

The Advent Review and Herald

Emma E. Craig box 449

HOLY BIBLE

THE FIELD IS THE WORLD

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

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LET NOT YOUR HEART BE TROUBLED.

"Let not your heart be troubled:"

These precious words, divine,
Come like a balm of healing
To this poor heart of mine;
When anxious for the morrow,
Or crushed with sudden grief,
This saying of the Master
Brings sure and sweet relief.

"Let not your heart be troubled:"

The loving Saviour's voice
Bids me in gloom and sorrow
To hope, and e'en rejoice;
In tenderness, he's saying:
"I seek a place for thee;
While yet in God believing,
Believe also in me."

And trusting in his promise,
With all my fears allayed,
Through each day's round of duties,
My soul on peace is stayed;
And looking toward the mansions,
In heaven prepared for me,
I answer: "Blessed Jesus,
I do believe in thee."

—H. M. Greenleaf.

THE PARABLE OF THE SOWER.

MRS. E. G. WHITE.

By parables Christ revealed the mysteries of redemption. His hearers were familiar with the things of nature, and these he used to represent the spiritual truths he wished to communicate. All had an opportunity to hear his appeals as they were made in sympathy for men. In the synagogue, by the wayside, and in the boat thrust out a little from the land, he spoke to the people, feeding their famished souls with the bread of life. Christ presented his truths in parables, in the form of a story. The Pharisees would not listen to direct truth; but parable teaching was popular, and commanded the respect and attention not only of the Jews, but also of the people of other nations.

Christ knew there were many who would keep these lessons in mind until their hidden meaning should be discerned, but that others would never reach to their deep meaning. The disciples would come to the Great Teacher to inquire, and he instructed them. Christ gladly taught all who had interest enough to say, Explain to us the meaning of your words.

These lessons of Christ were to be repeated by his disciples. When Peter, Andrew, James, and John were called by Christ to forsake their nets and follow him, the promise was given

them, "I will make you fishers of men." Those uneducated peasants of Galilee were to fulfil the divine commission. Through them Christ's lessons were to be carried to all peoples, nations, and tongues.

In his zeal Christ was indifferent to his need of food and repose, and on one occasion his mother and brothers sought to draw him from his work. They thought if they could speak with him, they could draw him away from the multitude. But they could not reach him for the press, and they sent word to him that they were without, desiring to see him. But Christ was absorbed in the solemn and awful warnings he was giving to the people. He desired that his words should find a lodgment in some hearts. He could not be interrupted; his relatives could not draw him away. Under such circumstances, his duty to them was secondary. He did not rebuke them, but he seized upon this incident to convey a lesson that would be of great benefit to his mother, his disciples, and the concourse of people before him.

In answer to the message, he said, "Who is my mother? and who are my brethren?" Christ never manifested any lack of respect for his mother or his brothers; but this was a point where he could fix the attention of the people, and answer the question, which was agitating many minds, as to what they should do if they received Christ. He knew that some present would accept his words, and that this course would bring to them determined opposition from fathers and mothers and relatives. We read the hearts before him; and stretching forth his hands to his disciples, he earnestly said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

This is the assurance given to all who follow the teachings of Christ that they shall become members of the heavenly family. Says Christ, Obedience to my Father in heaven is filial obedience. This is the bond of union between me and all who shall become members of the heavenly family. All who accept the word of truth will enter the hallowed circle that binds to me every believer as brother or sister or mother.

On the shore a company has gathered to see and hear Jesus,—an eager, expectant throng. The sick are there, lying on their rugs, waiting to present their cases before him. It is Christ's God-given right to heal the woes of a sinful race, and he now rebukes disease, and diffuses around him life and peace and health.

But the crowd continues to increase. They press close about Christ until there is no room to receive them. Then, speaking a word to the men in their fishing-boats, he steps into the boat that is waiting to take him across the lake, and bidding them push off a little from the land, he speaks to the people as they stand upon the shore.

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seed fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where

they had not much earth: and forthwith they sprang up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. . . .

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

Did Christ blind the eyes so that the people could not discern? He gave them great light, and from time to time added to the light by the exposition of prophecy. What, then, eclipsed the light?—The answer is given: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

In heaven it was said, by the ministering angels, The ministry we were commissioned to perform, we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. He attracted their eyes to the cross of Calvary. Their souls were deeply moved by the sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. In all this they heard the Father's call, but it was in vain. Their hearts were given to covetousness; they loved the associations of the world more than they loved their God.

Christ tells the disciples the meaning of the parable. It is the kingdom of God that is represented. His word is the seed. "Hear ye therefore the parable of the sower," says he. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same

is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

Christ is the sower of the seed. He came to sow the world with truth. Not one tiny seed of error does he cast into the ground. He sees that the precious seeds of truth do not have a fair opportunity when seeds of a perverted character have taken deep root. The plowshare of truth is needed, not merely to cut off the tops of the thorns, but to take them out by the roots. Therefore he makes the doctrines of his kingdom so plain that the truth appears in contrast with error; for truth, if planted and cherished in the heart, will uproot error. And all who have the privilege of hearing the Word, and who receive it not, must render an account for their rejection of the instruction and warnings given. They are represented as those who, "seeing see not, and hearing they hear not, neither do they understand."

Some who heard the parables of Christ came to him privately, and asked for an explanation. This was the desire that Christ wished to arouse, that he might give them more definite instruction. Those who study his word, with hearts open to receive the impressions made by the Holy Spirit, will not complain that they can not see clearly the meaning of his word. All who come to Christ and inquire for a clearer knowledge of truth, will receive it. He will unfold to them the mysteries of the kingdom of heaven; and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul temple, and will be revealed to others as the bright shining of a candle on a dark path.

THE NEW CHURCH AND SCHOOL BUILDING.

JUDSON A. BAKER.
(Bastrop, La.)

No one will question the propriety of having humble houses of worship wherever there are companies of Sabbath-keepers; and no one ought to question the propriety of having suitable places dedicated as schoolrooms, where the youth may be taught the word of God.

The Lord's plan is always the best. It is the simplest, and costs the least, and is as follows: "Put up a building two stories in height. Use the first floor for a schoolroom, and the second floor, or upper story, for the church." See *Daily Bulletin*, page 129. A few moments' thought ought to convince any one that this is the best plan. Are you going to follow it? Some persons in your church will doubtless be interested in having a church building, while others may be more interested in making a suitable schoolroom. True, all ought to be interested in both these enterprises. Why not put up a building that will do for a church and schoolhouse combined? The building suggested will cost but little more than a church alone, and much less than two buildings.

We read that the sons of the prophets once came to Elisha, and said that the place where they dwelt was too strait for them. They suggested that they go unto Jordan, and make a building that would be large enough for them all. Elisha consented to this, and all went heartily to work, Elisha with the rest, and they soon had a new school building. Here is an instance where the teacher as well as the students engaged in manual labor.

GRATITUDE.

DEAR LORD, we thank thee for the joy of living day by day,
That we may see thy glorious works which lie along our way —
The flowers blooming sweet and fair, the fields and meadows green,
The fruitful hills, the mountains clothed in distant silvery sheen.
We wake each morn refreshed, and glad that we are safe and well!
What wonder that our hearts with love and grateful praises swell?
We thank thee for the air we breathe, the things we see, the sounds
Of nature's sweetest harmonies, the beauty which surrounds
Our earthly scenes; the sunshine bright, the blue of thy fair skies;
And for the glad, contented thoughts which in our hearts arise.
We joy in living! may it be that while we live, we live to thee!

— Mary D. Brine.

THE BETTER WAY.

JOHN M. HOPKINS.
(Westport, Minn.)

In the fortieth psalm, verses one to three, we find these very significant words: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

This is indeed a forcible and beautiful description of conversion. From a condition of sin, of bondage, in the darkness of error, of hopelessness, the subject is brought into light, life, peace, joy, established in truth and righteousness. Now, what does he do? Does he go around continually murmuring and complaining and finding fault, groping in darkness and sadness and doubt, looking desolate and forlorn? Is this the attitude of the Christian?—No! A person who has experienced the change presented in this scripture—has been "born again," has passed from death into life—will sing the "new song, . . . even praise unto our God."

And if he does not sing that song of joy and rejoicing, it is good evidence that he has not experienced that blessed change—is not a Christian. "Perfect love," perfect trust and confidence, "casteth out fear." "Fear hath torment." The religion of Christ has no torment. It is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

The word of God everywhere teaches us to "rejoice," to be "glad in the Lord;" and if we are in the Lord, we shall be glad, we shall rejoice. And if we say we are in the Lord, and yet do not rejoice, we give the lie to our profession. Our influence is against Christ. Our condition is miserable. We have no right to do that way. It is sin: it misrepresents God; it contradicts his word. It says that the religion of Jesus is a source of sorrow, a condition of wretchedness, instead of happiness.

Let us believe God. Let us get where we can rightly represent him. Let us get into that condition where our lives will be a condition of joy, of peace, of rejoicing in the sense of sins forgiven, of acceptance with God, of sweet and blissful communion with Jesus.

TEACH me, Father, now to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propt with power,
Make as simple as a flower.

— Edwin Markham.

PROPHETIC DELINEATION OF CHARACTER.

J. N. LOUGHBOROUGH.

THE appointments for Brother and Sister White in Michigan, in the month of June, 1853, were in Jackson, Battle Creek, Bedford, Hastings, and Vergennes. It was the privilege of the writer to be with them at all these places. The last-named place proved to be the one where the woman lived of whom Sister White had a view in the vision given at Tyrone. June 11 we drove forty miles to get to Vergennes. Our first meeting was to be held the next morning, two miles farther on from our lodging; and the woman described in the vision lived three miles still farther on. At eleven o'clock, June 12, our meeting was opened. Sister White sat at the left end of the rostrum, I sat next to her, Elder M. E. Cornell sat next to me, and Elder White was at the right of the rostrum, speaking. After he had been talking about fifteen minutes, an old man and a young man came in together, and sat down on the front seat, next to the rostrum. They were accompanied by a tall, slim, dark-complexioned woman, who took her seat near the door. As these persons came in, Sister White looked at them steadily for a minute or two, then raised her fan, and in a low whisper asked the writer if he noticed the persons who just came in. Said she, "Those are the ones the vision is about. When my husband closes his discourse, I will relate the vision, and you will see whether they are the ones."

After a short discourse from Elder White, Sister White arose, and quoted the text, "Beware clean, that bear the vessels of the Lord." She said it is not the Lord's order to call a woman to travel about the country with any other man than her husband. Finally she said, plainly, "That woman who sat down, a short time ago, near the door, claims that God has called her to preach. She is traveling with this young man who just sat down in front of the desk, while this old man—her husband, God pity him!—is toiling at home to earn the money which they are using to carry on their iniquity. She professes to be very holy,—to be sanctified,—but with all her pretensions to holiness, God has shown me that she and this young man are guilty of violating the seventh commandment."

As Sister White bore her testimony, there was an anxious looking toward Mrs. —, the woman reproved, to see how she took it, and what she was going to say. Had she been innocent of the charge against her, it would naturally be expected of her to rise up and deny the whole thing. If guilty, and grossly corrupt, she might be none too good to deny it all, even though she knew it to be true. Instead of this, she did just what the testimony said she would do when reproved: she slowly rose to her feet, while every eye was fixed upon her, and putting on a sanctimonious look, said, "The Lord knows my heart," and sat down without uttering another word. She had said just what the written testimony said she would say, and said it in the same manner.

In the practical working of the gift of prophecy the case considered in this article compares, in kind, with that of Hazael before Elisha.

In these articles we have now made a comparison of Mrs. White's visions with fifteen points mentioned in the Bible respecting the visions of God's prophets, and their practical working; and conclude that as the "spirits of the prophets are subject to the prophets," and as "like causes produce like results," the results manifested in this case are a substantial proof that these visions are from the Spirit of the Lord, and are a token of the Lord's care for the remnant church, which he is gathering out of the world in these last days.

EXPERIENCES WITH SPIRITUALISM.

D. S. ABBOTT.
(Oberlin, Kan.)

In the autumn of 1855, at a small town in Ohio, where there was but one hotel, the landlord's daughter by some means (if I knew then, I have now forgotten) discovered that she was what was called a Spiritualist medium. Great excitement was produced in the vicinity, nightly seances were held, and people looked on with awe and wonder. Nearly everybody believed that these mysterious communications were from dead friends.

Others soon found that they could produce raps, and get answers to their questions, generally such as they wished. Soon other persons developed into writing mediums, and one small girl into a speaking medium. The writer was among the writing mediums, and was taken around by one of the neighbors (at his earnest solicitation) to show the people the wonderful new discovery.

I tried my best to let the power act without my volition, but soon discovered that the answer was in my mind, and transcribed accordingly. Soon I found that our spirits would lie, consequently that they were as likely to be evil spirits as good ones, and I became disgusted, and quit the business.

It was the easiest thing in the world to make people believe that they were talking with their dead relatives, and to have them crying, even those who professed to believe nothing in it. One of my neighbors, a very strong-minded woman, would not allow any seances at her house. She said that she did not believe we had communications from the dead, and that we could not make her believe to the contrary. Some time after I had quit, and had been convinced that it was all of the devil, this woman's brother-in-law came to me, saying, "I have got — to say that I may get you or any one to try to get up the spirits at her house. Now I wish you to go with me, and you ask the questions, while I will rap the answers. I have tried the small stand, and by a little pressure I can produce the raps as desired."

We went just for the purpose of showing her how easy we could deceive her. We sat down at the little table, and put our hands on it, with all the gravity we could command, and asked, "Are there any spirits present?"—Rap. "Can we communicate with any of our dead friends?"—Rap. Mrs. —, when asked with whom she would like to talk, replied, "With my sister Jane." "Is the spirit of Jane present?"—Rap. Then followed the usual questions, — was she in heaven? happy? etc.,—and of course, affirmative answers; and we had the poor woman crying and sobbing like a child.

Neither my friend nor myself believed at this time, but performed this to show how easily people can be deceived. If people would study their Bibles instead of believing the old tradition that we go to heaven or hell as soon as we die, they would be able at once to realize that the communications received are from Satan, who delights to lead people into error, and finds Spiritualism his most fertile field. If I had not had the actual experience, I could not have believed that it is possible so easily to deceive people.

Spiritualists would make for us gods. A lady whose mother had died a year before, said to me, "All the world could n't make me believe that mother is not in the room with me now. She is my guardian angel." This is the prevailing idea to-day,—as soon as one dies, his spirit is hovering around, cognizant of all that is going on. How strange! yet I had the same erroneous idea before I was enlightened by present truth, about sixteen years ago.



CAN WE DISCERN THE SIGNS OF THE TIMES?*

DAVID PAULSON.

"CHRIST is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." That shows clearly that God is holding nothing against any man. Nevertheless, if a man continues to sin, and does not allow God to cure him of the disposition to sin, that will be sufficient reason to render him unfit for heaven. If my friend should continue to go into debt, and I should daily pay his debts, he would at no time have any debt; nevertheless he would have the disposition to incur debt. Sin will finally be destroyed, and all who cling to it will go with it. Although a man may fall again and again, the Lord is merciful to him, and is ever seeking to lift him up.

Who has not seen a mother leading her child through the tangled grass and underbrush? Whenever it falls, the mother tenderly lifts it up again to its feet. "Like as a father pitieth his children, so the Lord pitieth them that fear him." The troubles and the trials that we go through, all tend to purify the dross from our natures; so, then, we may rejoice in them all. The time has come for the lines of care to disappear from our faces. God does not wish us to go like a crippled band of mourners to the eternal city. No one can do us any harm except as God permits. He manages our program for us. When we thoroughly learn this lesson, we shall have peace and happiness, no matter what our surroundings may be.

The experiences of the children of Israel are written especially for the benefit of those who are living in this generation. So we should study carefully the lessons that God sought to teach them. Christ says of them, "Your fathers did eat manna in the wilderness, and are dead." We can not expect to get any better bread to eat than was furnished to them: nor can we expect to breathe purer air; for they dwelt in tents, and so must have had good ventilation. We can not expect to secure better water; for they received water from the flinty rock. We can not expect to improve very much upon their methods of exercise; for they walked on foot, and carried their luggage. So they had the most essential requisites of health, and yet they died. Paul says, "The word preached did not profit them, not being mixed with faith," and he warns us not to fall after the same manner of unbelief.

We may not see the strength in the bread that we eat, but the eye of faith can discern it. We may not comprehend, from a human standpoint, that the water we drink is a part of the "river of God" (Ps. 65:9), and that the air we breathe is as much the breath of God now as it was when breathed into Adam by the Lord himself. If we should, moment by moment, appreciate these things, what wonderful spiritual lessons would continually be taught us. Just as fast as people learn this fact in reference to water, they will cease to attempt to improve it by putting into it tea or coffee or liquor; for whenever men seek to improve upon God's plans, they always spoil them.

* Extract of a study given Aug. 19, 1899, at the camp-meeting held at Waukesha, Wis.

When we recognize pure air as the breath of God, we shall speedily see that putting tobacco smoke or other impurities into it must, to that extent, be destroying the spirit of the life that God has breathed into it. We shall likewise see that bread is not improved by incorporating chemicals into it during its preparation.

The devil evidently understands the relation of these things very clearly; for I have always noticed that the foods on the free lunch-counters in saloons are always saturated with condiments, spices, and other fiery things. Who ever saw a free lunch-counter in a saloon filled with luscious fruits and the natural products of the earth? Such a meal would tend to take away the thirst for liquor, and the liquor traffic would soon cease to be a profitable business, and the saloon-keeper would no longer carry it on. We try to appreciate these truths, and to make practical use of them in our work with the drunkards in our mission and in the training-school at Chicago.

A man called the other day, wishing to be set free from the drink habit. He had been to several places, had taken the Keeley cure; but nothing had benefited him. He said to me, "I hear you have a different plan here from any that they have anywhere else." I told him that our plan is essentially different in some respects. The first thing that we did was to get him on his knees, and ask God for divine help. The next thing was to put him on a fruit diet, and such other treatment as the case demanded. My experience is that prayer and fruit are an excellent combination for a man who is seeking to reform from the drink habit.

On account of the ignorance of these simple but powerful principles, and the violation of the physical as well as the spiritual law, the race is degenerating and ripening for all manner of diseases. For years we have been taught the various lines of prophecy that show we are nearing the end of all things; but we have only to look about us to see, from other sources, that the human race is well-nigh worn out. There are 1,200,000 consumptives in the United States to-day, or one in fifty of the entire population. Last year consumption carried off four and one-half times more victims than typhoid fever, scarlet fever, smallpox, and diphtheria combined. In fact, one third of all the deaths between the ages of fifteen and sixty was caused by that disease. Yet in spite of this startling fact, Dr. Roswell Park, perhaps one of the best authorities in the world on the subject of cancer, after studying carefully the alarming increase of this disease during the last few years, has made the prediction that if cancer shall continue to increase during the next ten years as it has in the last ten, it will then carry off more victims than consumption and typhoid fever combined do at the present time.

In the last fifty years insanity has increased three hundred per cent. faster than has the population. In fact, the number of insane persons in one State alone would make a procession, in single file, allowing three feet for each person, nearly twenty-four miles long. Suppose consumption, insanity, and cancer should continue to increase as they have during the last few years,—and we have every reason

to believe the increase will be more rapid as the habits of the people become more vicious, — how long would it be before they would sweep off all the inhabitants of the earth? This is saying nothing of Bright's disease, cerebro-spinal meningitis, pneumonia, and other maladies that are increasing in the *same ratio*.

Do we wish better evidence that the Lord is withdrawing his restraining power from this earth? It is time we should know what it means to be under the shadow of the Almighty, and to receive what the children of Israel failed to get. The Lord is beginning to put into the hearts of the people a hungering for the supernatural. They are knocking at our doors, and asking, "Art thou he that should come, or do we look for another?" And not finding what seems to them a satisfactory answer, they are beginning, like the prodigal son, to feed on the husks of Christian science, mind-cure, etc. The time has come for grace to be fully formed within each one of us, that we may have the experience spiritually and physically that Paul had, so that we can, like him, say, "The life which I now live in the flesh I live by the faith of the Son of God."

We must let no opportunity go by whereby we may help others. Undoubtedly God daily sends many more opportunities than we appreciate or utilize. If we only lived in such a close connection with God that we could hear him whisper to us at every turn in life where we could successfully drop seeds of truth into the prepared soil of human hearts, what a harvest would soon follow in the path over which we tread. God wishes us to take hold of true reform in earnest. It is not something that can be put on from the outside. It must begin from within. Spiritually, we must feed on the word of God.

Let us for once, and for all time, pour into the gutter the tea and the coffee left in the house; and bury the dead animals in the ground instead of in our stomachs. Take delight in breathing God's pure air, and take exercise in going about doing good. Instead of wearing ourselves out in the pursuit of some selfish aim, let us keep our eyes fixed upon the treasure that we have laid up in heaven, and by and by we shall hear the word said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

THE CLOSING WORK.

O. S. FERREN.

It is evident that we have "a ministry of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. I am sure that this is well understood by the readers of the REVIEW. But it is proper and important to inquire concerning the close of that ministry.

The priestly work in the earthly sanctuary foreshadowed the work in the heavenly. Heb. 8:5; 9:24. The cleansing of the earthly took place one day in each year, and whoever took no part in the services of the day was cut off from among his people. Lev. 23:29. Therefore when our High Priest's work is done in the heavenly sanctuary, it will be the same way with those who fail to have their sins go beforehand to judgment. Rev. 22:11, 12.

In Rev. 14:9 we find a warning against receiving the mark of the beast, and against the worship of either the beast or his image. Then follows the threatened judgment in case this mark is received or this worship is performed by any one. If you will carefully read the tenth verse, you will see there is no mixture in this cup of indignation, no mercy is mingled in this cup. The figure brought to

view in chapter 15:1 is "seven angels having the seven last plagues." In verse seven we are shown "seven golden vials full of the wrath of God;" and verse eight says that "the temple was filled with smoke, . . . and no man was able to enter into the temple." Up to this time men's cases could enter the temple.

The words, "He that is unjust, let him be unjust still" (Rev. 22:11, 12), show that there will be no intercession for sinners after the temple is filled with smoke. The first plague falls upon the ones who have rejected the message of the third angel, and who are found with the mark of the beast, and are worshipping the beast and his image. Rev. 16:2.

The Bible and the Spirit of Prophecy are in perfect harmony on this point, as well as on all other points, as a few quotations will show:—

I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished his work in the most holy place, laid off his priestly attire, and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out his wrath on those who have rejected his truth. . . . When our High Priest has finished his work in the sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels will hold the four winds until Jesus' work is done in the sanctuary, and then will come the seven last plagues.—"Experience and Views," page 29.

From a view given at Dorchester, Mass., Oct. 23, 1850, I quote:—

Then I saw that Jesus' work in the sanctuary will soon be finished; and after his work there is finished, he will come to the door of the first apartment, and confess the sins of Israel upon the head of the scapegoat. Then he will put on his garments of vengeance. Then the plagues come upon the wicked, and they do not come until Jesus puts on that garment, and takes his place upon the great white throne. Then while the plagues are falling, the scapegoat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the scapegoat into the land of forgetfulness, after the sins were put upon his head.

After speaking of the white cloud and of the holy place, the author says:—

Then the angel repeated these words, and said, This is the time spoken of in Isaiah: "He saw that there was no man, and wondered that there was no intercessor." Isa. 59:16. We had no mediator between God and man, and these plagues could be withheld no longer; for Jesus had ceased to plead for Israel, and they were covered with the covering of the Almighty God, and they could live in the sight of a holy God; and those who were not covered, the plagues fell on them; for they had nothing to shelter them, or to protect them, from the wrath of God.

At the General Conference of believers in the present truth, held at Sutton, Vt., September, 1850, I was shown that the seven last plagues will be poured out after Jesus leaves the sanctuary. Said the angel, "It is the wrath of God and the Lamb that causes the destruction and death of the wicked."—"Experience and Views," page 43.

I was pointed down to the time when the third angel's message was closing. The power of God had rested upon his people; they had accomplished their work, and were prepared for the trying hour before them. They had received the latter rain, or refreshing, from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of earth, who would not receive the message. . . .

An angel, with a writer's ink-horn by his side, returned from the earth, and reported to Jesus that his work was done, and the saints numbered and sealed. Then I saw Jesus . . . throw down the censor. He raised his hands, and with a loud voice said, "It is done." . . . Jesus made the solemn declaration, "He that is unjust, let him be unjust still." . . . Every case had been decided for life or death. . . . The subjects of the kingdom were made up. The marriage of the Lamb was consummated. . . . A cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. . . .

It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as his work there is finished, and his intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. . . . Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while he was in the most holy place, were placed upon Satan, the originator of sin, who must suffer their punishment. . . .

Surrounded by the angelic host, he left heaven. The plagues were falling. . . . The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them. . . . Life and death had been set before them. Many desired life, but made no effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the guilty, no compassionate Saviour to plead for them, and cry, Spare, spare, the sinner a little longer. All heaven had united with Jesus, as they heard the fearful words, *It is done*. It is finished. The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, *Too late! too late!*—*Id.*, pages 140-142.

Then follows the famine, foretold in Amos. 8:11-13. Following this is the reproaching of each other by parents and children, ministers and church-members, for the cry of "peace" which had deprived them of eternal life.

"I saw that some of the people of God are stupid and dormant, and but half awake; they do not realize the time we are living in.—"Special Testimony," No. 2, page 29.

It seems to me that all this evidence as to the fearful time before us ought to awaken all to the vast importance of these solemn words:—

Therefore, what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the most holy place of the heavenly sanctuary.—"Experience and Views," page 39.

"FOR THINE IS THE KINGDOM."

L. F. B.

"For thine is the kingdom, and the power, and the glory." I had said the words over and over, yet to-day there came a new meaning.

"Thine is the kingdom." "The kingdom of God is within you." Then my heart is the kingdom of Christ. Ah, the king shall reign over his own territory. "The government shall be upon his shoulder." How the thought of the kingdom lifts us nearer him! This not by anxious thought; for "which of you by taking thought can add one cubit unto his stature?" but by letting the King rule, then shall be fulfilled the promise, "He shall grow as the lily." What causes it to grow?

"For thine is the power." How our poor efforts have wearied us! We have been so slow to learn of Jesus—to learn that his burden is light. His power shall cause righteousness to spring up in our hearts, and the result will be, that we shall fulfil the scripture: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

"And the glory." Not our righteousness, not our glory, but *thine* is the glory. And when we truly come to realize that his is the kingdom, and his the power, and his the glory, then it is possible to "take therefore no thought for the morrow," but trustingly to wait the coming day, knowing that all things work together for good, and that we can not drift beyond his love and care.

My heart is filled with his love, and I would tell others of the peace that came to me with the fuller meaning of the Lord's prayer.

The King shall rule over his own. The power to rule is supreme; for, said Jesus, "All power is given unto me." And all the glory is his; for he is ever "THE LORD OUR RIGHTEOUSNESS."



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

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

ART tired? There is rest remaining. Hast thou sinned?

There is a sacrifice. Lift up thy head.
 The lovely world and the over world alike
 Ring with a song eternal, a happy rede,
 "Thy Father loves thee."

—Jean Ingelow.

FIRST AT HOME.

THE majority of the members of our church are women, and in some cases the woman is the only one in the household who has accepted the truth. We have a membership of about fifty-eight, but only twenty-two of these are near enough to attend meetings regularly; the others, being scattered through the country, are holding up the truth in lonely places, some under great discouragement and difficulty. About fifteen miles from here is a family who are always an inspiration to others, on account of their cheerfulness and courage in the work. They are poor, and have to work very hard, so they are not able to give away reading-matter; in fact, they say they find it better just to lend their books and tracts; and when these are returned, they talk the subjects over with their friends.

I have been greatly interested in the women of my own neighborhood, and have a longing to give them the light I have; for some of their children are going to ruin because the mothers are ignorant of the proper way to care for their bodies. These women are engrossed in household cares, are poor, and in some cases ignorant. Can you give me any suggestions that will help me to bring the true principles before these women?

Each day I am more and more convinced of the need that our women work for others. It is certainly needed in our community. I truly sympathize with these lonely, scattered Sabbath-keepers who are endeavoring to let their light shine amid the moral darkness around them. This work does not depend upon the meetings that may be held, but it depends upon the personal connection that each individual woman has with the Lord, and the extent to which she allows herself to be governed by the Holy Spirit. It is a work that is to begin with the home life; and as you say that many of the sisters stand alone, their husbands and children not with them in Christian fellowship, they have a grander work to do in their homes than they could do in the outer world under the circumstances. It is in the faithful performance of the duties of every-day life as they come to us, one by one, small though they may seem, that we can most truly honor Christ. A woman's work for others is always to be kept as close to the place where she herself lives as possible. If she undertakes to reach out very far from her own experience, her own circumstances, she will overreach something that has been placed directly in her way, will put herself in the way of some other work, if not directly in conflict with the Spirit of God. Our women all need to learn that the home life is the place to begin, and from there to reach out to the larger field.

The fact that you are interested in the women of your own neighborhood is very encouraging. Many of our sisters have seemed to feel that they could not be doing anything for the

Lord until they were out somewhere far away from home and neighborhood life. The light you have is first for your own home, then for those to whom it can shine through your open windows and doors; and if you can make that light bright enough and large enough, it will not only fill your home and neighborhood, but will reach out into the wide world, and you will be made a great blessing to the cause of God.

These women who are so engrossed in their household cares need to learn that it is in these household cares that they are to find Christ and follow him. Never make any attempt to turn women away from household life. Go to them and help them, and hallow the home life, making it sacred and pure and sweet, and filled with the gospel. Show them how the gospel, the word of God, is in the very food they are preparing, and in all the common things which go to make up their housekeeping; that they have their homes because Christ came into an earthly home, and lived the life of a child in the home; that motherhood is still perpetuated in the earth in something of its sacred character because Christ condescended to be born of a woman. As you fill yourself with these grand principles, and as you go out with this longing to help your neighbors, you can not but give light upon the very things that they most need to know. The Spirit of God must be your teacher.

I have many times been cheered by these bright, beautiful, isolated lives hidden away in lonely places as I have obtained a glimpse of them in my correspondence, and I am filled with anticipation as I think of the revelations that are waiting for us as the story of this work will be given to us in the day which is to come, when the secret things of God will be made known. Among the most beautiful of all these secret things will be the way in which he has given strength and power to weak men and women to stand alone, by faith, with him, the invisible One, under circumstances of peculiar trial.

EXTRACTS FROM CORRESPONDENCE.

I HAVE had a great burden for my nearest neighbor, who is not a Christian. Perhaps I could do something to help her.

Certainly; if you have a burden for your nearest neighbor, it is because you have a work to do for her. God would never lay a burden on you for any soul unless he had something that he wished to do by you for its salvation.

We are glad to publish the following encouraging report of the work at Norwalk, Cal. Such meetings as this are certainly much more practical, and more to be commended in connection with our work, than a formal service:—

Several of the sisters of our church have been meeting together every other Thursday for the purpose of sewing, making bedding, and fixing up

clothing for the destitute. The last time we met, we quilted a quilt for the Helping Hand mission in San Francisco. After the sisters had got well started in their work, I read an article from the REVIEW. At twelve o'clock all stopped work, and a psalm was read, and several prayers offered. Thirty hours' personal work was reported as having been done. There are several of the youth, members of the church, who are not converted; and at our next meeting I shall present their names as subjects of prayer.

I believe this movement among the women will be one of the greatest means of spreading the truth, and hastening the great day of the Lord. For several years I have been doing something in home missionary work, and yet, since coming to this place, I have felt condemned two or three times on account of unfulfilled duty. I went to one lady's house, and she said, "I certainly have seen you before." I answered, "Very likely; I was here a year ago." Then she said, "You are the one who told me so much about the Bible, and promised to send me some reading-matter, and did not do it." I apologized, and promised to send her some reading-matter that very day, and loaned her a book to read. Another lady read all I sold her, and all I sent her, and is willing to read all our publications she can get. Another lady, who has studied with me, expressed a willingness to read any literature I might furnish, and asked a great many questions. Souls all around us are hungering for the truth.

One should be very careful about breaking engagements or promises, especially in personal work, because in that way interest that has been awakened is killed, and prejudice engendered. Personal interest must be followed up.

The following extracts from correspondence may help other tempted souls who are feeling the power of darkness and the pressure of strange responsibility:—

I seem to be *waiting*. I know not for what. I feel as if I had become one great eye, and for some time the burden of the work has been weighing me down. Sometimes of late it has seemed as if Satan were trying to slay me, so I could do no more work for the Master—Oh, could he? But God feeds me daily on his word, and for two days past I feel the pressure lifting. Just what it means I know not, but I am resting in faith on God's word, and know that I shall be protected, and that light will come.

The thought came to me to-day to arise and do my duty. Why should I slumber when my Master has such a great work for me to do? I did not exactly understand what to do, but have read in the REVIEW what others are doing, and I think I understand that I am to send you my testimony, and help as many others as I can. Satan is raging, and has been striving in every way conceivable through human agencies to pull me from the precious truth as it is in Christ Jesus. But, praise the Lord, Jesus is able to deliver me. I will put my trust in him, and enter into this work with new zeal and courage.

PRACTICAL SUGGESTION.

THERE is one line of work that so far as I know has never been touched, and that is a labor bureau. There are many women of middle age who are willing to work along various lines of missionary enterprises, but must do something for their maintenance as well. The work I have in mind, which I know by experience is practicable, is to place in cities a bureau where Christian girls and women can be engaged to work in families, cooking in a healthful manner. The wealthy, many of whom are suffering from indigestion, are glad to secure the services of those who can establish correct principles of living in their homes, and will give a fair remuneration for the same. This would not only enable one to do the best kind of missionary work, but would also furnish means to help in other lines. Such women would gain the confidence of the people, as I have seen demonstrated. For a long time my mind has been exercised along this line, but especially since I have noted the many in need of employment, who are ready and willing to do something. We have nurses, doctors, and everything but these helpers that I mention. There is no more ennobling work than a true scientific work in the kitchen; and yet few seem to realize what is in it. There is no branch of the work I could more heartily engage in than this.



THINGS THAT ARE WORTH WHILE.

He built a house, time laid it in the dust;
 He wrote a book, its title now forgot;
 He ruled a city, but his name is not
 On any tablet graven, or where rust
 Can gather from disuse, or marble bust.
 He took a child from out a wretched cot,
 Who on the state dishonor might have brought,
 And reared him to the Christian hope and trust.
 The boy, to manhood grown, became a light
 To many souls, preached for human need
 The wondrous love of the Omnipotent.
 The work has multiplied like stars at night
 When darkness deepens: every noble deed
 Lasts longer than a granite monument.

— Sarah K. Bolton.

CHRISTIANITY IN THE MARRIAGE
RELATION.

MRS. E. G. WHITE.

MANY professed Christians who passed before me, seemed destitute of moral restraint. They were more animal than divine. In fact, they were about all animal. Men of this type degrade the wife whom they have promised to nourish and cherish. She is made an instrument to minister to the gratification of low, lustful propensities. And very many women submit to become slaves to lustful passion; they do not possess their bodies in sanctification and honor. The wife does not retain the dignity and self-respect which she possessed previous to marriage. This holy institution should have preserved and increased her womanly respect and holy dignity; but her chaste, dignified, godlike womanhood has been consumed upon the altar of base passion; it has been sacrificed to please her husband. She soon loses respect for the husband, who does not regard the laws to which the brute creation yield obedience. The married life becomes a galling yoke; for love dies out, and frequently distrust, jealousy, and hate take its place.

No man can truly love his wife when she will patiently submit to become his slave, and minister to his depraved passions. In her passive submission, she loses the value she once possessed in his eyes. He sees her dragged down from everything elevating, to a low level; and soon he suspects that she will as tamely submit to be degraded by another as by himself. He doubts her constancy and purity, tires of her, and seeks new objects to arouse and intensify his hellish passions. The law of God is not regarded. These men are worse than brutes; they are demons in human form. They are unacquainted with the elevating, ennobling principles of true, sanctified love.

The wife also becomes jealous of the husband, and suspects that if opportunity should offer, he would just as readily pay his addresses to another as to her. She sees that he is not controlled by conscience or the fear of God; all these sanctified barriers are broken down by lustful passions; all that is godlike in the husband is made the servant of low, brutish lust.

The world is filled with men and women of this order; and neat, tasty, yea, expensive, houses contain a hell within. Imagine, if you can, what must be the offspring of such parents.

Will not the children sink still lower in the scale? The parents give the stamp of character to their children. Therefore children that are born of these parents inherit from them qualities of mind which are of a low, base order. And Satan nourishes anything tending to corruption. The matter now to be settled is, Shall the wife feel bound to yield implicitly to the demands of her husband, when she sees that nothing but base passions control him, and when her reason and judgment are convinced that she does it to the injury of her body, which God has enjoined upon her to possess in sanctification and honor, to preserve as a living sacrifice to God?

It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of her health and life. If she possesses true love and wisdom, she will seek to divert his mind from the gratification of lustful passions to high and spiritual themes by dwelling upon interesting spiritual subjects. It may be necessary humbly and affectionately to urge, even at the risk of his displeasure, that she can not debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being, and that she can not disregard this claim, for she will be held accountable in the great day of God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price; be not ye the servants of men."

If she will elevate her affections, and in sanctification and honor preserve her refined, womanly dignity, woman can do much by her judicious influence to sanctify her husband, and thus fulfil her high mission. In so doing, she can save both her husband and herself, thus performing a double work. In this matter, so delicate and so difficult to manage, much wisdom and patience are necessary, as well as moral courage and fortitude. Strength and grace can be found in prayer. Sincere love is to be the ruling principle of the heart. Love to God and love to the husband can alone be the right ground of action.

Let the wife decide that it is the husband's prerogative to have full control of her body, and to mold her mind to suit his in every respect, to run in the same channel as his own, and she yields her individuality; her identity is lost, merged in that of her husband. She is a mere machine for his will to move and control, a creature of his pleasure. He thinks for her, decides for her, and acts for her. She dishonors God in occupying this passive position. She has a responsibility before God, which it is her duty to preserve.

When the wife yields her body and mind to the control of her husband, being passive to his will in all things, sacrificing her conscience, her dignity, and even her identity, she loses the opportunity of exerting that mighty influence for good which she should possess, to elevate her husband. She could soften his stern nature, and her sanctifying influence could be exerted in a manner to refine and purify, leading him to strive earnestly to govern his passions, and be more spiritually minded, that

they might be partakers together of the divine nature, having escaped the corruption that is in the world through lust. The power of influence can be great to lead the mind to high and noble themes, above the low, sensual indulgences for which the heart unrenewed by grace naturally seeks. If the wife feels that in order to please her husband she must come down to his standard, when animal passion is the principal basis of his love, and controls his actions, she displeases God; for she fails to exert a sanctifying influence upon her husband. If she feels that she must submit to his animal passions without a word of remonstrance, she does not understand her duty to him nor to her God. Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectually exhaust the vitality. No woman should aid her husband in this work of self-destruction. She will not do it if she is enlightened, and has true love for him.

The more the animal passions are indulged, the stronger do they become, and the more violent will be their clamors for indulgence. Let God-fearing men and women awake to their duty. Many professed Christians are suffering with paralysis of nerve and brain because of their intemperance in this direction. Rottenness is in the bones and marrow of many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses will never pass the portals of the heavenly city.

Oh that I could make all understand their obligation to God to preserve the mental and physical organism in the best condition to render perfect service to their Maker! Let the Christian wife refrain, both in word and act, from exciting the animal passions of her husband. Many have no strength at all to waste in this direction. From their youth up they have weakened the brain and sapped the constitution by the gratification of animal passions. Self-denial and temperance should be the watchword in their married life; then the children born to them will not be so liable to have the moral and intellectual organs weak, and the animal strong. Vice in children is almost universal. Is there not a cause? Who have given them the stamp of character? May the Lord open the eyes of all to see that they are standing in slippery places!

From the picture that has been presented before me of the corruption of men and women professing godliness, I have feared that I should altogether lose confidence in humanity. I have seen that a fearful stupor is upon nearly all. It is almost impossible to arouse the very ones who should be awakened, so as to have any just sense of the power which Satan holds over minds. They are not aware of the corruption teeming all around them. Satan has blinded their minds, and lulled them to carnal security. The failures in our efforts to bring others up to understand the great dangers that beset souls, have sometimes led me to fear that my ideas of the depravity of the human heart were exaggerated. But when facts are brought to us showing the sad deformity of one who has dared to minister in sacred things while corrupt at heart, one whose sin-stained hands have profaned the vessels of the Lord, I am sure that I have not drawn the picture any too strong.

BELOVED, yield thy time to God; for he
 Will make eternity thy recompense:
 Give all thy substance for his love, and be
 Beatified past earth's experience. . . .
 Shall setting day win day that will not set?
 Poor price wert thou to spend thyself for Christ,
 Had not his wealth thy poverty sufficed;
 Yet since he makes his garden of thy clod,
 Water thy lily, rose, or violet,
 And offer up thy sweetness unto God.

— Christina Rossetti.

A LETTER TO THE GIRLS.

MRS. M. C. DU BOIS.
(Grand Ledge, Mich.)

DEAR GIRLS: The best way to find your field of usefulness is faithfully and cheerfully to do the first work that lies in your path, whether it be to wash the breakfast dishes, mop the floor, bathe the baby, or pick up chips.

I believe many of you are eagerly inquiring, "What can I do in the great harvest-field? I do wish to be useful, and do some little good;" and it is to you who feel that your opportunities for doing good are limited that I write.

First, give yourself without reserve to Christ; be willing to serve or to stand still, just as it may please the Master. Be sure, however, to keep a listening ear turned toward Jesus, lest he call you to do some little service,—some work that may appear insignificant to you,—and you fail to hear the quiet voice.

Far too many of us, old as well as young, are apt to overlook the work lying nearest us. Have you never noticed a little child, eager to help his mother? Almost invariably he wishes to do something far beyond his strength, instead of the little chores given him to do. So, oftentimes, it is with older ones. The work God would have us do, we feel is too simple. We think we are capable of doing something greater.

You have read, many times, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16:10. But have you given much thought to these words? Are you faithful in the little daily duties of home life? Are you doing your best to cultivate the home field of usefulness?

Satan tries to make you discontented with your home surroundings, and to make you feel that you are not appreciated at home, and suggests that if you could only get away from home, you could do something grand and noble. Dear girls, you can do grand and noble work, for the present, right at home. If you are not faithful in these little homely duties, would you be more faithful with greater responsibilities resting upon you? I think I hear some one say, "I do try to be faithful, and do my best, but it is not appreciated." Well, do not get discouraged, keep on doing the best you can even if you are not appreciated by human beings. God's word says, "And whatsoever ye do, do it heartily, as to the Lord, knowing that of the Lord ye shall receive the reward." Col. 3:23. Faithfulness is appreciated by the Lord.

Do not think your work in your home of no account. You may be the oldest of the family, or perchance the youngest, or the only daughter, but however that may be, you have at least one field of usefulness in which to work. How are you improving it? You may think you can not work for God by doing the common, every-day housework. But, dear girls, you can. Do not let Satan make you believe otherwise. You can sweep a room, make a bed, or bake a loaf of bread, *to the glory of God*. Any act performed to help another,—a tired mother, a weary father, a brother or a sister,—if done in love for Christ, as to the Lord, will be accepted of God.

In the home work, if you have not already done so, take some portion of the work upon yourself, thereby relieving your mother. Watch for opportunities to help your father, too. Have his chair in a pleasant place, ready for him to rest. If there are smaller children in your home, be pleasant with them, and help them in every way you can.

Be careful of your example before your younger brothers and sisters. It may be you have an aged grandfather or grandmother in

your home, who requires much care. This may be a field of usefulness for you. The aged one may be cross, and may even find fault, but what, my girl, if this should be the very field God wishes you to work? Are you ready? Are you willing?

In prayerfulness and humility, cheerfully begin the cultivation of this home field. Sow the seeds of kindness. Be kind and gentle to all. Make the home just as pleasant as it is possible for you to do. Your home may be humble, but do not grieve. Keep the home neat. Arrange the table tastefully. See that the table-cloth is clean, and neatly ironed. Let the food be well cooked, and placed in order upon the table; and in the season of flowers, always have a bouquet upon the table.

These are small things, you say. Yes, they are small; but when father and brothers take their places at the well-set table, it will have its influence upon them, though they may not tell you so in words. You little realize your influence in your home. There are many ways in which your influence is felt. It may be hard for your father to keep his accounts. You are quick in figures, why not be his book-keeper? You can be eyes for him, and for your mother too, in many ways. They will appreciate you more than you think; and even if they should fail to realize your worth, God tells you, in his word (Ps. 101:6), "Mine eyes shall be upon the faithful of the land." So why be discouraged? God sees and understands it all; and just as surely as you are faithful in *present* work, no matter how small and unimportant it may appear to you, if you "do it heartily, as to the Lord," God will call you out into larger fields of usefulness if he needs you.

So, take up the work lying nearest you; do it cheerfully, do it well. Your name may never appear among the Conference workers, possibly you may never be known outside your own church and neighborhood. What if you are not? You will be known to God and to the hosts of heaven as one of his faithful ones.

Dear girls, I have spoken of just *one* field of usefulness—your own home. Do not think I would say, There is no other. You, perhaps, have read that good old hymn, "Your Mission," so full of practical truths. With one sentiment there expressed, I will say, "If you want a field of labor, you can find it anywhere." Go out among the poor, the sick, and the discouraged around you. Do practical work in their homes if it is needed. Sing for the sad and sorrowing if God has given you this talent. Read the Bible to the aged, write letters of cheer to absent ones, watch by the bedside of the sick. Make scrap-books to give to some sad one; save every precious printed thought you come across, and you will soon have a useful book to give to some one who needs just what you have gathered together.

I know some of you wish to go to foreign fields. Some would be glad to engage in the canvassing work. Others wish to go to school, and still others to take the nurses' course. Be patient, girls, do your best just where you are; and if faithful in that which is least, God will open up the way for you to enter these chosen fields of usefulness when your work is finished to his glory where he has at present placed you.

NUTTOLA ROLLS.

MRS. C. A. FISK.

TAKE one cup nuttola, two cups white or whole-wheat flour; mix rather stiff with very cold water, and shape into rolls as large as those usually made at our bakeries. Bake at once in a hot oven. The dough should be handled as little as possible, so that it will keep cold.

GRANDMOTHER'S MAXIM.

I NEVER could tell what my grandmother meant, Though she has the wisest of brains; "I have noticed," she said, "in the course of my life, That lazy folks take the most pains."

I hated to mend that short rip in the skirt Of my dress, where the pocket-hole strains; And grandmother saw it, and laughed as she said: "Yes, lazy folks take the most pains."

And that same little rip, when I went out to ride, Was caught in my bicycle chain; Oh! then I remembered what grandmother said, "That lazy folks take the most pains;"

For, instead of an inch, I must sew up a yard, And it's just as her maxim explains. I shall always believe what my grandmother said, "That lazy folks take the most pains."

—Eleanor W. F. Bates.

"PITY 'T IS TRUE."

* * *

BEWARE of gossip: it is an incubator. Its eggs are serpentine. Its work is rapid. In ten minutes its aspen offspring are twining their coils about innocent hearts. Its brood are Mischief, Falsehood, Slander, Selfishness, Hatred, Division, and Death. Like the cyclone, gossip leaves devastation and destruction in its path. It caused war in heaven, and has caused many a bitter, deadly war on earth. Notwithstanding its cruel character, professed Christian people take this incubator into their homes, and permit its vile brood to infest parlor, sitting-room, chamber, and kitchen. The unclean birds of slander spread their deadly poison over ministers and people, teachers and pupils, missionaries and converts, rich and poor, young and old, good and bad, living and dead.

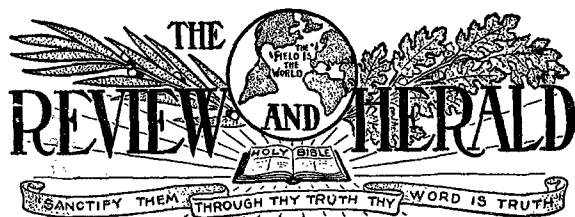
Gossip disturbs the peace of families. It destroys the love of home, and causes doubt and despair. It breaks hearts. Husbands and wives are parted by it. Mothers and daughters, fathers and sons, are disunited, and separate, never again to be reunited. It is a costly, satanic extravagance. It drinks the blood of the broken hearts of men.

Gossip is an inquisitor. One by one it spies out its victims. They may or may not be guilty of indiscretion—it matters not. It is a contagious fever that spreads from house to house, from church to church, from neighborhood to neighborhood. Wherever gossip comes, division follows, society is disturbed, evil reigns, and souls are lost.

In the Psalms we read, "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully," and, "Thou lovest all devouring words, O thou deceitful tongue." "They have sharpened their tongues like a serpent; adder's poison is under their lips." "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper."

In marked contrast, how beautiful and sweet are these words of the psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Christ says, "Blessed are the peacemakers: for they shall be called the children of God."

AS THE shadows of the sun are largest when its beams are the lowest, so we are always least when we make ourselves the greatest. —Selected.



BATTLE CREEK, MICH., SEPTEMBER 26, 1899.

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"We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Let us put that thought in an affirmative way. We have a high priest who can be touched with the feeling of our infirmities; for he was in all points tempted like as we are. He knows just exactly how you feel when you are tempted. More than that, he has stood just where we stand, and has met all these things and conquered them. That is where our strength is. Do you not see that there is not a single temptation that comes to you that he has not met? So there is not a single place that he can not help you. If he had failed on a single point, he could not help us there, and therefore would not be a complete Saviour to us. If a person is saved from all sins but one, he is simply not saved at all. So if he did not pass through everything, he can not help us. Ah! but he was made in *all points* like as we are, so that there can not come a single thing to you in this world from which he is not a complete Saviour to you. Bless his name.

TOWARD the beginning of his ministry, Jesus said, "My meat is to do the will of him that sent me, and to finish his work." John 4:34.

The last night that Jesus was on the earth before his death, in the last talk to his disciples before Gethsemane, and in his last prayer for them and us before the cross, Jesus said to the Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17:4.

We are now in the time of the finishing of God's work in the earth; for it is written, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7.

The seventh angel has been sounding a long time, and God is about to "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. And in the third angel's message God has put the truth that is to accomplish this finishing work.

To every one connected with the third angel's message, therefore, God has given a work to do. The nations are ready, all things are ready, the time is now when God's work is to be finished; he has given to us this work to do, and we must finish the work that is given us to do.

And this requires consecration. To our great Exemplar it meant his whole living: "My meat"—my food, the very necessary of life—"is to do the will of him that sent me, and to finish his work."

We must glorify God on the earth, in order to finish the work he has given us to do; for so it was with Jesus our pattern. To glorify God is to receive of him that which he has given, and to show it to others. John 16:14. And as he has given "all things," to glorify him is to receive of him all things, all the fulness of God, and to show it to others. Verse 15.

Is it to you the very necessary of life to do the will of him that has sent you, and to finish his work? Have you received all that he has given? are you glorifying him on the earth, in order that you may finish the work which he has given you to do?

WHILE it is true that the physical features of the Christian's country—our country and the country of our fathers—are such as to wean him fully and forever from all connection with any other country, and to inspire the truest patriotism, yet this is only one phase of the splendid subject of Christian patriotism.

Another, and indeed the deeper, thought involved is that patriotism is the spirit that, originating in love of country, prompts to allegiance to its principles and obedience to its laws. And all the principles and laws of the country, in a free country, are summed up in the constitution; and all allegiance and all obedience of the citizen are summed up in an oath or affirmation to support the constitution.

The constitution, the supreme law, of the Christian's country—our country and the country of our fathers—is the law of God, the ten commandments. Christian patriotism is the spirit that prompts to unqualified allegiance to this constitution, to unswerving obedience to this supreme law.

Are you, then, a true Christian patriot? Is that law to you the supreme law indeed? Is obedience to that law your highest aim? Is that law all-sufficient for you, or are other and inferior, even human, laws needed to keep you straight in the world?

If you are really a citizen of that heavenly country, if you have been indeed naturalized into the kingdom of God, then the law of that kingdom, the constitution of that country, is to you the supreme and all-sufficient law. Then, too, that law being to you the supreme law, and faithful obedience to it being your highest—indeed your only—aim, no other law can possibly be needed in your case. Faithful obedience to the supreme law is *in itself* obedience to all other proper laws.

For this cause, and in this time as never before, God has put a banner into the hands of them that fear him, that it may be displayed because of the truth; and this banner bears the inscription, "Here are they that keep the commandments of God, and the faith of Jesus." And for this cause, and in this time, as never before since Christ's days on earth, and the days of his apostles, there is demanded perfect loyalty to the constitution, and the fullest possible allegiance to the supreme law, of the kingdom of God, on the part of all who profess to be citizens of the kingdom of God and of the heavenly country.

This is just now a matter that calls for special consideration by Seventh-day Adventists. It is of special importance to us, because in a special sense we are set in the world expressly to be loyal to the law of God. And concerning this time and this people it is written: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

It is therefore the literal truth that just now the great question for every Seventh-day Adventist to ask himself is this: Is my loyalty to the ten commandments so firm, is my allegiance to the law of God so true, that nothing—absolutely nothing—can have any place whatever in my attention that does not make for supreme loyalty to this supreme law?

LET me say that you are always on perilous ground when you enter into a comparison between Christianity and anything. I have no objection to the study of comparative religion, provided always that you leave Christianity outside when you begin. You may compare Confucianism with Buddhism; you may take different views of Hinduism; you may gather up these creeds, compare them, and discover in them gleams of the light that man has always had; but I charge you, Never bring one or all of them into comparison with the religion of God as revealed in Christ. They are absolutely incomparable. The moment men begin to permit comparisons between Christ and his teaching and work, as embodying divinely revealed religion, with any other form of religion that men have ever known—in that moment they hand over to unseemly and improper degradation the things of God as revealed in Christ.—*Selected.*

STUDIES IN GALATIANS.

IN a previous study on this subject—the fourth one—we remarked that while it is true that "the ceremonial law is the chief subject, *as to law*, in the book of Galatians," yet even then it is not the ceremonial law as given by the Lord; that even where the ceremonial law as given by the Lord is involved, it is such a perversion of it as to make it altogether another thing than what it was in truth; and consequently that the great subject, as to law, as to works, is more ceremonialism—ceremonialism entire—than it is the true ceremonial law itself, in any phase of it.

That *traditionalism* was an essential part of the teaching of those who had driven back the Galatian Christians is certain from the fact that Paul cites it as a thing in his own experience, and shows how he had been delivered from it by the gospel, which he preached. "Ye have heard of my conversation [manner of life] in time past in the Jews' religion, . . . and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. BUT when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, THAT I MIGHT PREACH HIM among the heathen; immediately I conferred not with flesh and blood." Gal. 1:13-16.

That is to say: This very thing that these disturbers are trying to fasten upon you, I myself once held even more zealously than they; for "beyond measure I persecuted the church of God, and wasted it." But from that I was delivered and redeemed by the revelation of the gospel of Jesus Christ—by the revelation of the Son of God in me. I have preached to you, and am now preaching to you, simply what I know through my own heart's experience and the revelation of the gospel of Christ. I know that the gospel of Christ, the gospel which I preach, delivers the soul from all the burden and the toil of the traditions that those men bring to you, and sets the soul free in the light and liberty and joy of a perfect righteousness. I know that all that they seek by the many toilsome exactions of their traditions is found unto perfect and soul-rejoicing fulness in Jesus Christ, and that it is obtained simply by faith alone in him.

That one passage, in the connection in which it is placed, even if there were no more, would be sufficient to show that, whatever else was included, the ceremonies of "the traditions" of the Jews were assuredly involved.

But that is not all: the thing which brought the crisis at Antioch in the case of Peter, and which is the crisis in the introduction to the real subject in the book of Galatians, was the question of *eating with the Gentiles*, with men uncircumcised. This, too, was the thing which marked the crisis in the work of Peter as to Jew and Gentile, as is shown in his experience in the vision at Joppa, and at the home of Cornelius; and which he himself summed up in the words, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." Acts 10:28.

But eating with the Gentiles was not an unlawful thing at all, *except by their own traditionalism*. This exclusiveness was never enjoined nor inculcated by anything which the Lord had ever committed to the Jews. The Scriptures, which they themselves had, were against it. That exclusiveness was altogether of their own construction, built up from their own exclusive self-righteousness. Yet this was a vital point and an essential element in the contention of the "Pharisees which believed," that called forth the letter to the Galatians. And this being so, it is certain that the *traditional* ceremonial law of the Jews was an essential part of the ceremonial law that is the chief subject, *as to law*, in the book of Galatians.

It is true that the ceremonial law that God gave is also included in the controversy that called forth the letter to the Galatians; and yet even that, *as God gave it*, is not included. Circumcision is included; but so far perverted from its true intent and meaning as God gave it, and so laden with traditionalism, as to be only another phase of sheer pharisaic ceremonialism.

From the history of James in this connection, especially in Acts 21, it is plain that the rest of the true ceremonial law was also included—even to self-contradiction in the offering of sacrifices for sin while professing to believe in Christ. For one of the offerings made in purification of the Nazarite was a “lamb of the first year without blemish for a sin offering.” Num. 6:14. And when Paul, out of deference to the brethren at Jerusalem, especially to James the brother of Jesus, had yielded so far for appearance’s sake as to accompany some men who were actually practising this, to a believer in Jesus, self-contradictory, ceremony, it was while “he was conversing with the priest concerning the sacrifices to be offered,” that the mob broke loose, and dragged Paul away. However, it is not strictly correct to say that just then the mob broke loose: the truth is that just then God let loose the mob to save Paul from the effect of his deference to the ill advice of the compromising brethren.

When we consider Paul’s great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle,—when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. But instead of accomplishing the desired object, these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land.

The Saviour’s words of reproof to the men of Nazareth apply in the case of Paul, not only to the unbelieving Jews, but to his own brethren in the faith. Had the leaders in the church fully surrendered their feelings of bitterness toward the apostle, and accepted him as one specially called of God to bear the gospel to the Gentiles, the Lord would have spared him to them still to labor for the salvation of souls. He who sees the end from the beginning, and who understands the hearts of all, saw what would be the result of the envy and jealousy cherished toward Paul. God had not in his providence ordained that Paul’s labors should so soon end; but he did not work a miracle to counteract the train of circumstances to which their own course gave rise.

The same spirit is still leading to the same results. A neglect to appreciate and improve the provisions of divine grace, has deprived the church of many a blessing. How often would the Lord have prolonged the life of some faithful minister, had his labors been appreciated. But if the church permit the enemy of souls to pervert their understanding, so that they misrepresent and misinterpret the words and acts of the servant of Christ; if they allow themselves to stand in his way and hinder his usefulness, the Lord removes from them the blessing which he gave.

Satan is constantly working through his agents to dishearten and destroy those whom God has chosen to accomplish a great and good work. They may be ready to sacrifice even their own life for the advancement of the cause of Christ, yet the great deceiver will suggest doubts, distrust, jealousy, concerning them, which, if entertained, will undermine confidence in their integrity of character, and thus cripple their usefulness. Too often he succeeds in working through their own brethren, to bring upon them such sorrow and anguish of heart that God graciously interposes to give his persecuted servants rest. After the hands are folded upon the pulseless breast, after the voice of warning and encouragement is silent, then death may accomplish that which life has failed to do; then the obdurate may be aroused to see and prize the blessings they have cast from them.—“Sketches from the Life of Paul,” pages 214, 231, 232.

On the part of the Pharisees who believed, the “false skulking brethren” who confused the Galatian Christians, and even weakened Peter and James, the moral law was not included, except incidentally. But the infinite variety of ceremonial observances, which by “oral tradition” had been invented and set up as hedges about the law, and which were more to them than the God-given law itself,—these were included, and were an essential part of their side of the controversy. Simply to neglect the washing of hands, etc., as referred to in Mark 7, “was as bad as homicide [murder], and involved a forfeiture of eternal life.”—Farrar’s “Life of Christ,” chap. 31, under “ablutions.”

However, in the book of Galatians, in Paul’s setting forth of the only true gospel, the moral law is included, both in showing that it is impossible to be justified by any law whatever, even the moral law, and in showing that the very object of faith in Christ, the very object of the true gospel, is to accomplish in men the righteousness of that law, perfect obedience to the ten commandments.

If anything is needed to make plainer or more certain that ceremonialism altogether is the ceremonial law involved in the book of Galatians, here it is:—

Tidings had been received at Corinth from the churches in Galatia, revealing a state of great confusion, and even of absolute apostasy. Judaizing teachers were opposing the work of the apostle, and seeking to destroy the fruit of his labors.

In almost every church there were some members who were Jews by birth. To these converts the Jewish teachers found ready access, and through them gained a foothold in the churches. It was impossible, by Scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. They declared that he had not been a disciple of Jesus, and had received no commission from him; yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel. Having gained this point, they induced them to return to the observance of the ceremonial law as essential to salvation. Faith in Christ, and obedience to the law of ten commandments, were regarded as of minor importance. Division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia.

The doctrines which the Galatians had received could not in any sense be called the gospel; they were the teachings of men, and were directly opposed to the doctrines taught by Christ. . . . In the Galatian churches, open, unmasked error was supplanting the faith of the gospel. Christ, the true foundation, was virtually renounced for the obsolete ceremonies of Judaism.

The apostle urged upon the Galatians as their only safe course to leave the false guides by whom they had been misled, and to return to the faith which they had received from the Source of truth and wisdom. Those false teachers were hypocritical, unregenerate men, unholy in heart, and corrupt in life. Their religion consisted in a round of ceremonies, by the performance of which they expected to receive the favor of God. They had no relish for a doctrine which taught, “Except a man be born again, he can not see the kingdom of God.” Such a religion required too great a sacrifice. Hence they clung to their errors, deceiving themselves, and deceiving others.

To substitute the external forms of religion for holiness of heart and life, is still as pleasing to the unrenewed nature as in the days of the apostles. . . . Paul . . . describes the visit which he made to Jerusalem to secure a settlement of the very questions which are now agitating the churches of Galatia, as to whether the Gentiles should submit to circumcision and keep the ceremonial law.—“Sketches from the Life of Paul,” pages 188–193.

And of the question as considered at Jerusalem, we read:—

They [certain Jews from Judea] asserted, with great assurance, that none could be saved without being circumcised and keeping the entire ceremonial law. Jerusalem was the metropolis of the Jews, and there were found the greatest exclusiveness and bigotry. The Jewish Christians who lived in sight of the temple would naturally allow their minds to revert to the peculiar privileges of the Jews as a nation. As they saw Christianity departing from the ceremonies and traditions of Judaism, and perceived that the peculiar sacredness with which the Jewish customs had been invested would soon be lost sight of in the light of the new faith, many grew indignant against Paul, as one who had, in a great measure, caused this change. Even the disciples were not all prepared willingly to accept the decision of the council. Some were zealous for the ceremonial law, and regarded Paul with jealousy, because they thought his principles were lax in regard to the obligation of the Jewish law.—Id., pp. 63, 71.

Thus the ceremonial law that is the chief subject, as to law, in the book of Galatians, is the ceremonial law both divine and human, but with the divine so perverted as in its perversion to be only human, and is, in a word, ceremonialism entire—a dead formalism against a living faith.

WHAT EYES DO YOU LOOK THROUGH?

PETER speaks of some who, in the last days, will be so oblivious to the significance of the events taking place in the world all around them, so unconscious that anything important is going on, that when others call their attention to it, they ask, with some surprise, “Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Peter 3:4.

Is it possible that any Seventh-day Adventist can fall into this spirit, and identify himself with this class? This query is prompted by a little correspondence that has lately been received concerning the campaign in behalf of religious liberty, which it has fallen to the lot of Seventh-day Adventists to carry forward in this country and the world.

One who is much interested in, and connected with, our work in this field, asks, “How do our people look upon the present condition of things on this question? Are they studying the indications of present movements in relation to this subject? Do they perceive the issues that are at stake, and the crises we are soon to meet? Do they see the purposes which the promoters of religious legislation have in view? and how it is to affect our future work, and perhaps the eternal destiny of many? Do they look upon the efforts of religionists to introduce politics into religion, and promulgate Sunday laws, as simply incidental political movements, which will be governed by the rise and fall of political parties, and pass away entirely when certain political platforms disappear? Or do they, on the other hand, look upon these movements as a thrilling sign of the times, and as an evidence that the closing crisis, for which it is now the first duty of all to prepare, is fast approaching?”

That these are pertinent questions becomes altogether too apparent in view of an intimation, which the writer heard expressed not long ago, that the “religious liberty” question is a back number, a dead issue, and that there is no occasion for the agitation we are trying to keep up on that subject, and no field for the *American Sentinel* to occupy, and no special demand for its publication. Of those who take this view of the subject, we can only ask, in the words that head these lines, “What eyes do you look through?”

If there is any third angel’s message at all, there is a religious issue connected with it; and that issue is whether church and state shall be united in this country, and the dark cloud of religious despotism settle upon the land. The prophecy plainly declares that that iniquitous thing will be done here; and though we can not prevent the thing itself, we may save some from the snare. Until the message, therefore, has done its work, and is closed, this can never become a dead issue, or a back number.

And does any one imagine that this deadly evil of enacting religious tyranny into law, and enforcing it by the civil power, will not be done stealthily, quietly, and cunningly, so as not to arouse the fears of the people, and so defeat its own ends? Indeed, the great scheme of the enemy, with reference to the whole question of the coming of the great day of the Lord, is to keep the world quiet and asleep, that they may not hear the roar of the closing events that are coming on the earth, nor see the vivid flash of the signs in the heavens above, but sleep on, dreaming that all is well, and that all things continue as they were since the beginning of the creation, and drowsily ask, if any one tries to arouse them from their slumber, “Where is the promise of his coming?”

Should we not, therefore, exercise the more vigorous watchfulness, and more carefully scrutinize and study the logic of every movement, to discern its bearing upon the critical times and events through which we are now passing? and be keenly alive to the lessons these movements should teach us, and to the duties, to which, if read aright, they will surely prompt us? And what provision have we made to meet this critical condition? We have virtually but one organ in this important field, where so much is at stake. There are, to be sure, a number of periodicals that can be relied on as staunch defenders of the true principles of religious

liberty, sharply defining the spheres of influence that may justly be held, respectively, by loyalty to God, and loyalty to the State. Yet there is only one that is devoted, specifically and aggressively, to the work of making known these principles from the standpoint of the prophetic crisis that is before us; and that is the *American Sentinel*. And can it be said that there is no field for that, and no call for its publication? Then what organ shall stand as an exponent of the great truths and principles that should now be continually sounded in the ears of the people?

The danger here is just the same as that which exists on many other points, namely, that those who will be most affected by what is coming, and are therefore most concerned in the movements, will be wholly or partially asleep in regard to what is going on, till the material is all quietly and clandestinely gathered together, and the train securely laid, for a tremendous explosion, and then an issue be unexpectedly sprung upon the people, for which they are wholly unprepared, and they find themselves deceived and taken in the snare. No Seventh-day Adventist, with the light we have had relative to the perils of the last days, ought to be caught in such a predicament; but to just this are they exposed who think that the religious liberty phase of our work has become a dead issue.

But not only have we the clear statements of the prophecy on this subject, a chain of evidence, not a link of which has any flaw, but we have the question already partially worked out before our eyes. If not, what is to be said of the general sentiment which has of late been, and is still being, so sedulously fostered, both in this country and abroad, in favor of a more strict observance of the Sunday festival? What of the doctrine that if this advanced observance is not taken to kindly, then it is to be enforced by the strong arm of the law? And what of the view that if this is objected to on conscientious grounds, then the infliction of pains and penalties must make the conscience bend into compliance with the dogmas of the church, after the papal method, as exemplified in the Inquisition? What of the partiality shown in the charges preferred, and the discrimination exercised between Seventh-day and First-day observers, swift to fasten charges upon the former, but blind to the more flagrant disregard of Sunday by the latter? And what of the fines, imprisonments, and servitude in chain-gangs, inflicted upon those whose only crime was that they believed that God demanded obedience of them in certain duties, which a misguided church and state disproved, and they must be true to God, before all else.

But, says one, "Oh, such things will never be repeated." Well, it was said, at the first, that such things would never be, in this age and land, at all. But they have been; and there is nothing to show that they will not be again. And what means the now more wide-spread and persistent clamoring for Sunday laws than ever before, where bigots have not been able to make them work to their entire satisfaction in the past? What is this, if it is not the evidence of a desire and determination to secure laws more sweeping and rigorous than before, and which, when secured, will be used in full, as previous ones have been used in part?

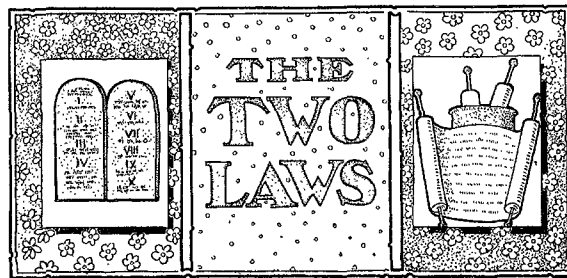
Be not deceived. Human nature is not making any very perceptible change for the better just now; and superstition and bigotry are no friends of justice and reason, nor are they worshipers at the shrine of true Christianity and love.

Be not deceived. When a conflict is impending, though the firing is heard at first only on the skirmish line, is there no signification in the fact that firing is heard at all? And if there is a little lull, is that evidence that the conflict has come to an end? In recurring tidal waves, does not one wave often retire far away, and seem to shrink within itself, only to gather new volume, strength, and momentum, for a returning plunge more full and fatal than before?

Be not deceived. This issue is not laid upon the shelf. The conflict is not ended. The forces are gathering, more quietly and unobserved, it is true, than at some times in the past, just like the present insidious growth of Spiritualism, but no less certainly to be heard from a little in the future.

There is a call and a field for every power and every agency that will stand for the right. Let the *Sentinel* be sustained. Let the religious liberty literature flutter like leaves of autumn over every spot where honesty of purpose to accept and maintain the right still lingers.

The conflict is on, and the crisis is coming. Do not think that everything is quieting down; that the issue is over; that all things continue, and are to continue, as they were. The word of prophecy is out for issues and for crises, which will try men's souls. And though heaven and earth should break away insanely from the laws of nature, and tumble into chaos, that word will stand. U. S.



"THUS saith the Lord of hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." Jer. 7: 21-23.

Could language be plainer than this? How could the Lord put words together to make the fact more apparent that there is a clear-cut distinction between the offering of sacrifices and obeying the voice of the Lord? Notice it carefully; turn to the Bible and read the verses over, noticing the context also.

But why did he tell them to put their burnt offerings unto their sacrifices and eat flesh? Verses 9, 10, may throw some light upon this: "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" Also Jer. 6: 19, 20: "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not harkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me."

Was not the entire temple service conducted through the offering of sacrifices?—Yes. But when were sacrifices acceptable?—Hear David: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. . . . Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar." Ps. 51: 16-19.

It is therefore evident that, since the people referred to by Jeremiah were continuing in sin, they had no godly sorrow for sin,—no "broken and contrite heart" because of their sins,—and hence, no repentance—no turning from sin.

Some have thought that in the days when they were required, the offering of sacrifices was compulsory. This view of the matter would destroy every truth that the Lord ever intended to teach thereby. That every offering was intended to be typical of Christ, the true sin offering, is well understood by every Bible student. The proof for this will appear later in our study of this subject. Since this is

Editors' Note—This is the second article in Elder E. J. Hibbard's series on "The Two Laws." The first article appeared last week. There will be seven in all. Get your neighbor to subscribe, so he will get these valuable articles. A two-months' subscription costs only twenty-five cents. Here is an opportunity for you to do some real missionary work. We can begin all new subscriptions with last week's paper.

true, enforced offerings would be the same as enforced acceptance of Christ as an atonement for sin. This might do for the papacy, but it would never do for Christianity, because force is contrary to the gospel. Therefore, at the very beginning of the book of Leviticus, the book which, more than any other in the Bible, contains full directions concerning the priesthood and offerings, we find it expressly stated: "If any man of you bring an offering unto the Lord, . . . he shall offer it of his own voluntary will." Lev. 1: 2, 3.

We have now three points in regard to offerings and sacrifices: (1) They were all typical of Christ our sacrifice; (2) They were not acceptable unless the sinner had true sorrow for sin, and in heart repented of (turned away from) sin; (3) They were, even then, so far as the individual was concerned, to be offered only at his "own voluntary will."

With these facts before us, we can easily understand why the Lord said, "Put your burnt offerings unto your sacrifices, and eat flesh," when a people had so far forgotten their duty that they continued to bring them to the temple and offer them, while at the same time they continued to "steal, murder, commit adultery, swear falsely, and burn incense to Baal." God would much rather they would stop sinning than that they should continue bringing the multitude of burnt offerings while they clung to their iniquities and rejected his law.

Notice this fact in Isa. 1: 11-17: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Bring no more vain oblations; . . . yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."

Again, in Micah 6: 6-8; Amos 5: 21-24, the same thing is stated. Therefore, so far from ever compelling the offering of sacrifices, the Lord again and again forbids it when the people are wedded to sin. But notice that he never forbids them to "obey his voice;" he never forbids them to keep his commandments; he never forbids them "to do justly and to love mercy, and to walk humbly with thy God." King Saul was commanded to "smite Amalek, and utterly destroy all" that they had, both the people and cattle; but he saved Agag, the king, alive, and "the best of the sheep and of the oxen, to sacrifice unto the Lord." In other words, he disobeyed God in order to procure a sacrifice for disobedience. He sinned in order to get a sacrifice for sin.

I once knew a man who visited New York in order to exchange a few hundred dollars of good money for several thousand dollars of counterfeit money "that could not be detected;" his object was to devote a large portion of this spurious stuff to the advancement of "the cause." In other words, he intended to make the Lord a "free-will offering."

The cases are parallel. "And Samuel said [to Saul], Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams." See 1 Samuel 15, especially noting verse 22.

When one thing is better than another thing, both can not be the same.

There are two laws: one defining righteousness and forbidding sin; the other defining (in type) the remedy for sin. "THE DISTINCTION BETWEEN THE TWO IS BROAD AND CLEAR."

E. J. HIBBARD.

"PREACH the Word." The Word is the expression of God's thoughts. Therefore in preaching the Word, it is simply the expression of God's thoughts that you are to preach. You can never preach these thoughts if you do not get them. "We have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." You are to preach the thoughts that the Holy Ghost gives you; and these he brings to you only from the word of God.

THE CLASSICS.

It can not be charged that Lord Macaulay was not sufficiently versed in the classical languages to speak with authority on the subject. What he says is so sensible and so evidently just that it is worth reprinting for the consideration of all who think of entering school or of taking up study anywhere. Here is what he says of Latin:—

On this subject we are sure that we are at least impartial judges. We feel the warmest admiration for the great remains of antiquity. We gratefully acknowledge the benefits which mankind owe to them. But we would no more suffer a pernicious system to be protected by the reverence which is due to them, than we would show our reverence for a saint by erecting his shrine into a sanctuary for criminals.

An eloquent scholar has said that ancient literature was the ark in which all the civilization of the world was preserved during the deluge of barbarism. We confess it. But we do not read that Noah thought himself bound to live in the ark after the deluge had subsided. When our ancestors first began to consider the study of the classics as the principal part of education, little or nothing was to be found worth reading in any modern language. Circumstances have confessedly changed. Is it not possible that a change of system may be desirable?

Our opinion of the Latin tongue will, we fear, be considered heretical. We can not but think that its vocabulary is miserably poor, and its mechanism deficient both in power and precision. The want of a definite article, and of a distinction between the preterit and the aorist tenses, are two defects which are alone sufficient to place it below any other language with which we are acquainted. In its most flourishing era, it was reproached with poverty of expression. Cicero, indeed, was induced, by his patriotic feelings, to deny the charge. But the perpetual recurrence of Greek words in his most hurried and familiar letters, and the frequent use which he is compelled to make of them, in spite of all his exertions to avoid them, in his philosophical works, fully prove that even this great master of the Latin tongue felt the evil which he labored to conceal from others.

We do not think much better of the writers, as a body, than of the language. The literature of Rome was born old. All the signs of decrepitude were on it in the cradle. Hence, in most of their works there is scarcely anything spontaneous and racy, scarcely any originality in the thoughts, scarcely any idiom in the style. Their poetry tastes of the hothouse. It is transplanted from Greece, with the earth of Pindus clinging around its roots. It is nursed in careful seclusion from the Italian air. The gardeners are often skilful; but the shrub is almost always sickly. One hardy and prickly shrub of genuine Latin growth must indeed be excepted. Satire was the only indigenous product of Roman talent; and, in our judgment, by far the best.

We are often told that the Latin language is more strictly grammatical than the English; and that it is, therefore, necessary to study it, in order to speak English with elegance and accuracy. This is one of those remarks which are repeated till they pass into axioms, only because they have so little meaning that nobody thinks it worth while to refute them at their first appearance. If those who say that the Latin language is more strictly grammatical than the English, mean only that it is more regular, that there are fewer exceptions to its general laws of derivation, inflection, and construction, we grant it. This is, at least for the purpose of the orator and the poet, rather a defect than a merit; but be it a merit or a defect, it can in no possible way facilitate the acquisition of any other language. It would be about as reasonable to say that the simplicity of the Code Napoléon renders the study of the laws of England easier than formerly. If it be meant that the language is formed in more strict accordance with the general principles of grammar than the English,—that is to say, that the relations which words bear to one another are more strictly analogous to the relations between the ideas which they represent, in Latin than in English,—we venture to doubt the fact.

We are quite sure that not one in ten thousand of those who repeat the hackneyed remark on which we are commenting, have ever considered whether there be any principles of grammar whatever, anterior to positive enactment—any solecism which is a *malum in se*, as distinct from a *malum in prohibitu*. Or if we suppose that there exist such principles, is not the circumstances that a particular rule is found in one language and not in another, a sufficient proof that it is not one of those principles? That a man who knows Latin is likely to know English better than one who does not, we do not dispute. But this advantage is not peculiar to the

study of Latin. Every language throws light on every other. There is not a single foreign tongue which will not suggest to a man of sense some new considerations respecting his own.

We acknowledge, too, that the great body of our educated countrymen learn to grammaticize their English by means of their Latin. This, however, proves, not the usefulness of their Latin, but the folly of their instructors. Instead of being a vindication of the present system of education, it is a high charge against it. A man who thinks the knowledge of Latin essential to the purity of English diction, either has never conversed with an accomplished woman or does not deserve to converse with her.

We are sure that all persons who are in the habit of hearing public speaking must have observed that the orators who are fondest of quoting Latin are by no means the most scrupulous about marring their native tongue. We could mention several members of Parliament who never fail to usher their scraps of Horace and Juvenal with half a dozen false concord.

THE DECADENCE OF AMERICAN HOLIDAYS.

MONDAY, September 4, was what is called Labor day in twenty-seven States and Territories. In Pennsylvania the day is observed on the first Saturday in September, instead of the first Monday; and in California the first Monday in October is the day chosen. This institution is of recent origin, the first parade of laboring men in what might be called a Labor-day celebration taking place in New York City, Sept. 5, 1882. The next year it was again observed, and in 1884 a resolution was passed by the Knights of Labor calling it Labor day. New York was the first State to bring the matter before the legislature, and Oregon passed the first law on the subject.

The original idea in the minds of the proposers of the day was to have a special time to consider the welfare of the industrial classes—a day in which both employers and employees might take part in these deliberations. The day thus observed would be a day of rest, recreation, and education, and would be advantageous to the representatives of both labor and capital. But the object of the day, like those of other national holidays, is fast being lost sight of, and the benefits of its celebration are as scarce as are those of Thanksgiving day, now so generally devoted to games of football. An editorial in the New York Tribune says:—

Labor day shares the common lot of all our holidays. A dozen years have quite transformed it. The original purpose of it is remembered only by antiquarians. The original form of observance of it was long ago abandoned. The day is now given up all but exclusively to athletic sports and allied merrymakings, the be-all and the end-all of American holidays. Labor day and Decoration day and Thanksgiving day, Washington's birthday, Fourth of July, and Christmas,—there is no distinction among them. All are regarded alike and celebrated alike, save for the variations imposed by changes of weather according to the season.

However much we may dislike to recognize the fact that holidays are so universally prostituted, we can not deny the facts stated. Why are these things so? It is very evident that the time when "men . . . shall be lovers of pleasures more than lovers of God" is the present generation. As love for God and gratitude to him for his mercies are the highest things enjoined in the observance of any of the days mentioned, and even these are forgotten in the mad scramble for fun in this generation, it is not at all surprising that the days set apart for other objects are likewise turned to a different purpose.

Let us notice a few of our more prominent holidays, and the reasons for their general misappropriation. The first reason we have noted—that of the almost universal search for pleasure, or, we might better express it, momentary fun without any remuneration. Another reason plainly evident is a departure from the principles maintained when the celebration of these days originated. Instead of a willingness on the part of both labor and capital to meet, in a friendly way, and discuss the prevailing conditions with the idea in view of

arriving at a peaceful settlement of the difficulties that may be arising between them, both parties now depend upon their strong organizations to settle matters of dispute. With the soulless corporations and unlimited trusts on the side of capital, and the anarchistic labor organizations on the part of the opposition, the one depending on the power of money and the state to enforce its decrees, and the other using brute force (and sometimes dynamite) to carry its designs, where is the place for a calm discussion of these differences on Labor day?

Take the Fourth of July for instance. Within the memory of many now living, the feelings that welled up in the hearts of men as this national anniversary drew near were those of reverent respect, and perhaps awe, for the brave men who, amid untold hardships, fought and obtained freedom from foreign domination. The day was used to teach young America what freedom cost, what it included, and the self-evident truths "that all men are created equal," and "that they are endowed by their Creator with certain unalienable rights," etc. But to-day the Declaration of Independence is a "back number" with many. "Some men" are created equal, and Anglo-Saxons have a "corner," or monopoly, on liberty and national rights, according to their modern doctrine. Is it any wonder, then, that under these circumstances it seems a little out of place loudly to proclaim that "all men are created equal"?

Thanksgiving day is another national holiday, which is generally thought to have originated in New England, but which is undoubtedly a continuation in this country of the Harvest Home festival of Old England. From time beyond the records of man this day of gathering and selling the best of the fruits of the soil for the benefit of the poor, has been observed by our English ancestors, to show their thanks to God for his protecting care over them. It is thought by some, and not without reason, that both these days are the offspring of the ancient feast of tabernacles, to celebrate which the people of Israel gathered at Jerusalem to thank God for his goodness.

But the majority at the present day never acknowledge God as the giver of their blessings at all. They claim to have got their wealth with their own hands, and by their own shrewdness, therefore they can not really thank God for it. The day affords another opportunity for feasting and revelry, and this is the use made of it. Indeed, in many cities at the present time a Thanksgiving day without football and fowl is, in the minds of hundreds of persons, like an egg without salt.

Christmas day fares no better. We need not multiply words. All know that the national holidays are greatly prostituted, and in this the United States is not alone. The secular papers, as shown by our quotation from the *Tribune*, which is by no means an isolated one, recognize the facts here stated. In these things one can see the selfishness of the human race as it turns more and more from the refreshing draft of truth, to a thoughtless plunge into the muddy sea of pleasing error. These things are a sign of the times that must be plainly evident to all.

H. E. S.

If Eve had believed the word of God, she would not have sinned. She *could* not have sinned. And so long as she believed that word without any questionings whatever, she never could have sinned. You believe the word of God without any questionings whatever, and you can not sin; as it is written: "Thy word have I hid in mine heart, that I might not sin against thee." If we have that word hidden in our hearts, it will keep us from sinning. The Lord would have kept Eve from sinning if she had only believed him. But she doubted his word, and therefore sinned. She *had* to doubt his word, before she *could* sin. That lesson applies to us now. We look at certain persons, and wonder how they came to sin, how it could be that they fell. But if we could trace it all back to its beginning, we should find that they first doubted the word of God in some way; there was something that they did not believe. We must watch to keep our hearts from unbelief. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."



ENGLAND.

LIVERPOOL.—There being a number of our people in the northwest of England who could not attend the meeting at Bristol, a meeting was held on Breck Road, in the northeastern part of Liverpool, from August 24 to September 3. Including a few who came from Scotland, there were about eighty of our people in attendance.

The public laborers in the meeting were Brethren Prescott, Andros, and Altman, Drs. Kress, and the writer. Dr. Kress and his wife gave health talks, and this, with the other discourses, aroused a good outside interest. There was even a larger outside attendance than during the meeting at Bristol. The large meeting tent remains upon the ground, and meetings are being held by Brethren Andros and Altman, and the prospect is fair for a harvest of souls in Liverpool.

The laborers who are following up the work in Bristol are much encouraged. Some are already deciding for the Lord, and the workers are kept busy in public and from house to house, giving instructions in the way of life and salvation.

In the annual financial report of the British Conference, made at the Bristol meeting, the following interesting figures appear. The tithe for the year ending June 30, 1899, was \$9,117.31, an increase of about \$837 over the previous year. The receipts from all sources—First-day, Sabbath-school, and annual offerings, tent fund, etc.—was \$12,032.55. The disbursements were \$12,020.29, leaving a balance in the treasury for the first time. Although small, \$12.26, it was encouraging.

The force of laborers has now been increased, and this, with increased consecration on the part of the believers, should cause increase of revenue, with increase of numbers, to sustain the work.

There are now three tents being operated in England—at Laytons lane, London; Bristol; and Liverpool. In Ireland a portable tabernacle is in use. There is a deep interest at all these places. Brethren, pray for the work in Great Britain, and lift with your money as the Lord may move upon your hearts.

J. N. LOUGHBOROUGH.

BERMUDA ISLANDS.

HAMILTON.—Several of the brethren have written in answer to my article in the REVIEW of June 13. I am indeed thankful for these letters, for they show that our people have an interest in the great mission field. I have not that number of the REVIEW at hand, so I do not know just all it contains, but I wish to say further that first-class fare from New York to Hamilton is thirty dollars, second-class twenty-two dollars and a half. Those coming as second-class passengers are not allowed to land without being able to show twenty-five dollars in cash; first-class passengers are not questioned at all. There is only one line of steamers plying between New York and Bermuda, every two weeks in summer, and every ten days in the fall and winter. The company operating this line is the Quebec Steamship Company. Their office is at 39 Broadway, N. Y. The Pickford and Black line runs three steamers fortnightly, between Halifax and the West Indies, touching at Bermuda both ways; fare, same as on the other line.

A few weeks ago a letter was received here from the Review and Herald Office, saying that a sister, who is keeping the Sabbath in another part of the islands, desired reading-matter. As soon as I could, I went to the parish designated, and found her. She had then been keeping the Sabbath for nine months, without knowing any one else who did. A copy of "Bible Reading Gazette" had been given her by a brother who visited Bermuda about ten years ago, and, judging by the looks of it, it had been well studied. This sister has a family of as well-behaved children as I have ever seen. Her husband does not oppose her. Although she had believed the Sabbath truth for years, she did not realize that it was her duty to observe it until her conversion in a Salvation Army meeting. When she gave her heart to the Lord, she said she could not remain a Christian and keep Sunday, so, without any doubts in her mind, she has kept the Sabbath all alone.

There are many other jewels here in Bermuda, and I wish that many of our brethren, with the love of Jesus in their hearts, would come here to settle in different parts of these islands, and seek for these jewels. Where are our brethren and sisters who have received the Holy Spirit? We need some of them here; for none have as yet come.

Most of those who have written are anxious to know whether they can make a living here. Those who are here find no difficulty in that direction, and I do not see why others could not make a living. Good judgment should temper our zeal; still, when a person has made up his mind to come, and knows that it is in accordance with the mind of God, then why not move out by faith in the God of Abraham; for just as surely as he directed Abraham when he went out of his own country to go into a strange land, God will do the same now?

Bermuda is entirely free from miasma or malaria. The sanitary regulations are such that every precaution is used in order to keep out diseases, such as yellow fever, etc., which are so liable to be brought to the islands from other places. There has not been a case of that class of disease for about forty years. All vessels coming into port are carefully examined; and if any one is found sick on board, the vessel is carefully quarantined. The laws are good, and we breathe with as much freedom here as in the United States. We have not yet been molested for working on Sunday, though people, as a rule, strictly close up all business on that day. I can open my shop on Sunday, and do my work there without any fears of molestation. The people are generally liberal in their ideas of religion.

Besides Miss W. M. Peebles's school, a select school for white children, there is a private school for colored children, taught by Miss M. Parker, a young colored sister who accepted the truth about two years ago through readings given by Brother Duncan McIntosh, who was here for a short time. This sister is an earnest, devoted Christian; and her school, with an average attendance of twenty-five, is carried on in a strictly Christian way, instilling into the minds of the children the principles of true Christianity.

I still hold myself willing to answer letters from any of our people who may wish to come; but as it takes a great deal of time to answer these letters, please ask only such questions as are absolutely necessary for information. We are busy people here, and have no time to spend on a great deal of friendly correspondence merely. Some of those who have written did not send any stamps for reply because they thought American stamps would be of no use to us, but I would say to all; We can make use of them. Do not forget that five-cent stamps are the ones we wish, and that it takes a five-cent stamp to bring a letter here, providing it does not weigh over one-half ounce.

M. ENOCH.

BRITISH COLUMBIA.

VICTORIA.—Since coming to this place, I have been busy looking over the field, and seeking for an opening to hold public services. We have a small church in this city, and I am trying to encourage the members to do more missionary work. Some are anxious to help give the message to the people.

Victoria is a city of about twenty-five thousand inhabitants. It is the oldest town in the province, and is built up much after the style of the English towns. Our work once had quite a hold in this city, but some unfavorable things occurred, which have reduced the numbers until there are but few to bear burdens. While the people are somewhat conservative, I am encouraged to believe that the way will open so to present the truth that some will accept it.

I have held four public meetings in a hall, with a fair attendance. I now have several places to visit, and hope in a short time to be able to hold cottage meetings in different parts of the city.

Since coming here, two persons have followed their Lord in baptism, and another will soon be immersed. Brethren, pray for the work in this city, and on this island.

J. H. DURLAND.

WHAT THE WORKERS SAY OF IT.

THE idea of the Missionary Reading-Circle is meeting with much favor, as is shown by the numerous letters that have been received by those who have been appointed to introduce this work by correspondence. We are permitted to publish a few extracts:—

I certainly am in full sympathy with the efforts that are being put forth in the direction in which you are laboring. If all our people could be persuaded to engage heartily in this line of work, I can see that great results would be accomplished. The plan of forming a reading-circle will result in awakening a greater interest in the reading of our books, and the proposed plan by which the truth can be furnished in cheap books and pamphlets will take away the excuse that many have offered for not knowing more about the message than they do. I shall give my influence toward the accomplishment of this work as far as it is possible for me to do so.

A minister briefly writes:—

I am in hearty sympathy with the plan you speak of, and shall be glad to avail myself and the church here of its benefits.

A State secretary writes, enthusiastically:—

I realize now that we have all been feeling a common necessity of work and study, and am glad the way has been devised. We shall co-operate with you as much as lies in our power, and hope, by October 1, to have a good list of subscribers to the *Berean Library*. We think this plan of study will be a grand, good thing for us all, and believe that it will help hold the young, and stir up in them a missionary spirit.

From another State secretary:—

I am in harmony with the plan of work you suggest, and shall go right to work setting it before our churches.

A prominent minister in one of our Eastern Conferences writes:—

I am in full sympathy with this effort to educate our people to do the work that the Lord is calling them to do.

From another State secretary:—

Your letter is good news to us. The suggestions are all right, and the plan is consistent. It will be a good way to work up an interest among our churches. I am heartily in favor of the plan, and will do all I can to interest the churches in this plan of work.

THE VERMONT CAMP-MEETING.

THIS meeting was held at St. Johnsbury, August 24 to September 4. The camp-ground was situated in the center of the city, and is a beautiful plat of ground partly enclosed by a clear, swiftly flowing river. The ground is shaded by thrifty trees. There were about sixty tents on the ground, occupied by nearly three hundred campers.

From the first there was an excellent spirit, and it was evident that those in attendance came praying and expecting that the Lord would bless; and in this they were not disappointed. The social meetings were excellent. Hearts were melted in tenderness, and on several occasions it seemed almost impossible to close on time. Revival services were held, and on each occasion a large number came forward for prayers. Sins were confessed, backsliders were reclaimed, and sinners were converted, as the result of the sermons, accompanied by the Spirit of the Lord.

The business meetings passed off pleasantly and harmoniously. Elder Watt was elected president of the Conference. Elder K. C. Russell, who was president during the greater part of last year, has been called by the General Conference to the presidency of the Chesapeake Conference. Elders Watt, Leland, and Adkins have recently begun laboring in the State. Their labors are appreciated.

The attendance from the city was good each afternoon and evening. A few accepted the truth, and several became deeply interested. Elders Leland and Adkins are looking after the awakened interest.

Twenty persons were baptized. The youth's and children's meetings were excellent, and accomplished much good.

The laborers present from abroad were Elders I. N. Williams and G. B. Wheeler, and the writer. Professor Griggs and Dr. Nicola, of South Lancaster, Mass., gave several discourses on the subjects of education and healthful living. Their efforts were highly appreciated.

The Vermont Conference is growing in membership, and is rapidly reducing its debt. During the

last year the tithe was five hundred dollars more than for the previous year. At the meeting liberal contributions were made for the Religious Liberty Association, foreign missionary work, and for the erection of a new school building at Huntsville, Ala.

At the close of the meeting, all returned home feeling that the camp-meeting had been a decided success. S. H. LANE.

ALMA (NEB.) CAMP-MEETING.

AUGUST 30, in company with Dr. Reed, I arrived on the camp-ground, and found everything in good running order. The camp was situated in a small grove in Republican Valley. Many of the brethren came long distances with teams, and even sisters drove alone, taking care of the teams themselves. There were about two hundred persons camped on the grounds. All were hungry for the truth, and listened with intense interest to every word spoken. In all my experience I never saw such a desire on the part of the people everywhere to learn the truth as I have seen this year. This is indeed encouraging and refreshing to my own soul. From the first a good spirit prevailed; and Sabbath, after Elder Nelson had given a good discourse on the care and love of God for his people, the climax was reached.

The laborers present were Dr. Reed, Elders Nelson, White, and Anderson, and myself. The preaching was mostly of a practical character, except the evening discourses, in which the people, both our own and others, manifested a good interest. It had been some time since the people had heard anything on our distinctive truths, and many said, "I have believed this or that for years, but really I did not know that it could be made so strong and plain." We have found it very helpful to our brethren, and to us ministers as well, to go over the outlines of our faith this season. This we have done in nearly all our meetings.

Dr. Reed gave several profitable talks in reference to healthful living. Sunday afternoon he had a large congregation of outside people, and at night we had a still larger one to hear on the Sabbath question.

We were glad to meet Dr. Burleigh on the camp-ground Sabbath. He is weak and failing, but is hopeful. Our sympathy went out for him. How glad we are to know that there is a guiding hand beyond the narrow limits of our vision, which controls all events for our good and His glory.

The meeting at Alma was a success for our people who attended, besides leaving a good interest to be followed up among the people of the city and the surrounding country. J. H. MORRISON.

CAMP-MEETING EXPERIENCES.

At our last General Conference valuable instruction was given relative to camp-meeting work. The various State Conferences have endeavored to carry out this instruction the present season by holding several camp-meetings in different sections of the Conference. The manner of conducting the religious services was followed as far as understood. Revival work and meetings for the children and youth were carried forward in every gathering. In every revival the Lord was present by his Holy Spirit, working with power for the conversion of young and old. Healing was brought to both soul and body.

It was truly gratifying to see the eagerness with which the youth took hold of this work. It has never been more apparent that the young people are touched by the importance of the time and the need of a preparation to stand in the day of trial, than at our camp-meetings this year. As we endeavored to impress upon their minds the fact that each has his special gift of God, one after this manner and another after that, and that these gifts are given to each, and are to profit withal, there was a manifest interest to know what their particular gift is. This of course had to be left with the Giver of every good and perfect gift to make known to them as it pleases him.

The thought that the Lord has need of every person, and has use for him in some department of his cause, was truly inspiring. It was gratifying to see the quick responses of the youth to get into the current of God's blessing, that they might know what he would have them do.

The conflicts with self and the evil one were sharp and severe, but the victories of faith were just as marked, thus demonstrating that he will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape. The experiences at the general meetings developed the fact that there is a far richer experience for every one to obtain at home. While at camp-meeting, there is usually an atmosphere occasioned by the

presence of the Holy Spirit and ministration of Holy angels, making it comparatively easy for some to move forward in the right way; yet it is when the individual gets away from under this influence, and is surrounded by another atmosphere more in keeping with his habits of sin, that he needs to recognize the presence of the Holy Spirit and holy angels to help him to resist sin. It is then that he needs to know the governing power in the nature of man, "the power of choice." It is then that he needs to know and to do, that is, to give his will into the hands of God, who will work in him "both to will and to do of his good pleasure." For the lack of a right understanding in this matter, this is the point where every failure in spiritual things is made; it is also at this point where every victory over sin is gained.

The enemy was determined not to give up without a desperate struggle. I never before witnessed so many cases of almost hopeless despair. It seemed as if the persons were bodily in the grasp of Satan, utterly unable to extricate themselves. Some thought they had committed the unpardonable sin; others settled down into a morose condition; still others could almost feel the satanic grasp on their very person; while others were so bound that they could not utter a word. I am free to say that it would be difficult for me to conceive of a more literal possession by devils than was experienced by some of these cases. All praise is due to the name of our blessed Heavenly Father, who never forsook his children in any instance when they came to him for help. Every one was convinced that it was only the power of God that gave the victory.

The lesson learned is that these persons did not expect such terrible experiences. "Satan lives, and is active, and every day we need to cry earnestly to God for help and strength to resist him. As long as Satan reigns, we shall have self to subdue, besetments to overcome." This makes it imperative that we shall be gaining far richer experiences at home. We need not expect that the enemy will quit his seductive arts; for "the dragon was [is] wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." L. A. HOOPES.



FOR WEEK ENDING SEPTEMBER 23, 1899.

—Ground has been broken for the new Catholic chapel at West Point. The building will cost \$22,000.

—Charles Alfred Pillsbury, head of the famous milling system of Minneapolis, died the 17th inst., of heart-disease, at the age of fifty-seven years.

—Andrew S. Draper, president of the University of Illinois, has come forward as a candidate for the nomination for governor of that State by the Republican party.

—The British-Transvaal situation is still very critical, war being expected at any moment. Many of the best British papers, however, are doing their utmost to prevent England from declaring war on the Boers.

—On a recent Sunday the Dreyfus case furnished the only subject or texts for the sermons of four prominent Chicago clergymen. One of them, Dr. P. S. Henson, recently preached a sermon on "The Two Trials; or, Dreyfus and Jesus."

—The queen regent of Spain has presented the Spanish casino at Tampa, Fla., with 600 books for its public library, as a mark of her appreciation of the kindly manner in which the Spanish population of that city was treated during the recent war.

—The long-expected clash between the union miners at Cartersville, Ill., and the imported negroes employed by the Big Muddy Coal Company, came at noon, Sunday, the 17th inst. Seven negroes were killed outright, one was mortally wounded, and several others slightly. The union miners were not injured, and it is said that the negroes were attacked while waiting at the depot for a train, and that they did nothing to bring on a conflict.

—PARIS, FRANCE, SEPTEMBER 20.—The government of the republic has given me my liberty. But liberty is nothing to me without honor. From to-day I shall continue to seek reparation for the frightful judicial error of which I remain the victim. I wish France to know by a definitive judgment that I am innocent. My heart will only be at rest when there remains not a single Frenchman who imputes to me the abominable crime perpetrated by another.—*Alfred Dreyfus.*

—Yellow fever is spreading at Key West, Fla.

—Owing to severe drought, Dallas, Tex., has had to sprinkle its streets with crude petroleum.

—Seven miles of vessels and 30,000 men will participate in the Dewey demonstration in New York City.

—The 18th inst. a despatch from General Otis, announced the death of sixteen more American soldiers, losses from various causes.

—September 19 Aguinaldo once more made a request to General Otis for a conference. General Otis has telegraphed the Washington authorities that he will grant the request.

—Commissioners Denby and Worcester, of the Philippine Commission, have been recalled from Manila; and the administration of affairs has been placed entirely in the hands of General Otis.

—There is but one Roman Catholic church in St. Petersburg, Russia, that of Saint Catherine. However, another is to be constructed soon, owing to the increase in the number of Catholics in that city.

—Rev. Dr. Lawrence M. Colfelt, pastor of an aristocratic Presbyterian church in Philadelphia, is the owner of one of the finest farms in Bedford County, Pa., and spends the greater part of his summer vacation behind the plow.

—September 19 Li Hung Chang was recalled to power, the empress dowager of China being seriously sick. The noted statesman is thus once more premier of China, and is the leader of the progressive element of that country.

—In spite of British rule, India is practically a country without soap, the total yearly consumption being only 100,000 hundred-weight; that is to say, every 2,500 persons use only 112 pounds, or an average of less than one ounce for each person a year.

—Owing to the sinking of the steamer "Douglas Houghton" in the channel at Sault Sainte Marie, Mich., many vessels accumulated, the submerged steamer completely blocking the channel. Upon clearing the way, the largest fleet ever accumulated on the Great Lakes began to move. The vessels passed down, a third of a mile apart, forming a procession forty miles long. The up-bound fleet must wait until the down-bound is out of the way.

—The rapid formation and growth of trusts during the last two years in the United States, is attracting considerable attention; and last week a conference was called by the Civic Federation of Chicago, for the free discussion, by prominent speakers of whatever political or socialistic belief, of the trust problem. The belief of those present shaded from the most optimistic to the most pessimistic views of the great corporations called trusts. The purpose of the gathering was simply educative; therefore no resolutions were passed.

—Captain Alfred Dreyfus, recently condemned by the Court of Cassation of the French army, at Rennes, France, was pardoned by the French cabinet the 19th, and released from prison the 21st. Many believe that Dreyfus will hereafter live in England, that he may the better work for his restoration to honor in the French army. It is said that there is still one strong ground of hope for the condemned man, that is, "the discovery of new documents unknown to the Rennes court. These, or most of them, are in the possession of the German government." It is believed that by these papers Dreyfus may yet be acquitted.

—News of a terrific earthquake in Alaska, which began September 3, and lasted until the 10th, has just reached Seattle, Wash. It extended from Lituya Bay, 150 miles below Yakutat, 500 miles northwest into the Cook Inlet country, and was next to the greatest phenomenon of the kind ever witnessed in Alaska. The earthquake was most severe at Yakutat. Kana Island, at the entrance to Yakutat Bay, sank twenty feet into the sea. At high tide only the tops of trees are visible. Also a huge fissure opened in the earth. Eye-witnesses say that in two minutes the ocean rose twenty feet above high tide, and almost as quickly subsided.

—H. S. Rosman, pastor of a Dutch Reformed church in Pretoria, Transvaal, en route to the Presbyterian Assembly in Washington, D. C., says that the only way England can subjugate the Boers is by exterminating them. He also says: "My people are skilled in warfare and well equipped. The standing army consists of only 400 artillerymen, but the burghers, their sons and hired help, and even their wives, will turn against the invader. There is an offensive and defensive treaty between the Transvaal and Orange Free State, which compels the latter to furnish troops. To the 40,000 burghers will be added 30,000 from the Orange Free State, and 90,000 from Cape Colony."

—Speaking of his attitude to the Philippine policy of the United States, Senator Mason, of Illinois, says: "On the floor of the senate I shall continue my opposition to the war upon the Filipinos. I would sooner resign my seat than treat a dog the way we are treating those people. I am ashamed of my country. People make a great mistake when they say that I am against expansion. I am not. But expansion by purchase or any other honorable means is one thing; expansion by force is another. I do not believe there was any necessity for this war upon the Filipinos. . . . The fact is that we have given the Filipinos every reason to distrust us, and they are fighting for their own liberty. Talk about hauling down our flag. Will not our flag come down in Cuba?—Certainly it will, if we are true to our promises. And the day that it comes down will be the biggest day in our history, because it will show that we are a great, unselfish nation, devoted to the eternal principles of right and honesty. If the Cubans wish to be annexed later, that is another question. Why can not we deal with the Filipinos in the same way?"



TENNESSEE RIVER CONFERENCE LOCAL CAMP-MEETING.

In answer to an urgent call for a camp-meeting to be held in Kentucky, the Tennessee River Conference has decided to hold a local camp-meeting at Sand Hill, Ky., to begin October 5. Elder J. A. Brunson will be present.

C. P. BOLLMAN, Pres.

SPECIAL MISSIONARY NUMBER OF GOSPEL OF HEALTH.

THE Missionary Number of *Gospel of Health* will be printed this week. Some orders have come in; but we are sure that many more of our friends wish to have a share in circulating this number, which contains a large amount of the most practical and helpful matter on the subject of health. It is doubtful if we ever again print as large and complete a number for the exceedingly low price.

Let every church bestir itself, and let the individual believers in these saving truths rally to the work.

The special prices are as follows: Single copies, two cents each; in lots of fifty or more, one and one-half cents a copy; in lots of one hundred or more, one-cent a copy.

Order at once if you would make sure of being supplied. Address *Gospel of Health*, Battle Creek, Mich.

WHO WILL HELP?

THE Foreign Mission Board has reached a crisis. The Spirit of God has been urging the necessity of more aggressive work in other lands. Missionaries have been sent abroad, stations have been opened up in nearly all the nations of the world, and large expense has been incurred by the board. Certainly we have not done too much; for God has urged upon us to do much more. Perhaps more should have been done in some fields, and others have waited till a more favorable time, but all have acted to the best of their knowledge.

At the last General Conference the Foreign Mission Board had on its pay-roll two hundred and eighty-three workers, to say nothing of the sums it was appropriating to England, Scandinavia, and other parts of Europe and Australasia. The income of the board is wholly inadequate to keep such a force of workers in the field, and it is being plunged with tremendous rapidity into debt.

The workers in these distant fields are entirely dependent upon the money sent from this country, or must rely upon their own resources. It seems a pity that those who are sent into the front of the battle must not only take the brunt of the warfare, but must also suffer because of "our lack," and be worried continually concerning their rent, and food for their families.

The Foreign Mission Board, finding its funds far short of sustaining the corps of workers already in the field, has been obliged to pursue a conservative policy till such time as they can see how they can sustain more laborers. With the deepest regret they have been compelled to say to those pleading for help, "We dare not grant your request." Unless God helps, we can never sustain more men. Already the board is nearly forty thousand dollars short of paying its present laborers. Many of our men have had scarcely a dollar on this year's time. The board is over five months behind in paying these faithful workers for their time. One in America can hardly realize just what this means in perplexity, want, and disappointment. Suppose that for five months not one dollar of your earnings had been received, and your family was dependent upon these earnings for food and shelter.

One brother writes: "If I receive no money by —, my family and goods will be set into the street. I have borrowed the last cent I can get. I do not complain, but what shall I do?"

With plenty at home, with Conference workers well paid, and with General Conference men at home, where they can borrow, if need be, to bridge over a shortage, does it not seem strange and a pity that these faithful souls shall constantly be pinched for what is theirs by right?

The Foreign Mission Board has an income from only these three sources:—

1. The surplus of Sabbath-school donations that are not used in the home school, less one tenth, which goes to the State association.

2. First-day offerings.

3. The annual offerings and special donations.

The income from these sources is far too small to allow the board to catch up in paying its workers. At its last meeting the board passed the following resolutions:—

"Whereas, The Foreign Mission Board, in council, having seen that there is a deficit of over forty thousand dollars in meeting its audit up to date, and—

"Whereas, Its income comes far short of paying its present force of laborers, and—

"Whereas, There are urgent calls for help in fields already opened, as well as compelling necessity to begin work in new fields, therefore,—

"Resolved, That we express our gratitude to State Conferences for the contributions of tithes from State funds; that we appeal direct to our people to rally to the support of our work in other lands; and that plans be immediately set on foot to arouse the denomination to united action in raising for foreign missions an amount averaging not less than ten cents a week for each church-member."

Is it an impossibility that as a denomination we should give ten cents a week *per capita* to send the light of truth to other lands? At the present time we are in dire distress for money to send our workers. Are there not some having ready money who feel called of God to make a covenant with him by sacri-

fice? Why should our workers in other lands be so distressed to get the bare necessities of life, while here we have plenty?

It would be an easy matter if we would all take hold and help carry this work. Fifty-five thousand men and women united in a regular, systematic plan of giving can do wonders. The rich and well-to-do must give liberally, and the poor must practise self-denial that they may have to give. Let each do something.

Are there not some who feel burdened to give now? We know not what to do, and all we can do is to tell you the truth, just as it is, and then pray God to send us help by whomsoever he will.

All money for foreign mission work should be sent to W. H. Edwards, 150 Nassau St., New York, N. Y., rooms 1905-7.

I. H. EVANS.

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.

*Atlantic, Jersey City, N. J., Nov. 7-12

DISTRICT TWO.

Tennessee River (local), Sand Hill, Ky., Oct. 5-
Florida, Lakeland, Nov. 3-12

DISTRICT FOUR.

Iowa (local), Southeastern, Columbus Junction, Sept. 26 to Oct. 1
" (local), Ottumwa, Oct. 4-8
Dakota (local), Parker, S. Dak., Oct. 4-9

DISTRICT FIVE.

Colorado (local), Grand Junction, Oct. 4-11
Oklahoma, Kingfisher, O. T., Sept. 21 to Oct. 2

DISTRICT SIX.

California (local), Santa Rosa, Oct. 5-15
" " Visalia, Oct. 26 to Nov. 5

L. A. HOOPES, Sec. Gen. Conf.

*Annual Conference session.

RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

THE WORLD'S HARVEST NUMBER.

We have now in preparation, to be ready about November 1, another double number of the *Signs of the Times*, to be known as the World's Harvest Number. It will have thirty-six pages, and be brimful of the best matter on themes to which it is devoted that our deepest thinkers and best writers can produce.

It will discuss with spirit, yet with grave and convincing logic, such absorbingly interesting subjects as, the Seed-Sowing of the Gospel; the Seed-Sowing of Sin; the Harvest of Intemperance; the Harvest of Disease; the Harvest of Crime; the Harvest of War; the Harvest of Expansion and Imperialism; the Harvest of Greed; the Harvest of Church and State Union; the Harvest of Righteousness and Life; the Ripening of the Harvest; the Harvest of the World; the Coming of the Reaper; the Outlook—Prophetic; the Outlook—Temporal; the Outlook—European; Practical Religion; the Building of a Home; a Great Crisis in the work of Missions; etc., etc., in some of which the writers, looking into the future by the aid of the lamp of prophecy, tell with certainty what may be expected before the consummation of all things earthly by the coming of the Lord, and show by reviewing present prediction—fulfilling events—that we are startlingly near that great event.

Each and every one of these articles is worthy of an extended notice. We will speak of but one, and that is the Harvest of Greed, by John Clark Ridpath, LL. D., America's greatest historian. He handles the subject with boldness, yet with fine and elegant diction. In his singularly lucid and forceful style, he portrays before the mind a pen-picture of the strained relations now existing between capital and labor, the employer and employee, the rich and the poor, and accurately predicts the harvest eventually and inevitably to be reaped from the present seed-sowing of greed.

The pages of this special issue of the *Signs* will be embellished with a profusion of appropriate and beautiful illustrations, especially prepared for this number,—the product of the best thoughts and efforts of our most skillful artists.

Everything within the limit of first-class facilities, and knowledge begotten of experience, will do service to make this number excel in every particular anything of the kind previously produced. It will indeed be a sumptuous feast of fat things from the world of truth, literature, and art.

The Quarter-Centennial Number of several hundred thousand copies found thankful readers in all parts of the world. It was excellent, and did much good; but we most confidently expect the World's Harvest Number to have a wider circulation, to be better, and to do more good. The former dealt largely with the dead past. The latter will deal with the active present and the living future. While it may be pleasant and profitable to review the past, how much more highly beneficial it is to consider present demands, and to be instructed in reference to the future, especially such a future as ours must be.

In the amount of reading-matter, this double number will more than equal two books as large as "Steps to Christ." Considering it from that point, the price, ten cents a copy, will be extremely low.

Moreover, it will not be of an ephemeral, transitory nature, soon to outlive its usefulness and become obsolete; but on the contrary, the thrilling issues discussed will, from day to day, increase in interest and importance, and for months to come there will be nothing better to place in the hands of those who are unacquainted with the grand and stirring truths of the third angel's message than a copy of our World's Harvest Number.

This issue of the *Signs* should reach a circulation of at least one million copies, and to this end we desire to enlist the sympathy and secure the co-operation of every Seventh-day Adventist in the world.

Every church, company, and isolated individual among our people should plan to place the paper in every home within their reach. The territory should be mapped out, and the most thorough organization perfected. The retail price is ten cents a copy; from five to twenty copies to one name and address, five cents each; twenty-five copies and upward, four cents a copy. Orders sent to the publishers must be accompanied with the cash.

For further information address your State tract society, or *Signs of the Times*, Oakland, Cal.

ADDRESS.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

EAST.	8	12	6	10	14	20	36
	*Night Express.	*Detroit Accom.	*Mail & Express.	*N.Y. & Bos. Spl.	*Rastara Express.	*Jackson Ac m't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.00	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo.....	2.10	am 7.25	pm 12.10	2.08	6.52	pm 6.00	4.40
Battle Creek.....	3.00	8.05	1.00	2.42	7.28	6.48	6.00
Marshall.....		8.30	1.30	3.09	7.51	7.10	6.27
Albion.....	9.50	8.50	1.50	3.30	8.11	7.30	6.50
Jackson.....	4.40	10.05	2.35	4.03	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.48
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.13	9.50		8.40
Syracuse.....				5.15	11.50		10.45
Albany.....				9.05	am 4.15		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	6.10		7.40
Boston.....				3.00	9.05		10.34

WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Ros. & Chi. Sp.	*Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....							pm 6.00
New York.....							am 12.10
Syracuse.....							am 12.25
Rochester.....							pm 2.25
Buffalo.....							pm 3.50
Niagara Falls.....							4.32
Falls View.....							6.34
Detroit.....	pm 8.20	am 6.50	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	7.45	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	8.50	11.05	am 3.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.00	pm 12.25	5.00	3.50	9.08	3.00
Niles.....	1.40	10.37	1.20	5.40	4.23	10.00	3.35
Kalamazoo.....	9.15	11.37	2.55		6.05		5.05
Michigan City.....	4.25	pm 12.55	4.10		7.05		6.01
Chicago.....	6.30	2.30	6.05		8.55		7.50

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O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
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"Seal the book, even TO THE TIME OF THE END: MANY SHALL RUN TO AND FRO, and knowledge shall be increased." Dan. 12:4.

THE TRUTH IN TRACTS FOR THE BUSY.

"They that be teachers (margin) shall shine as the brightness of the firmament; and THEY THAT TURN MANY TO RIGHTEOUSNESS as the stars for ever and ever." Dan. 12:3.

"When you meet persons in the cars, on the boat, or in the stage, who seem to have an ear to hear, you can hand them a tract.

"When you write to a friend you can enclose one or more without increasing postage."—*Testimonies*, Vol. 1, p. 552.

"Ministers and people should engage in the circulation of books, pamphlets, and tracts as never before."—*Id.*, p. 690.

"The silent messengers of truth should be scattered like the leaves of autumn."—*Id.*, Vol. 4, p. 602.

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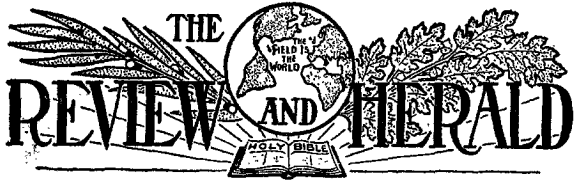
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BATTLE CREEK, MICH., SEPTEMBER 26, 1899.

JAPAN is employing against Russia in Korea the same tactics that Russia is practising against Britain in China. And so Russia is being beaten in Korea just as Britain is being beaten in China.

YALE UNIVERSITY has become decidedly Episcopalian; it having "been decided that the college choir, which consists of thirty undergraduates, shall wear the regular vestments of the Episcopal Church."

THE *Christian Herald* truthfully enough says that the origin of Sunday-keeping was in a voluntary observance. And the word of God exhorts, "Let no man beguile you of your reward in a *voluntary humility*," which has only "a *show* of wisdom," and that only "in will worship." And Sunday observance is just that.

THE Catholic Church officials are making a great stir over "the desecration of churches and altars" by United States soldiers in the Philippine Islands. Cardinal Gibbons has visited President McKinley on the subject; and Archbishop Chappelle has been "instructed by the pope to use his good offices with the President, not only unofficially in his character as papal delegate, but as an archbishop of the United States, in any matters concerning the Philippines." This is a root whose growth will bear watching.

BISHOP THOBURN, of the M. E. Church, actually advises the United States to employ native Filipinos, commanded by American officers, with which to fight and subdue the Filipinos in the Philippine Islands! One reason that he offers for this is that the natives "have not been living in peace" among themselves. He says that this would be "a wise measure, and in a true sense humane as well." With a Methodist bishop, supported largely by his denomination, talking of such a thing as that being "in a true sense humane," and a national commissioner, head of a great university, supported largely by the national party, talking of "beneficent slavery," it is perfectly plain that the moral conceptions of the American people are fast being revolutionized.

THE desecration of churches in the Philippines, about which the officials of the Catholic Church are making such a noise, so far as is known is nothing but the occupying of the churches by United States troops as shelter. One photograph which shows what seems to be a particularly distressing case of "desecration," reveals simply a military telegraph apparatus set up on the "altar," with the operator sitting at a table at work, and officers standing round. There can be no ground for doubt that the whole thing is simply the groundwork of a scheme of the Catholic Church to enter

later an immense claim for damages against the United States government. In this, however, she is only following the lead made by the Methodist Church South, which only last winter secured four hundred and eighty-four thousand dollars' damages for the use of only one building during the war of secession. At that rate, some estimate may be conceived of what the Catholic may be likely to claim *and receive* for the large number of churches "desecrated" and "damaged" in the Philippine war.

ANYBODY who will read Lord Charles Beresford's book, "The Break-Up of China," will find no ground for query at Russia's steady and even bold advances in China; but will find almost infinite ground for query as to why Britain, with two thirds of all the foreign trade of China in her hands, should allow Russia to go steadily onward with her policy of absorption. Yet this has now reached the point at which the situation is aptly described by a leading Chinese general, who, on this subject, said, "England is like an old man with plenty of money, who risks nothing to provoke a disturbance, knowing that he has neither the energy nor the power to protect his riches." Apt and truthful though it be, it is a singular thing to be said of England; while it suggests the mighty strides that Russia is making to world-power.

BISHOP THOBURN declares that the Philippine Islands "can never be kept in a state of peace in any other way [than by employing natives in the war against the natives], until the people become enlightened, and learn to love peace for its own sake." About how long it will probably take for "the people to become enlightened, and learn to love peace for its own sake," by war, and fratricidal war at that, and that by a people of whom he says many are "literally 'half-devil and half-child,'" the bishop does not attempt to say. But the strongest part of this thing is that a professed *Christian bishop* could commend such a means as that by which a people shall "become enlightened, and learn to love peace for its own sake"! That can be nothing else than a distinct abandonment, *in principle*, of Christianity as the true means of enlightenment, and of love of peace for its own sake. Another reason that he offers in justification of this anti-Christian and inhuman thing is that this is "the policy which has, for more than a century, been so successfully employed by the English in India." But for the American people to adopt British forms and procedure in government is distinctly to abandon American principles, and to take up the old order of things, which was expressly repudiated in the establishment of this nation. For the United States to take the anti-Christian course advised by Bishop Thoburn would be apostasy; and to advise the United States to take such a course is nothing less.

Do you wish your neighbor to read those articles on "The Two Laws"? If so, send us his name and address, together with twenty-five cents, and we will send him the REVIEW for two months. We still have enough of last week's issue (which contained the first of these articles) to furnish to all new subscribers. How many names will you send in?

BRITISH precedent is being invoked as a guide to the governing of the colonial possessions of the United States. This is another evidence of the total abandonment of the "new order of things," and a taking up of the old order of things by the United States. The very existence of the United States arose in the abandonment of the British colonial system of government. A British colonial governor, having been asked for advice by the *Independent*, says that he can not "fall back on any valuable general principles; because . . . very few general principles are applicable." However, he gives one, "Be bound by no precedents;" and says that it may be safely assumed "that a system of administration that has proved suitable for Territories of the United States would be unlikely to suit entirely the different conditions of the Philippines. Every dependency demands administration in harmony with its special conditions." "Get the right men to administer those possessions under the fewest possible restrictions and the least possible criticism." That is simply personal government; and is as near like the colonial system of the Roman Republic as could well be suggested or devised. The two republics, Rome and the United States, form one of the most important subjects of study for the world today. Who is studying it?

EVERY minister and other Christian worker should have a Greek New Testament. With but little study daily any one in earnest can soon become sufficiently familiar with it to use it readily and intelligently. And what could be a greater incentive to earnestness on the part of a Christian than the privilege of becoming acquainted with the very words in the original language that God chose to convey his thoughts in the revelation of his eternal purpose, which he purposed in Christ Jesus our Lord? And for this purpose there is no better Greek New Testament than Hinds and Noble's "New New Testament." It has the Greek text, and a word-for-word *interlinear* translation, with our common version printed in the margin. Thus, in this book, the student has really three books—our common New Testament, the Greek New Testament, and a word-for-word translation between the lines of the Greek. In addition to this, in *this* book there is a Greek-English New Testament lexicon, giving the definition of every Greek word used in the New Testament, which enables the student to turn at once, *in this one book*, to the definition of any word. And in addition to all this, there is a chapter treating the words that are used synonymously in the Greek, and giving their meaning in English. And yet with all this, the whole book is not large, but of very convenient size; and the price is only \$3.50, post-paid. It is only the truth to say that this is the handiest and most complete book that we have ever seen for any one who would learn the Greek New Testament. Order of Review and Herald.

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