United States whom God has blessed financially to come to the help of the Lord against the mighty.

If you knew that the Lord was coming next week, do not you think you would send this money in? But the Lord's cause needs this money NOW far more than it would if he were coming next week; for if he were coming next week, the Third Angel's Message would be closed; there would be no "cause" to help, and Christ would not need the help of his brethren and sisters on earth.

Send all remittances to the treasurer of the General Conference Association, Battle Creek, Mich. P. T. MAGAN.

THE New York Times says: "It is simply shocking that the armies of Christian nations, sent out to punish barbarism and protect the rights of foreigners in China, should themselves be guilty of barbarism. . . . The story is one to fill all rational minds with disgust and shame."

"YE shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Have you power for witnessing unto Christ? Whether you have or not, you will be greatly instructed and helped by the reading of that excellent book, "Power for Witnessing;" the best ever written on the subject. It has 201 pages, is beautifully bound, and costs only 75 cents. Address Pacific Press, Oakland, Cal., or Review and Herald, Battle Creek, Mich.

THE NEXT GENERAL CONFERENCE.

ONE of the important matters considered at the recent council, was the time and place of holding the next General Conference. After careful consideration of all matters that might in any way militate against, or contribute to, the interest of the Conference as an object-lesson and an educational factor to the whole field, it was voted to hold the Conference in Oakland, Cal., beginning February 10 and closing March 3, 1901.

A committee was appointed to negotiate with the General Passenger associations for a special rate for the delegation; and as soon as definite arrangement is made, it will be announced through the REVIEW. All who wish to attend the Conference can be included in the arrangement made for the delegation; hence all persons intending to go, whether delegates or others, should notify Elder L. A. Hoopes, Battle Creek, Mich., that the committee may know how many to provide for. It is to be hoped that no private arrangement will be attempted or entered into by any of our brethren, as this would scatter the delegation, and defeat the efforts of the committee.

GEO. A. IRWIN.

SIR ROBERT HART, director general of the Chinese Imperial Maritime Customs, has been in China for more than twenty-five years. Accordingly, he is acknowledged to be more familiar with official China than any living foreigner. He declares, in a published article written by himself, that the Boxer movement "has taken hold of the popular imagination, and will spread throughout the length and breadth of the country." He says that the Boxer patriot of the future will possess the best weapons that money can buy, and then the "yellow peril" will be beyond ignoring. He expresses his fears that the remedies "are outside the range of practical politics," and looks to a future "full of foreboding." China is the center of the greater Eastern question, and that question will never be settled.

WANTED.—A good home for a baby boy four weeks old, American, light complexion, blue eyes. Address Medical Mission, 1926 Wabash Ave., Chicago.

IOWA WORKERS' MEETING.

A WORKERS' meeting will be held in Des Moines, Iowa, November 7-12, when plans of work for the rest of the Conference year will be arranged, and measures considered for the furtherance of the truth in our State. A good degree of success has attended the efforts in new fields the last season. We hope to look carefully after every interest awakened, but urge that everyone who can, prepare to assist in the sale of the new book, "Christ's Object Lessons," instructions for which will be given at this meeting. Here is an opportunity for some not now actively engaged in vineyard labor to enter the Master's service, gain a most valuable experience, and assist in a grand and noble work. Let any who desire to unite with us in this, but who can not attend the meeting, make known their wishes by writing our Conference office, 603 E. Twelfth St., Des Moines, Iowa.
E. E. GARDNER.