

The Advent Review and Herald

HOLY BIBLE
Emma E. Craig
box 449

THE FIELD IS THE WORLD

NORMAL

• "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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SIGNS OF THE TIMES.

"Ye can discern the face of the sky and of the earth; but
how is it that ye do not discern this time?" Luke 12: 56.

The rustling leaves were falling
Around me where I sat;
The sunny days were passing
And waning; what of that?
The summer, with its sunshine
And fragrant flowers, is dead;
And the autumn, in her kindness,
Had strewn the grave with red.

It needs no seer to tell us
When summer passes by;
It needs no prophecy to say
That winter's drawing nigh.
We know the signs of summer,
Of autumn, winter, spring;
But do we know the signs that tell
The coming of the King?

The signs are written plainly,
If you will only look
Into the blessed pages
Of the grand old-fashioned Book.
The day of his appearing
Is surely drawing nigh,—
The signs are all around us,
In earth and sea and sky,—

His day of preparation,
His day of clouds and gloom,
His day of awful darkness,
His day of awful doom;
The day of dread perdition
Of all ungodly men,
Who'll seek a shelter in the caves,
Or any refuge then.

His bride is getting ready,
She dons her robes of grace;
She waits to see the glory
And the smiling of his face.
Behold! he quickly cometh!
The Bridegroom draweth nigh!
The signs are all around us,
In earth and sea and sky.

Are you ready for the supper,
For the marriage of the Lamb?
Or is it all to you a farce,
A theory, and a sham?
You say: "I've heard that story
So many times before."
And so you do not realize
The Bridegroom's at the door.

Oh, quickly come, Lord Jesus!
We wait from day to day.
Behold! he quickly cometh,
I hear the Spirit say.
We have not long to tarry;
In earth and sea and sky
The signs are surely telling
His kingdom draweth nigh.

—M. H., in the King's Messenger.

THE PARABLE OF THE SOWER.

MRS. E. G. WHITE.

"AND some fell among thorns; and the thorns sprang up, and choked them." "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."

Here is represented the controversy between satanic agencies and the Prince of Life. Which will obtain the supremacy? Which will become possessor of the soul? If the truth impressed upon human hearts is carefully cherished, and the weeds are uprooted, there will be a precious crop of grain. But the gospel seed often drops among thorns and noxious weeds; and if there is not a moral transformation in the human heart; if old habits and practises and the former life of sin are not left behind; if the attributes of Satan are not expelled from the soul, the wheat crop will be stunted. The tares will come to be the crop, and will kill out the wheat. If the heart is not kept under the control of God, the weeds and thorns of the character will be revealed in the life. The natural traits that are evil must be overcome; for grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil. They need no cultivation. But grace must be carefully cultivated. The love of the world in the heart leaves no room for Christ. Those whose hearts are divided claim to believe the truth, but do it not. They wish the crown, but refuse the cross.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

The mass of tradition that has been accumulating for ages, and that was taught by the priests and rulers, was regarded as truth by the disciples. But Christ said to the Pharisees, Ye teach for doctrine the commandments of men; and again, Ye make void the law of God through your tradition. In the last instruction given to his disciples, Christ said, "I have yet many things to say unto you, but ye can not bear them now." The divine Teacher desired to bring all the rays of prophetic light to bear upon the lesson that he was the truth-bearer to the world. He came to make known redemption by making men intelligent in regard to its conditions. In his human life he was to reveal the gospel, and set an example of perfect obedience to the law of God. He desired to impress all with the necessity of that excellence of character that God requires of men.

Through the Holy Spirit's guidance the disciples would remember the lessons Christ had given them; and in their future work, their language would express the divine thought of God. Thus the truth would come down through pure channels, commending itself to the hearts of the receivers. Christ's followers are to plant their feet, not on the word of pope or

prelate, not on the word of the clergy, who mystify everything that is plain, and confuse the minds of the ignorant; they must place their feet upon the sure foundation. God has given them a platform on which to stand, even the eternal word of truth, and there their feet will stand on the Rock of Ages.

Christ is no longer seen in human flesh as the Great Teacher, going about doing good, healing the diseases of the body, and saying, to the sin-sick soul, "Thy sins be forgiven thee." But because he has come and suffered for sin, because he died as our sacrifice on Calvary's cross, his voice is now heard through the ambassadors whom he has sent to proclaim a crucified and risen Saviour, an Advocate who has ascended to the throne of God. This additional power and efficiency Christ's disciples have in lifting up a crucified Redeemer before a fallen race, and pointing them to heaven to declare him at the right hand of God. These are the greater things upon which the mind lays hold, the mystery hidden from eternal ages.

In his human wisdom, man may employ arguments that are wholly without truth; for God declares, "The world by wisdom knew not God." "The seed is the Word." We are to take our position in the school of Christ as humble learners. He speaks as one having authority, and he affirms that all that is written in the law and the prophets is the word of the living God. It is the inspiration of One infallible, the divine communication to holy men of old, who spoke as they were moved by the Holy Ghost.

All the speculative opinions, which, through the devising of Satan, have been brought into religious controversy, are to be separated from the truth. This was the work of the Redeemer in coming to the world. The opinions and speculations of men had become abundant; they occupied the ground with a multitude of errors, which made truth hard to be distinguished from error. But the time has now come when we are to know the truth, and the truth is to make us free. All who receive Christ in truth will believe in him. They will see the necessity of having Christ abiding in the heart by faith. They will escape from the control of their hereditary and cultivated tendencies to evil,—their pride, vanity, self-esteem, worldliness, and every sin,—and will reveal Christ in their lives. If God's word is eaten as the bread of life, they will become thoroughly aroused to work out their own salvation with fear and trembling, knowing that it is God who works in them both to will and to do of his good pleasure. Men must co-operate with God. They must reveal their respect for his word by obedience to his laws.

All the lessons of the natural world reveal the providences of God. He who has had this lesson-book opened before him, and becomes a student thereof, will find himself looking into a fountain that deepens and broadens beneath his gaze. In the Old Testament Scriptures he will find a storehouse of the most precious instruction, the gospel being the key. The teachings of Christ contain the most precious

seed of the gospel, and the heart is to be its receptacle. But if the heart is not cleansed from sin, Christ can not dwell there. The one or the other must be the controlling element.

In the heart that receives the good word of life a decided change takes place. In the words of the apostle Peter we may see what may be the result to one in whose heart the good seed is sown: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. . . . Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

The grace of God never stirs in vain the heart of the truly contrite. He will go on from strength to strength. Each lesson received from Christ will prepare him to receive still more instruction, carrying him forward and upward. He who is imbued with the Spirit of God finds a warfare constantly before him. He is to fight the good fight of faith; for God is calling him to higher, nobler achievements, up toward the mark for the prize of the high calling in Christ Jesus.

All who strive to reach this standard will be marked by the sanctification of the spirit through the truth. The work of sanctification is the work of a lifetime. The true Christian must be unrelenting in his endeavors. He is ever climbing, never content with that to which he has attained. The more he seeks a knowledge of God, and of Jesus Christ, whom he has sent, the more he desires to reflect the divine image. Every gift imparted to him by God is used to draw others in the same line, to hunger and thirst after righteousness. The longer he walks in the path of self-denial and self-sacrifice, the more willing he is to hide himself in Christ, and sacrifice all for him.

A BLESSING IN THE SABBATH DAY.

C. D. M. WILLIAMS.

"The Sabbath was made for man, and not man for the Sabbath." It seems to me that many of us have not fully comprehended the meaning of this saying. We have used it to show that the Sabbath was not made simply for the Jews, but for all mankind. While it may prove this to our satisfaction, is this all that was intended to be brought out by the Saviour when he spoke these words? A brief study of the context will show that the Lord spoke these words to the criticizing Pharisees to cause them to understand that God had made the Sabbath to be a blessing to man, instead of making man to keep the Sabbath.

The blessing of God is in the Sabbath. We must have the blessing. Let us do nothing that will keep the Sabbath blessing from us, nor neglect to do anything that will help to fit us to receive it. Simply trying to keep the Sabbath is a burden; but to receive the blessing rejoices the heart, and fills us with praise to God. Then we see the glorious gift of his love; and the sweet rest that Jesus gives is found in the holy Sabbath hour. Then with delight we hail the Sabbath day, and call it the holy of the Lord, honorable.

THE FRUIT OF THE SPIRIT.

HAVE you known aught of pain or woe?
Does every morn new troubles bring?
This fair fruit of the Spirit show —
Long-suffering.

Do others labor to annoy,
Seeking to rouse your wrath at length?
Suffer ye long, this faith your joy —
God is your strength.

Do those around say things untrue,
Injure you quite beyond recall?
Suffer ye long, and comfort you:
God seeth all.

Do others taunt because your way
Leads up to heaven from earth below?
Suffer ye long, this thought your stay —
God wills it so.

Just like the martyrs in the past,
When harassed, tempted, or oppressed,
Suffer ye long, until, at last,
God bids you rest.

— George Wetherly.

THE TEACHINGS OF TRUE PROPHETS.

J. N. LOUGHBOROUGH.

THE prophet Isaiah, in speaking of the situation of affairs existing in the last days, says: "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. . . . And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 16-20.

In this scripture attention is called to a people engaged in restoring the seal to God's law — a people who are waiting upon the Lord, engaged in his service. They are looking for him; that is, they are looking for his coming. This, too, in a time when spirits, professing to be spirits of the dead, are asking the people to seek to them. Some heed their call, and seek to the dead for knowledge; but the Lord invites his people to seek to him. That is virtually saying that if they seek to him, he will give them special instruction. They need not seek to the dead, who can give them no information; for "neither have they any more a portion forever in anything that is done under the sun;" and "the dead know not anything." Eccl. 9: 5, 6. In this scripture a rule is given by which all such communications are to be tested — "if they speak not according to this word, it is because there is no light in them." All communications from the Lord will speak in harmony with his law and his word.

Applying this rule to the writings of Mrs. White, I would say that during the last forty-seven years I have carefully read her Testimonies, comparing them with the law of God and the testimony of the Bible, and I find the most perfect harmony between the two. Her instructions do not come to give any new revelation to take the place of the Scripture, but rather to show us *where* and *how*, in these times, people are liable to be led astray, to be led from the Word.

The position that the Testimonies of Sister White occupy can be best told in what she herself has written respecting them: —

The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed Testimonies, bringing them back to the Word that they have neglected to follow.

The word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles. . . .

You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. . . .

The Lord designs to warn you, to reprove, to counsel, through the Testimonies given, and to impress your minds with the importance of the truth of his word. The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . Additional truth is not brought out, but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse. . . .

The Testimonies are not to belittle the word of God, but to exalt it, and to attract minds to it, that the beautiful simplicity of truth may impress all. . . . If the people who now profess to be God's peculiar treasure would obey his requirements, as specified in his word, special Testimonies would not be given to awaken them to their duty, and impress upon them their sinfulness, and their fearful danger in neglecting to obey the word of God. — "Testimony for the Church," No. 33, pages 191-195.

"THINKETH NO EVIL."

MRS. M. E. WESTON.
(College View, Neb.)

OUR Saviour said, "Out of the abundance of the heart the mouth speaketh." If the heart is filled with the Spirit of God, the fruits of the Spirit will be seen, the first of which is love — love to God with all the heart, and love to our neighbor as ourselves.

If our hearts are thus filled with love, there will be no room for evil thoughts; for love "thinketh no evil." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? . . . He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15: 1-3.

How will it be in the Judgment with those claiming to be followers of him in whose mouth was found no guile, and whose mission to this world was to seek and to save the lost, if they are ready to believe and carry an evil report, whether it be true or false? And what harvest will those garner who, by scorn, and an "I-am-holier-than-thou" air, press one whom they think has started on the downward road to go farther along that way?

There are some would-be home missionaries who, while neglecting to help the youth, by loving counsel and sympathy, to shun the way that leads to sin and death, seek to save those who have gone to the lowest depths of sin. The saying that "an ounce of prevention is worth a pound of cure" is true in this case.

There are thousands of dear youth who have gone to ruin whom love, which "thinketh no evil," would have saved to be an honor to the world. There are sad and aching hearts all around us, and we all might do them good if, instead of turning a cold shoulder to them, we would extend a helping hand, and show by our words and actions that we love them, and wish to do them good. If the evil report we hear of them should be true, then so much more do they need the help of Christians to regain the path of virtue.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

"Use pastime so as not to lose time."

THE SERMON



CHRISTIAN EDUCATION. *

A. T. JONES.

THIS is the last Sabbath in the period of the summer school for teachers, of Battle Creek College, and it has been arranged that there should be a subject discussed to-day, in connection with education, and that I should be the one to discuss it. I will therefore speak to you on *Christian education*. I beseech you to hear me patiently, and to consider sincerely the principles to which I shall call your attention.

To introduce the subject, I will read to you two texts expressing the world's hunger, the world's demand, in the matter of education. These two texts are taken, one each, from two of the most influential papers in the United States, and are but fair samples of many that I could bring. One of them appeared in the *Outlook*. It is not by the editor of the paper, but by a contributor. It reads:—

There must be in this country a better system of education, a system that is in closer touch with life, and that fits rather than unfits for life. There must be something in our common schools that will make for self-respect, and for that respect for others that is a part of true self-respect; something that will develop faithfulness and intelligence and pride in work; something that will link head and hands by indissoluble bonds. Domestic science and manual training in schools will gradually give a greater respect for manual labor; and with this respect should go a greater diffusion of manual labor; for the lack in our present system is quite as much on the side of employers as of employed.

An intelligent and many-sided woman recently remarked to me that Queen Victoria would be a better woman if she made her own bed daily. While it may not be practicable for queens to make their own beds, or for the president of the United States to chop his own wood, there never will be faithfulness, respect, and intelligence on the side of the workers unless the same attitude toward work is found in the employers.

That expresses one phase of the world's longing, the world's hunger, the world's demand, in the matter of education. Here is another, originally published in the *Chicago Inter-Ocean*, by a master of theology in the Chicago University. He says:—

There is nothing more disappointing to evangelical religion than its great schools. The fearful stress which has fallen on the . . . denominations during the last ten years has proceeded largely from the great schools fostered by these denominations. . . . The very foundations of religious teaching are being undermined by teachers in our great schools, just as they have been in a large sense in the German universities. What is known as "higher criticism" is simply working havoc with the rising minority in the three-named denominations.

Now, listen to this:—

There is no school on the American continent where a young man can go and learn the Bible as a whole under the direction of deeply pious and thoroughly learned teachers. There are schools where a young man fitting for the ministry can go and spend three years, and have himself stuffed with speculative philosophy under the name of theology, and with infidelity under the name of "higher criticism." This is a positive and a burning shame. The writer cherishes the hope that some pious man or woman of means will found a school in this country where men can be trained who will not only know the Bible from first to last, but preach it from first to last. That would be something new under the sun.

* Delivered in the Tabernacle, Battle Creek, Mich., Sabbath, Sept. 2, 1890, and stenographically reported.

Those two texts set before you the true need in all education, and show to you what the world is calling for in the education of this day. Now, I do not cite Battle Creek College as a *complete exception* to the statement that I read last: "There is no school on the American continent where a young man can go and learn the Bible as a whole under the direction of deeply pious and thoroughly learned teachers." I say, I would not set Battle Creek College before that writer as the one school that he is calling for; but I am sure that the management of Battle Creek College is doing its utmost, and has made considerable progress in it, to make Battle Creek College exactly what is demanded *there*, and what has been demanded *by the Lord* for years.

Seventh-day Adventists, professing to have light for the world, will be apostate, will utterly fail to fulfil their mission in the world, if they do not present to the world exactly what the world is longing for and calling for, in the matter of education. Battle Creek College has no place in the world at all if it shall not be such an institution as that which is here called for,—if it shall not be an institution where men can be trained who "will not only know the Bible from first to last, but preach it from first to last,"—an institution which will put forth the utmost endeavor to give to every one who enters its doors to take a training there, just as fast as time and opportunity will allow, such a knowledge of the Bible from beginning to end, from first to last, that whosoever he goes, he will be able to use the Bible.

It is not enough that this should appear only in preaching from the pulpit, but also in handiwork. The Bible is the book of Christianity. Jesus Christ is Christianity; and as our Saviour, as the Redeemer, as an example in Christianity, he spent nearly six times as much time in *working at a trade*, the carpenter's trade, as he did in preaching in his official ministry, as he went about from place to place, preaching and teaching the people. And as Jesus Christ is Christianity, and a considerable portion of his life was spent in working with his hands, and in bringing God into his daily labor, and in making daily labor the service of God just as certainly as in making preaching the service of God, or making praying the service of God,—as that was the course of Christ, that must be forever the true course of Christianity.

In our day, God has begun a movement which is to "establish Christianity"—the Christianity of Christ—"on an eternal basis" in the world, which is simply the basis of Christ himself. And as certainly as that movement of God succeeds, so certainly will this Christianity of Jesus Christ dignify labor in our day, as in his own day—common, every-day labor of the hands. It will lift that up, and make it the honor of every one in this world: an essential part of Christianity. This Christianity being received and being inculcated by those who become Christians upon this true basis, those who become preachers, evangelists, as was Christ, and as also was Paul, will not shun to join manual labor with their preaching, and will consider one equally as dignifying as the other, and as taking both to make complete Christians.

That is what the Lord will do in this movement in this day, which he has begun, and which finally establishes Christianity upon an eternal basis in the world. Therefore, I say again, As Seventh-day Adventists who profess, none too loudly provided the material is there to justify the profession, that we are those by whom the Lord will establish Christianity upon an eternal basis in this world, and by whom the Lord will give this light to the world, we can not afford to slight any one of these things; because, to do so is to slight the very Christianity which is our profession; it is to miss our calling in the world.

I say again, The Bible is the word, the book, of Christianity; and for Christian education to be given its place in the world, and to be made all that it must be in the world, it must come from the Bible: the Bible must be the beginning and the end, the all in all of such education. Such will be the work and the study of all those who will be such Christians, who will have the Christianity of Jesus Christ; for such was his preparation, such was his education. He did not attend the schools of the day. Yet, when he came preaching, and teaching the people, and drawing them to him by the power, the truth, the simplicity, of his preaching, the rabbis, the scribes, and the great ones, seeing what he knew, and the power of it, exclaimed, "How knoweth this man letters, having never learned?" That itself shows that, though he had not been attending their schools, he knew more than they who were at the head of those schools. Yet his study, his whole preparation, was the word of God—the Bible, as it was then, and as it is now in the Old Testament.

With *both* the Old and the New Testament, we have an advantage that he did not have. Christians to-day have an advantage in this world that Jesus Christ did not have, in having the New Testament all drawn out for us—the life of Christ, showing what was wrought in him; and also the epistles, showing the workings of it all in the world, and spreading the whole truth more fully before us.

I will say that again; for it is important to be believed: In having both the Old and New Testaments, Christians in the world to-day have an advantage that Christ did not have, who had only the Old Testament.

I know the defense that will be made: that Christ was divine, and that in that he had an advantage that we do not have; that he could take these things from the Bible and easily understand them, because he came down from heaven, and we did not. To make such an argument as that is not Christianity at all: it is the utter denial of Christianity; the open repudiation of Christianity. Because Jesus Christ, though he came down from heaven, "emptied himself," and never used, in this world, in the flesh, any of his own individual, personal divinity that he had before he came to this world. He became flesh: he became human, as human as any one in this world is to-day; as weak, as helpless, as any one in this world is to-day *in himself*. And he plainly says: "I can of mine own self do nothing." That is just what he said about *us*: "Without me ye can do nothing."

These two scriptures show that he placed himself exactly upon a level with us. And when he put himself there in human flesh, and upon the level of human flesh in this world, where he was unable to do anything of himself, *he put his trust in God*; and, by his faith in God, he drew from the Source of all power, of all knowledge, and of all good, into his life in human flesh, that which gave him all that he had, and made him all that he was, in the world, and all that he is to-day in heaven. And *BY THIS* he made it possible for *every human being* to become what *he was then in the world*, and what he is to-day in heaven.

Otherwise, where shall we find Christianity? Otherwise, how shall people be saved? Otherwise, what did he come for? If his coming to the world was a make-believe; if he came here with a power in himself that you and I can never, never, have; and used means that you and I can never use, and that can never be within our reach, then how much has he done for you and me? How near has he come to us, and how near can we ever come to Christianity—to salvation? Christ in the flesh was God manifest in human flesh—just such flesh as yours and mine. And Jesus Christ came into the world in the flesh to show to all mankind how God will be manifest in human flesh in *every one who will believe on him*, who will trust in him, as Jesus Christ in human flesh trusted in him; so that, though Christ was the Son of God, and though he came down from heaven, having sat on the throne of God; yet, when he did come down, “he emptied himself,” and became as ourselves. And by that divine thing he brought God to us, and brings us to God, and connects us with God, the source of all power and of all good. And in that he showed to the world what man can become—what every soul in human flesh can become—by putting his trust in God, and depending upon God.

And *Christ became educated*: he understood things. He understood the sciences. He understood the application of the sciences, in the things of daily life, as well as being merely educated. He understood philosophy. And in his teaching, those who were the learned ones of the law discovered that he had learning which they admitted was beyond them, and which astonished them. And yet he had never learned it in their schools. Now those schools of theirs were the schools of the Hebrews. They were the schools of the professed church of God in that day. He did not even attend these; much less did he attend the schools of the Greeks or the Romans, those which were entirely outside, separate from, all that is of God, or that is connected with him, and which were pagan entirely.

Then, that tells to everybody in this world that there is such a thing as distinctively *Christian* education. It shows that a Christian education is not derived from the schools of the world; and that it is separate from, and can not be derived even from, church schools that are mixed up with the world by a church that is worldly. Then, that tells to every one in the world that Christian education is separate from paganism, which is utter worldliness; and is also separate from a professed Christianity that is connected with the world and is worldly.

(To be continued.)

ACTIVITY.

The King's Messenger.

THE joys of service, of doing, of activity, far exceed the delights of laziness, of recreation, of rest. It is hard to do nothing. It is a dose of medicine to be still. Diligent in business; not seeking how little, but how much we can do; what numerous and blessed things we can accomplish. A Spirit-filled person is full of activity. Jesus said, “My Father worketh hitherto, and I work.” Paul was abundant in labors, did not cease from work, fought a good fight, finished his course, kept the faith. His satisfaction, as ours should be, was in activity. We can not keep still, it is our meat to do his will. Active in business. Blessed activity! I do not desire to be away from it. I rejoice over it. Its prosperity cheers me; its adverses develop me. I do it as unto him, and thank him for plenty to do. I desire and design to do everything the very best it can be done. He desires no slouches,

and he can not abide any selfish one, or indolent, lazy, tired one. He wishes us to wait on him and renew our strength, so we may mount up on wings as eagles, run and not weary, walk and not faint. He demands that we know him, and be strong, and do exploits. His design for us, as for all his works, is activity. The sun continues to shine, the orbs to roll, the angels to praise, the rain to fall, and the seed to grow; and as this is the world to work, we should serve our day and generation according to the will of God, and serve it well. Joyous activity! never murmuring nor complaining, but hilariously being a worker together with him.

“DO WE look for the Master's returning?
Are we lovingly watching for him,
To behold the first streak of the glory
That most surely will usher him in?”

“Are we waiting, expecting the Master
His promise soon to fulfil,
All his loved ones to gather around him,
And bid life's rough billows be still?”

THE WORD OF GOD.

J. E. EVANS.
(Phoenix, Ariz.)

THE magnitude of creation is the measure of the importance of the word of God to us. Properly to appreciate the place the word of God should have in our lives, we must understand the place it occupies in creation; for creative power is manifest in the lives of all who are finally prepared to occupy a place in the completed purpose of God.

“In the beginning God created the heaven and the earth.” Gen. 1:1.

“In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1.

“And the Word was made flesh, and dwelt among us.” Verse 14.

“By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done.” Ps. 33:6, 9.

“For by him were all things created, that are in heaven, and that are in earth.” Col. 1:16.

“God . . . hath in these last days spoken unto us by his Son, . . . by whom also he made the worlds.” Heb. 1:1, 2.

John, in vision, saw the same One riding on a white horse, and he says, “His name is called The Word of God.” Rev. 19:13.

“Thy word is a lamp unto my feet, and a light unto my path.” Ps. 119:105.

“As long as I am in the world, I am the light of the world.” John 9:5.

“That was the true Light, which lighteth every man that cometh into the world.” John 1:9.

“But unto the Son he saith, Thy throne, O God, is forever and ever.” Heb. 1:8.

“And hath made us kings and priests unto God and his Father.” Rev. 1:6.

“For unto us a child is born, unto us a son is given: . . . and his name shall be called . . . The mighty God.” Isa. 9:6.

These scriptures teach the oneness of God, Christ, and the Word. Christ is the living, powerful Word made flesh. God made all things by Jesus Christ. He made them by his word; therefore Christ is the Word, or utterance, of God. This oneness is so complete that Jesus said, to Philip, “He that hath seen me hath seen the Father.” John 14:9.

Paul says, “Ye are come . . . to God the Judge of all.” Heb. 12:23.

Jesus himself says, “For the Father judgeth no man, but hath committed all judgment unto the Son.” John 5:22. And again,

“The word that I have spoken, the same shall judge him in the last day.” John 12:48. All are to be judged by a perfect standard of right, which is the character of God revealed through Christ and in the written word. “Every word of God is pure. . . . Add thou not unto his words.” Prov. 30:5, 6. “The word of the Lord is tried [“refined,” margin].” Ps. 18:30. The word of God being pure and refined, to add anything to it, or take anything from it, is to make it something else than the word of God; and it is impossible for any one to be a Christian while he does knowingly disregard one precept of that Word. Not only so, but he who preaches anything else than the Word is not preaching Christ, and is not preaching freedom and life, but condemnation and death. We preach Christ just to the extent that we preach the Word, and we do not preach *the Word* if we intentionally omit any part of it.

“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matt. 4:4. “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.” Jer. 15:16. “He sent his word, and healed them.” Ps. 107:20. “Neither came I of myself, but he sent me.” John 8:42. Jesus said to the blind man, “Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.” John 9:7. Jesus, the sent One, is the life and light of men. The Lord said of his people in Isaiah's time, “This people refuseth the waters of Shiloah that go softly.” Isa. 8:6. Shiloah is another name for Siloam.

It was to the waters of this pool that Jesus pointed when he cried, “If any man thirst, let him come unto me, and drink.” John 7:37. Christ said that rivers of water should flow from him who believes. This he spoke of the Spirit, which they who believe should receive. Christ is the word of God. The word of God is our spiritual food. It is through Christ that we receive the Spirit of God. The Spirit of God imparts life to us from the Word. And as the blind man washed in Siloam's waters, and came seeing, so he whose eyes are anointed with the Spirit of God can discern the things of God. This is not a theory. It teaches us that Christ is all and in all. This is brought out in Gen. 49:10, where it says, “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”

Siloam was the second of three pools: its waters came from an UPPER pool, and passed through it to a third, and thence flowed downward to water the king's garden. The water came to it from the temple wells. So Christ receives from his Father the living water, gives it to his church on earth, and thence it is dispensed throughout the king's garden. The river of life proceeds from the throne of God: the throne of God is in the “temple . . . in heaven,” and “the river of God . . . is full of water.” Ps. 65:9. “There is a river, the streams whereof shall make glad the city of God.” Ps. 46:4. “Thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life.” Ps. 36:8, 9.

The living Christ, the living Word, is life, both physically and spiritually, to all who fully receive him. “The words that I speak unto you, they are spirit, and they are life.” John 6:63. “As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” Verse 57.

“EXAGGERATING one's good fortune never makes it better, but exaggerating one's bad fortune eventually makes it worse.”



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

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

A LIE.

'Tis only a little flake at first,
 But it grows like a ball of snow
 That is tumbling along, until at last
 It is found to be heavy and clumsy and vast—
 A monstrous mountain of shame and woe!
 —Cleveland Leader.

THE PLACE OF VICTORY.

I HAVE been thinking that I ought to write you in regard to our woman's work here, although I have nothing very encouraging to report. We began the study of the Principles about six weeks ago. Some expressed an interest and desire to help in this work, while others had not given it much, if any, thought. All the sisters promised to give a portion of their time each week to working for others, and last Sunday I called for reports, but none were given. While these studies have been a help to me, I feel almost discouraged because of the lack of interest. It may be my fault. I never conducted a meeting before, and being of a backward, retiring disposition, with no ability to express myself, and self-conscious to a marked degree, I am a miserable failure. I have prayed and wept bitter tears over these meetings. I was, and am still, anxious to see this movement go on to victory, yet I realize my utter helplessness. I am anxious to do for the Lord, and to see souls brought into the marvelous light, but I am crowded with cares, and I simply don't know anything. All the sisters who possibly can attend the meetings are present every time, but it seems almost impossible to get an expression of any kind from them.

You should not be discouraged at a failure to obtain reports. One of the hardest things in the world is to give reports. Many women who can do good work, and whose hearts are full of interest, are entirely unable to report it. I struggled over this for years. The very best years of my work were spent with almost no record of them, simply because I did not know how to stop work, and tell anybody about it. Do not labor to make these women express themselves. If they do not have anything to say, let them go. Do not ask them to speak. Talk to the Lord about it with a quiet faith in the assurance that he hears when you pray. If they have nothing to say, of course they should not speak. If you have the burden of something upon you, then speak of it. Say what you have to say, help to bring the truth that is in the study to their comprehension, feed them with it as well as you can; and when the time is over, let them go home feeling comforted and cheered. Do not allow them to go home worried, but refreshed. The meeting is a good thing if it is called for. To come together to study the lesson is a good thing; and yet the time spent in studying together, and talking over matters, unless it is absolutely needed for your own instruction and help, would be better spent by each woman in trying to reach some one who does not know the truth. You must, of course, help one another to become qualified for personal work; but the better way is for each woman to go directly to God for instruction. This work is not at its best in a meeting, but in the home, neighborhood, and social life.

Even if there should be a lack of interest, and you have become thoroughly cognizant of

the fact, what good will it do to become discouraged? Your discouragement will help nobody, not even yourself. It is only by the clear shining of steady faith, hope, and courage through you that the Spirit of God can use you for the help of any one.

You say that you are crowded with cares, etc. It is in the midst of these cares that this work is to be done. Perhaps you are trying to do the Lord's part of the work instead of your own. You should learn to carry these cares lightly, in the strength which gives ease to the heaviest yoke.

You say that you are a miserable failure in the place where you are. If you have been a failure in the past, do stop being one any longer. The only thing that can make you a miserable failure is to be unwilling to stand in the place where the Lord has put you, and let him use you in his own way. The Lord wishes you just where you are. If he could use a stick in the hand of Moses, he can certainly use a willing woman, even if she has small ability and little strength. He has promised to give wisdom and courage. If you will take him at his word, and trust him, instead of lying down and crying because you lack these things, you will very soon be able to go on with your work. Do not try to become conscious of power. That is not a thing to be thought of only as the moment comes to use it, and even then you will not be conscious of it. If you are ever conscious of power, it is because you are resisting it. Pray to be delivered from any consciousness of power. The power of God, if it has your free consent, will use you so easily, so steadily and quietly, as to make no impression upon your consciousness; at least it will be an impression of ease and utter lack of effort on your part. The work will seem to do itself.

Of course you wish to see this movement go on to victory. It is going on to victory, because it is the Lord's work, and he is in it, moving it. The only way you can see victory, however, is in your own life, your own experience. If you see victory there, you will see it everywhere. If you see defeat there, you will see defeat everywhere. S. M. L. H.

EXTRACT FROM CORRESPONDENCE.

My reason for writing you is that I am not an educated woman, and I feel my lack of knowledge very keenly, but I do wish to do effective work for the Master, and perhaps you can tell me what I ought to do. I am the oldest girl in a family of eight children. The rest of the children were given a fair education, but I had to do the housework, because I loved to work, and the rest did not. You can readily see that with such a family my life was nearly crushed out of me. While the rest were sleeping, I would read and study; and yet with no one to instruct me, and no hand to guide, I did not make much progress. I was not allowed to be seen with a book in the daytime. But God has been my helper, and I do wish to be of use in his service.

I am interested in what you have told me concerning your home life, your longings for

an education, and your limitations, and I sympathize with you very keenly. I can understand how tried you may often be, but there is one fact that will be a help to you if you will accept it, and that is that you have probably received just as thorough an education in the school of experience in your home work as others have received in school, and perhaps more so. A school is simply a mental gymnasium. Problems and lessons of various sorts are for the mind what dumb-bells or Indian clubs are for the body. No one who goes into a gymnasium to practise expects that, when he goes out, he will carry the machinery with him to prove to people that he has been under training in the gymnasium, and has become strong. He simply goes out and uses the strength he has gathered. The physical discipline and training received in the gymnasium stands him in good stead wherever he is called upon to use it, although he may never again think of it or any of its appliances. So with a true education by books or experience. The college student forgets vastly more than he carries away with him, as far as simple book knowledge is concerned. What he does carry away with him is the mental discipline, the ability to take up a proposition and follow it, the ability to think and to express himself. It makes but little difference what sort of appliances are used in the gymnasium if only the muscles are developed. So with the mind. You can develop the mental powers just as truly by studying household economy, and thinking out the daily problem of how to prepare the meals, how to keep the house in order, how to meet this or that emergency that is always arising in the home, and even more effectively than you could have done in regular school work.

Do not quarrel with the sort of gymnasium in which your Heavenly Father shall place you, but conscientiously use anything, from a washboard and broom to a piano, by which you may lay up any stores of strength. Take the strength which has been given, and use it for him, and for those you can reach without fear or perplexity, and you will not make grievous failures. If you have been able to do the work of the house successfully, you can do work for the Lord in any place to which his Spirit will lead you. The one thing now for you to learn is how to use all this education that has come to you through this long process of mental gymnastics so as to honor God and win souls. Take the rule found in Col. 3:17, and apply it just as carefully as you expect your boy to apply the rule in his arithmetic, and see what comes of it.

A PRACTICAL SUGGESTION.

I HAVE read Mrs. Kellogg's suggestion in the REVIEW of February 21 in regard to starting a circulating library. This suggests another idea to my mind. From the Testimonies we learn that the Christian home should be a little heaven on earth. Woman's first duty is in the home. Now, it seems to me that her next work should be to assist other homes to come up to the ideal that God has set. In cities and in communities where there are large churches there is no difficulty in conducting mothers' meetings. But in isolated places some sister may realize that God has given to her light in regard to home matters, and may desire to have her neighbors share the benefits of it, and yet not know how to give it to them. Now, it seems to me that such a library would furnish the opportunity for such work. Different women could gather up suitable material to be read in such gatherings, and exchange with one another, or write letters of experience to one another. Then these isolated sisters could tell their neighbors about the library, and invite them to come and read the good things together, and a mothers' meeting would be started before they hardly knew it. Many of our people are taking orphan children into their homes. These children, having dispositions different from those of the ones who take them, are difficult to train because not well understood, and I am sure such help would be appreciated.



THE TIRED MOTHER.

THEY were talking of the glory of the land beyond the skies,
Of the light and of the gladness to be found in paradise,
Of the flowers ever blooming, of the never-ceasing songs,
Of the wanderings through the golden streets of happy, white-robed throngs;
And, said father, leaning cozily back in his easy chair
(Father always was a master hand for comfort everywhere):

"What a joyful thing 't would be to know that when this life is o'er,
One would straightway hear a welcome from the blessed, shining shore!"
And Isabel, the eldest girl, glanced upward from the reed
She was painting on a water-jug, and murmured:
"Yes, indeed!"
And Marian, the next in age, a moment dropped her book,
And, "Yes, indeed!" repeated, with a most ecstatic look.

But mother, gray-haired mother, who had come to sweep the room,
With a patient smile on her thin face, leaned lightly on her broom,—
Poor mother! no one ever thought how much she had to do,—
And said: "I hope it is not wrong not to agree with you;
But seems to me that when I die, before I join the blest,
I'd like just for a little while to lie in my grave and rest."
— *Selected.*

TRUE MANLINESS.

ANNA C. WHITE.
(Battle Creek, Mich.)

THE word "truth" in Hebrew means "firmness;" in Greek, "that which can not be hidden." Indestructible firmness and manifesting power are the characteristics of truth.

Virtue is the Biblical interpretation of manliness.

True manliness, therefore, does not consist in a pleasing manner, a well-dressed exterior, or a well-filled purse. The palsied, helpless, deformed body may contain more virtue, more true principle, more of that Christian spirit which made the old-time martyrs, more strength of purpose and tenacity of will, than the strong, supple, athletic frame of the man who commands involuntary respect from the passerby, yet who has in himself no secret element of goodness.

The lad who thinks more of smoking his cigarette with his companions than of respecting his mother's wishes; who haunts the streets until eleven or twelve o'clock at night; who loafs around corners and frequents the saloons; the young man who is courteous in society, but passionate, indolent, and disrespectful in the home circle; who neglects his business for the card-table, the billiard hall, and the theater; the employer who takes unjust advantage of his clerks and customers; the professional man who uses his talents and abilities in tearing down instead of building up God's perfect plan in man,—these have yet to learn the first principles of true manliness. In the third chapter of Proverbs, the wise man laid down these principles very plainly to his son.

Strength is one of the main characteristics of manliness. What man is not respected and loved who is mentally, morally, and spiritually strong? Looking back over the pages of history, we find that the men who have filled the most important places in life, who have been the heroes of life's greatest crises, the beloved rulers of great nations, who have led victorious armies, and gained the respect, love, and homage of their fellow countrymen by their deeds of gallantry and courage, are those who possessed this characteristic. Strong in principle, strong to do battle for the right, ready to die rather than stain their honor with a lie, or disgrace their country by betraying a trust, their memory has come down through the centuries, the inspiration of younger generations, and the pride and glory of the nations.

Strong! A man, to be a man, must have a principle within as immovable as the mountains, and as enduring as the God who implanted it. More clearly than ever in these latter times comes God's command to his followers, "Be strong in the Lord, and in the power of his might." "Watch ye, stand fast in the faith, quit you like men, be strong."

True manliness brings us nearer God and godlikeness. Christ was a perfect man. We play important parts in one another's lives. Men and women have crossed our pathway who have been God's messengers to us, while others have been Satan's emissaries. There are those who, unconsciously to themselves, have brought joy and gladness with them to drive away our desolation and sorrow, light to brighten our darkness, truth to replace our ignorance, peace and love to reign over our bitterness and scorn. They have, by their lives, their words, and their kindly deeds, made it easier for us to believe in God, to accept the Saviour's offer of pardon, and to receive the comfort of his Spirit. Why this influence? and whence did it come?—It was Christ dwelling in them. His Spirit was breathing through theirs, and illuminating all their lives. They were living at the feet of the Master, and constantly partaking of his sweetness and strength. Their lives radiated these things just as naturally as the flowers, drinking in the dew and rain, catching the sunbeams and basking in the sweet, balmy air of spring, give it all out to us through the long summer days in luxuriant growth, in richness of perfume, and in beauty of color.

It is Christ alone who can qualify us for our work, and who alone can make our lives successful. "God giveth to a man that is good in his sight wisdom, and knowledge, and joy;" and "no good thing will he withhold from them that walk uprightly."

ARE WE PERSONALLY RESPONSIBLE?

DAVID PAULSON.

If you should find the leaves of the beautiful tree that overshadows your doorway, beginning to fade and to show all the evidence of dying, it would excite a great deal of comment and speculation as to the probable cause of this unlooked-for event. Yet, as a matter of fact, we have become so accustomed to seeing our friends sicken and die around us that, beyond the expression of sadness and grief that it excites, there is but little comment.

We have become so accustomed to seeing funeral trains carry away children whom God wished to live that we are inclined to assent to the minister's words, when he speaks of it as the "mysterious dispensation of Providence." But perhaps it has not occurred to you that in our crowded cities these things are six times more frequent in summer than in winter, showing clearly that it is the soured milk-bottle, the unsanitary surroundings, etc., and not a direct providence, that is the cause.

We must learn to feel in our hearts a responsibility for these deaths. We must sense in some way that it lies in our power to train ourselves so as to prevent these deaths. We must recognize that if we do not do something to stem this downward tide, we shall have blood upon our garments in the day of Judgment. And if we do not do something, the light that God has given us upon this subject will be a curse to us. These principles are not sanitarium methods: they do not belong simply to us, they belong to the world.

I was invited out to dine with an influential family in Chicago the other day, and I was much pleased to hear the hostess say, in reference to her experience, "Of course I do not do so and so now since I have learned the 'better way.'"

A person who is sick spiritually or physically is to that extent crippled, and all these things are the result of violation of the law of God.

The accountants in our large business houses frequently make mistakes; but nature keeps an unerring account, and little by little, as Emerson has said, "The punishment is ripening unsuspected in the flower of the pleasure that concealed it."

THE KING'S BROKEN PROMISE.

The Outlook.

VICTOR EMMANUEL, king of Italy, is fond of hunting, and goes to the mountains to enjoy this sport. He often is far in advance of his party, and meets with adventures that amuse him greatly. One day he found himself alone on the mountains, with a turbulent stream to cross. He was too good a hunter not to recognize the danger of wading in an unknown stream of such a depth. While looking at the stream, and questioning what he would do, a very tall, strong man came through the woods to the stream. "You must carry me over!" said the king. The man refused unless he was paid. They agreed on the price, the man stipulating that his passenger must sit perfectly still. If he moved, he would throw him into the water.

The king agreed. The man stooped, the king mounted his shoulders as the baby does papa's, and they started across. When in midstream, the king became troubled about his dog, lest he should not follow, and turned to look. The man was very angry, and declared he would drop his passenger into the water. The king was contrite, and the man went on. When they reached the other side, the man demanded double pay. "For," he said, "you put both our lives in danger when you turned." The king thought the demand was just, and paid it.

"Is there anything else I can do for you?" asked the king.

To this the man replied: "I have long wished for a donkey. If I had a donkey, I could sell my vegetables in Turin. It is a good market."

"Would not a horse be better?" queried the king.

"No," was the man's reply, "the donkey could live in the cow shed. The horse must have a stable. I have no money." The next day the man was working in his fields, when his wife called to him, telling him that the king had sent him a horse and a bag of money.

The man laughed at the idea. "Why," said he, "the king does not know me."

The wife insisted that the man should come to the house. There the king's messengers told him who it was he carried over the stream; that the king realized the danger he had placed the man in when crossing the stream; and that the horse, and the money to build a stable, were the king's recompense for forgetting for a moment his promise.

"GIRLS WANTED."

Helen Hall Farley, in Christian Work.

THAT was the placard swaying in the breeze, "Girls Wanted," and all day long all sorts of girls noticed the swinging advertisement. Big girls and little girls, fat girls and thin girls, loud girls and quiet girls, went into the shop, and were engaged to work in the new knitting mill.

"Girls Wanted."

I have had a sort of a waking dream over that placard. It seemed as if I saw it suspended from the blue sky, where the cords fastened to it were upheld by invisible hands. It was snowy white, with a silvery edge, and the letters were of gold. The sun shone on them, and they sparkled and danced as if in great joy. Swaying back and forth away up in the sky, it seemed to me that it meant that the whole world was crying, "Girls wanted."

And now that I am wide awake, I feel just the same as I did. The whole world does want girls, good girls, home girls.

"The girls that are wanted are good girls —
Good from the heart to the lips,
Pure as the lily is white and pure
From its heart to its sweet leaf-tips.

"The girls that are wanted are home girls —
Girls that are mother's right hand,
That fathers and mothers can trust in,
And the little ones understand—

"Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folks,
Ready and anxious to please.

"The girls that are wanted are wise girls,
That know what to do and say,
That drive, with a smile and a loving word,
The gloom of the household away."

DANGER FROM QUININE.

SO WELL known and eminent an authority as Professor Koch expresses the opinion that the indiscriminate use of quinine as a prophylactic in malarial countries is attended with great danger, and is in many cases the indirect cause of the pernicious "black-water" fever, one of the most virulent forms of malarial diseases. The general practise among persons coming from temperate to tropical latitudes of saturating their systems with quinine, taken in regular and often excessive doses, is vigorously condemned by Professor Koch, because, first, it seriously weakens the action of the heart; and, second, because the system, having become inured to the drug, fails to respond to quinine treatment in case of actual sickness; the efficiency of the article having been exhausted as a preventive, it has no longer any important value as a remedy; and experience shows that a person debilitated by the immoderate use of quinine may take malarial fever and die of it, like any one else. It is even asserted that the increased death-rate in certain portions of West Africa, where the conditions of living have been greatly improved during the last ten years, is due largely to the increased and indiscriminate use of quinine, now obtained much cheaper than formerly. — *Selected.*

A DINNER AND A KISS.

"I HAVE brought your dinner, father,"
The blacksmith's daughter said,
As she took from her arm a kettle,
And lifted its shining lid;
"There's not any pie or pudding,
So I will give you this —"
And upon his toil-worn forehead
She left a childish kiss.

The smith tore off his apron,
And dined in happy mood,
Wondering much at the savor
Hid in his humble food,
While all about him were visions
Full of prophetic bliss,
But he never thought of the magic
In his little daughter's kiss;

While she, with her kettle swinging,
Merrily trudged away,
Stopping at sight of a squirrel,
Catching some wild bird's lay.
And I thought of many a shadow
Of life and fate we should miss,
If always our frugal dinners
Were seasoned with a kiss.

— *Selected.*

LARGEST SHIP AFLOAT.

THE new White Star steamship "Oceanic," the largest ship afloat, arrived at Liverpool, England, August 26, from Belfast, Ireland, where she was built. She was decorated with flags, and was greeted by enthusiastic crowds. She will reach New York every alternate Wednesday, storm or calm. That means — deducting time for discharging and receiving cargo — that the "Oceanic" will be able to cross the ocean within six days at a certainty. No matter what tempests rage, the journey will be accomplished in that time. Engineers who have studied her, engineers who know all about her, say the "Oceanic" can cross from Liverpool to New York in four days, whenever her captain so desires. That officer is the veteran Captain Cameron, who commanded the "Teutonic" until his selection by the White Star officials to navigate their newer, greater, and finer vessel. Captain Cameron was three days getting introduced to the "Oceanic." It took him that long to inspect her from stem to stern.

This great vessel was twenty-two months in building, and cost nearly five million dollars. She has a crew of five hundred men, and will carry fifteen hundred passengers. The diameter of her propeller is twenty-one feet. She has seven decks, all of steel, and would rise, if placed in the street, above the roofs of six-story buildings. Her ribs are but thirty-one and one-half inches apart, and to them are riveted seventeen thousand steel plates, some of them twenty-eight feet in length, and weighing from two to three tons each. Captain Cameron, when standing on the bridge, is sixty feet above the water. The promenade deck is six hundred feet long. The main saloon is eighty feet long, sixty-four feet wide, and nine feet from floor to ceiling. Some of the staterooms are nine by thirteen feet in size. There is a music-room, with the finest instruments procurable, and a library of four thousand volumes.

The engines are double, and, like other modern vessels, the "Oceanic" is equipped with twin screws. She could make her schedule time between Liverpool and New York with one engine wholly disabled. Her coal-carrying capacity is such that she can steam twenty-three thousand four hundred miles — practically around the world — without needing to replenish her stores of fuel. Two Chicago trolley-cars could pass, side by side, in one of her funnels, if the funnel were laid horizontally. It is proposed to make the time of the "Oceanic" arrivals as regular as that of a railway train. It is believed that the need of ocean travel is comfort while afloat, and the

certainty of reaching port on a given date, rather than the nervous, high-tension speed that might be secured by extraordinary effort.

"From Wednesday to Wednesday" is the motto. The "Oceanic" will tie up at her dock in New York by noon on Wednesday, September 13, and by noon of Wednesday, September 20, she will reach Liverpool. — *Selected.*

DON'T.

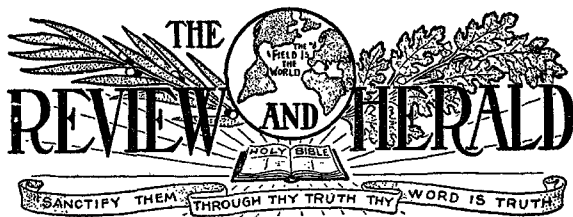
MARGARET C. FORSYTHE.

MY mother's word, "Don't," sounds as sweet music to my lonely heart as I think of her. Lonely? — No, for the Spirit of Christ reminds me of the glorious resurrection morn, when I shall see again that dear one who used so often to say to me, in her sweet voice, "Don't, daughter." I am so thankful to our Saviour that he so often led me to obey that dear mother who was so prompt to say, when danger threatened her daughters or her son, "Don't do that." Once I disobeyed that kindly spoken word, and to this day the thought of that disobedience brings a feeling of grief. As we were about to start, one beautiful spring evening, to an entertainment that marked the ending of the school term, mother said, "Don't help sing that song to-night. If you should, I should feel ashamed of my little girl, and wish I had not been there." She seemed to notice that I did not answer her, so she kindly repeated, "Don't sing it;" and added, "Mother thinks it can not be a benefit to you; so don't sing it."

We went to the old brick schoolhouse, and found it filled with people, each one ready to be impressed with good or evil. As I now think of the declamations chosen for me, and taught me for this occasion by my parents, I thank God that I had such a father and mother. The piece I first recited had a lasting effect upon my mind all through the years that have passed since that eventful night. It was entitled, "The Excellency of the Holy Scriptures." The other was a poem written about the persecution of a young girl who loved her Bible, which was taken from her and burned. Later she herself was burned at the stake for refusing to receive and worship pictures instead of the living God. Then came dialogues by other pupils. During this time I was informed that one who was to help sing was absent; and I was requested to fill the vacancy, and sing the vain, worldly song of which my mother had said, "Don't sing it." I was behind the curtains, and mother was sitting in the audience; but to my imagination she was beside me, saying, oh, so kindly, "Don't! don't! don't!" I obeyed man rather than mother, conscience, and God; and after my lips had spoken those lovely productions that father and mother had for weeks been teaching me to rehearse, I sang the very song that she had asked me not to sing.

Oh, if mother had only rebuked me for it, how much easier I should have felt, but she only seemed pained. Many years have since passed, and how often I have wished I had obeyed those gentle words. When my sons sing the songs of Zion, my heart wells up in a joyful Amen; but when they catch some worldly, vain strain, I feel like saying, "Don't sing it." All along the path of life my mother's "Don't's" have followed me as a safeguard against the evils of life. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

"Do not be hurried, but eat slowly and with cheerfulness, your heart filled with gratitude to God for all his blessings."



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TO NEBUCHADNEZZAR was shown a great image of gold, silver, brass, iron, and clay in succession from head to feet and toes.

This image, in symbol, covered the world's history from the time of Nebuchadnezzar till the end of the world. By it and the symbols of the seventh chapter of Daniel, it is shown that the fourth kingdom on earth from that time, would be divided, and would become ten kingdoms.

And "in the days of these kingdoms," the God of heaven would set up a kingdom which shall never be destroyed, and which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Now in which part of the time covered by that image do *you* live? In the time of the head of gold, or the breast and arms of silver, or the sides of brass, or the legs of iron, or in the feet and toes of iron and clay mixed, partly strong and partly broken? We ask this question because the events of the time of that part of the image in which you live ought, in the very nature of things, to be of more interest to you, and should engage more of your attention and study, than that of any other part of it.

Now everybody knows, who has looked at the matter at all, that we now live in the time of the kingdoms represented by the toes of the image and the ten horns of the fourth beast of Daniel 7. You will say that that is correct. Very well then, which part or parts of that image have you studied most? With which part or parts of that image are you most acquainted?

Honestly, now, is it not the truth that ninety-nine out of every hundred, perhaps more, Seventh-day Adventists have spent far more time in studying the nations and their history that are represented in the other parts of that image, than they have in studying the kingdoms that are represented in the toes. In other words, far more time is spent in studying the times of the image of from fourteen to twenty-five hundred years ago than has ever been spent in studying the times of the image in which we ourselves live.

Is that fair to the truth? Is it fair to the people who are now living, and who must know the truth concerning this time? Is it fair to ourselves? Is not that part of the truth which relates especially to our own time of more direct and living importance to ourselves and other people now living than that which related especially to the time and people of twenty-five hundred years ago?

This is not by any means to say that that portion which relates to the time of from fourteen to twenty-five hundred years ago has been studied too much. None of that has been studied too much; but that of our own time has been studied *too little*. The ancient parts have been studied out of all proportion to that part which particularly relates to the present.

How many Seventh-day Adventists can name the ten kingdoms as readily as they can name the four great ones? How many can name the ten kingdoms at all? Three of the ten were "plucked up by the roots" by yet another one; leaving seven of the ten and the other one, in the days of which shall "the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

How many know what kingdoms these seven are to-day? How many know how these seven kingdoms stand as related to the affairs of the world to-day? How many know which of these seven are the strong ones, and which the weak? for they are "partly strong, and partly broken." How many know what the strong ones are doing to-day in the "hasting" of the coming of the day of God?

In order that we should be intelligent present-truth Christians, ought not these things to be known by us? How can we be well informed as to the real signs of this time if we neglect the very ones, and the surest ones, that are given especially for this time?

EVERYTHING that the Lord has ever done for mankind since the sin of Adam, has been done solely to bring man back into harmony with his law.

The establishment of ordinances, the giving of his law, the sending of his prophets, the sending of his Son, "that Prophet" greater than all, the gift of his Holy Spirit, and the gifts of the Spirit—all, everything, that has been given, established, or employed by the Lord, has been to bring men to obedience to his law.

In bringing men to his law he is bringing them to himself; for it is written: Thou "testifiedst against them, that thou mightest bring them again unto *thy law*," and "testified against them to turn them *to thee*." Neh. 9:29, 26. Read carefully the whole chapter, and see the object of all that he did. Bringing men to his law is only turning them to himself: because "God is love," and "this is the love of God, that we keep his commandments."

No higher attainment than the love of God can ever be reached by any soul in the wide universe. And since it is the love of God, and only the love of God, "that we keep his commandments," it is the very certainty of truth that no higher attainment than the keeping of the commandments of God can ever be reached by any soul in the wide universe.

Jesus said, "I have kept my Father's commandments, and abide in his love," and "I and my Father are one." There can not possibly be any higher nor any better attainment than *oneness* with God, than likeness to Christ, who is one with God. And as he kept the Father's commandments and abode in his love, and abode in his love by keeping his commandments, so there is no higher nor better thing that could possibly be attainable than the keeping of the commandments of God.

The greatest gift of God to men is the gift of his only begotten Son, Jesus Christ. Yet with this wondrous gift to men, even in Christ nothing avails on the part of men "but faith which worketh by love." Faith is the gift of God, and, working by love, works only by the love of God. And "this is the love of God, that we keep his commandments." Therefore it is certain that the one great object of the very gift of Christ, and of faith in him, is to bring men to the keeping of the commandments of God, to faithful obedience to his law.

The greatest gift God can bestow on men through Jesus Christ, the only means of his gifts to men, is his Holy Spirit. Yet in this gift all that he does, all that he can do, is to cause men to know the love of God; for "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. And since it is "the love of God, that we keep his commandments," and "love is the fulfilling of the law," it is perfectly plain that the one purpose of this greatest gift of God through Christ is the keeping of the commandments of God, faithful allegiance to his law.

All the working of the Spirit of God, through all the diversities of operations, is to bring souls unto charity, the bond of perfectness, which is perfect love, the love of God. And "this is the love of God, that we keep his commandments." Therefore all the working of the Spirit of God, through his many gifts and operations, is solely to bring men to the keeping of the commandments of God.

By all this therefore it is certain that the keeping of the commandments of God is the greatest blessing, the highest honor, and the richest gift that even God can bestow upon any soul. All other blessings, honors, and gifts are subordinate to this; they are given only to be conducive to this one

thing; and they are to be used only as means of attaining this.

For any person to use any of the gifts of God for any other purpose than to make himself a true keeper of the commandments of God is for that person to miss the will of God, and to frustrate the object of the very gift which he would use. To be willing to use the word of God, to use God's gift of his dear Son, to use the gift of the Holy Spirit, or any of the gifts of the Holy Spirit, with any other aim than the perfect keeping of the commandments of God, is to miss the will of God, and to pervert the purpose of that word, or that gift. That one aim, and that alone, is true Christianity.

This is what *Christian patriotism* means. So to honor the law of God, is what it means to be a true citizen of the commonwealth of Israel. This is what means loyalty to the government of God, and allegiance to the constitution, the supreme law, of the Most High.

Now are you a Christian patriot? Is the keeping of the commandments of God your one single aim? Are all the gifts and blessings of God counted by you as only contributory to this one single object? These questions are important. This whole subject as here presented, is of vital importance to Seventh-day Adventists just now. Please consider it carefully; for next week we expect to ask some more questions, and to appeal to some facts within your knowledge as a test of your answers to these and the coming questions.

STUDIES IN GALATIANS.

AS WE have now passed the preliminaries, and have come to the study of the real substance of the book of Galatians, the first thing to be noted is the surpassing value of what is here to be studied. This is made known in chapter 1, verses 8, 9, in those remarkable words, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

This shows that if there could be any distinctions made among books of the Bible, then of all places in the Bible, the gospel, in its perfect sincerity, would be found in the book of Galatians. It would be found that whatever might be done with other books of the Bible, it must stand that in the book of Galatians the gospel is presented in such truth that even an angel from heaven could not alter it without incurring the curse. This being so, surely a study of the book of Galatians should enlist the most earnest attention and the deepest interest of every one who loves the gospel of Christ.

In our studies we have reached chapter 2:15. And, after the introduction, here, in Paul's appeal to Peter upon principle, is where the real consideration of the gospel upon its merits is first entered upon. So much so is this, that it is acknowledged by some of the best scholars that it is impossible to tell just where Paul's speech to Peter ends and his definite word to the Galatians begins. This indeed is natural enough; because Paul's address to Peter was an argument and an appeal for "the truth of the gospel" (verse 14), and the letter to the Galatians is the same identical thing. Therefore as his address and appeal to Peter was in very substance what his address and appeal must be to the Galatians, there was no need of any definite break to mark the point at which his direct word to Peter ceased and that to the Galatians began. Accordingly, after the introduction, chapter 2:15 is where is begun the direct re-presentation of the gospel to the Galatians.

"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

The word "law," as used in these two verses, is not any particular law demanding the definite article, "the law;" but in Greek is simply the word "law"—*νόμος*—without any article. The word-for-word rendering is thus:—

"We, Jews by nature, and not sinners of [the] nations, knowing that a man is not justified by works of law [νόμον]; but through faith of Jesus Christ, also we on Christ Jesus believed, that we might be justified by faith of Christ, and not by works of law [νόμον]; because shall not be justified by works of law [νόμον] any flesh."

By this it is plain that it is law in general, the idea of law, that is considered in this text: that men are not justified by any law at all, nor by all law together; but solely by faith of Jesus Christ without any works of any law whatever. Evidently it could not be otherwise. For to specify some particular law, and assert that men were not justified by that law, would leave the question open to the implication that men might be justified by some other law. But "the truth of the gospel" is that men can not be justified by any law at all, nor by all laws together; but only by the faith of Christ: simply by believing in Jesus.

The vital point in this appeal to Peter is not discerned without careful attention. It is this: "We who are Jews by nature, who have all the advantages that pertain to the Jews, whose are the fathers, and the covenants, and the laws, and the ordinances, all given by the Lord himself directly to the Jews—we who are thus Jews by nature, and not sinners of the Gentiles: *even we* have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of law: for by the works of law shall no flesh be justified." The very fact that we Jews, with all the native advantages of all the laws of the Jew, have believed in Jesus Christ that we might be justified by faith,—this in itself is open confession and positive evidence that there is no justification in law.

And when this is so with us Jews who have all these advantages, what else can possibly be the hope of the Gentiles who have no shadow of any such advantage? When "even we" must be justified by faith, how much more must the Gentiles be justified by faith! When we who have all these laws can not be justified by them, but must be justified by faith, without them, what shall the Gentile do who has none of these laws at all, if he is not to be justified by faith without them? And when we have confessed that we can not be justified by these laws, how can we ask the Gentiles to think of being justified by these same laws? Why put a yoke upon the necks of the Gentiles, which we ourselves were not able to bear, and which, by the liberty of the faith of Christ, we have thrown off? Therefore, "if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews"—if you have abandoned the ground of the Jews, which, in order to be justified, is the right thing to do, and have gone over to the ground of the Gentiles, why will you require the Gentiles to abandon their ground, and go over to that of the Jews, which we have confessed must be abandoned?

All this was simply, in other words, the very argument that Peter himself had made in his statement of the truth of the gospel in his own experience, in the council at Jerusalem. "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them [note: not between them and us; but "between us and them"], purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, *EVEN AS THEY.*" Note again: not, *they* shall be saved *even as we*; but *we* shall be saved, *even as THEY.* And "THEY" were justified by FAITH without the deeds of any law—they *must* be; for they did not have any; and "WE," the Jews, being saved *even as THEY*, must be justified by faith without the deeds of any law, even though "we" had all the laws that ever were.

Thus by the instruction of God and the demonstration of the Holy Spirit, it was made plain to all that Jew and Gentile are saved in precisely the same way—by a common faith in Jesus Christ, without any deeds of any law; and that by this

faith of Jesus Christ the middle wall of partition between them is annihilated, and all are made one with God and with one another in the blessedness, the righteousness, and the joy of the glorious gospel of the blessed God, who is blessed, and shall be blessed forevermore. Amen.

DISCOUNTING THE BODY.

THE doctrine of the natural immortality of the soul has, doubtless, been the source of greater evil to mankind than any other false doctrine of religious faith. At first glance, it may appear harmless and even elevating; but there are numerous other false and deceptive doctrines which grow out of it, for which it prepares the way; and worst of all, it is one of the most direct avenues through which the great enemy of righteousness has exerted his ruinous influence upon the human race.

Evils of a spiritual nature, springing from this baleful root, are naturally more prominent; but a vast amount of the physical evils by which mankind are afflicted may be traced to the same source. The belief that a man possesses a distinct, ever-conscious, immortal entity, which at death finds itself released from various restrictions springing from its connection with the body, naturally militates against the idea of bestowing much attention upon the body, but fosters the idea that there is virtue in treating it with more or less violence and neglect. Thus the body is disparaged, notwithstanding the fact that the apostles assure us that it is the temple of the Holy Spirit, bought with an infinite price, and should be kept holy, and all its members used as instruments of righteousness.

In Christian theological literature, how frequently the body is referred to as a burdensome tenement for the soul, a mere shell, a vile and worthless clod, to be gratefully thrown aside by the deathless spirit, when the time comes for that spirit to soar away to the realms of everlasting bliss. The nineteenth century has poured a flood of light upon the close relation that exists between the physical, and mental, and moral, parts of man's being. But even this has not sufficed to banish the old error, and invest the body with its due degree of importance. How much lower, then, must the body have been rated, and with how much more neglect treated, during the Dark Ages, when much of the light of modern research was not known, and ignorance and superstition had their own way.

The ecclesiastical records of that long period do not leave us in the slightest uncertainty on this point; and they furnish curious and instructive reading to the modern student of physiology and hygiene. The church, of course, clung closely to the dogma of the immortality of the soul, and just in proportion as this was held up as of paramount importance by the Romish theology of those times, respect for the body, the unworthy clay tenement of the soul, dwindled away, so that the physical condition of the people came to be about in keeping with their mental and moral training. They were taught that by neglecting the body, and inflicting upon it severe castigations and mortifications, they would thereby do a great benefit to the soul. It became very evident that they had never heard the sentiment that "cleanliness is next to godliness;" and it was soon held that the purest souls were to be found in the dirtiest and most neglected bodies. It was sometimes enumerated among the virtues of deceased saints, that certain ones, for a certain number of months or years, had not combed their hair, and had abstained from other acts promotive of cleanliness, which are now considered necessary in all decent society. It was nothing that the body should be given up to neglect and disease if the soul might thereby be chastened and purified.

All this uncivilized and degrading condition of things can be clearly traced to the influence of the dogma of the immortality of the soul. It is therefore very appropriate and natural that, with increasing light, and better views of living, and especially with a better understanding of what the Bible everywhere teaches in reference to the nature and condition of man, the old doctrine of natural immortality should lose ground, and in ever-growing circles be received with disfavor and open opposition. Now let the multitude be taught that the body is

really a most essential part of a man's being; and let them be instructed in the health reform principles essential to its proper care and preservation. There is not found in the word of God any support for the old medieval conception of the constitution of man. "What?" says the apostle, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

The body as well as the spirit is to be used to the glory of God; and the spirit as well as the body may be polluted and become filthy. 2 Cor. 7:1. This temple of our body can not, therefore, properly be made the object of our contempt or neglect. On the other hand, we are bound to preserve it with the utmost care. In every dogma or scheme opposed to this, the hand of the enemy is apparent; for he knows the utility of man's physical nature as a means through which he can reach and influence his moral and mental faculties.

The body and spirit stand together in the conditions to which they are subjected, either in sanctification or in dishonor. To bring injury to one part of his nature is to affect injuriously the other. No one of the component parts of man is antagonistic to the others. The true Christian bestows a proper degree of attention upon all; and the purest soul, other things being equal, is to be found in the purest body,—the body that is best cared for, and best fitted for the residence of the Holy Spirit.

U. S.

DISCREDITABLE ADVICE.

A FAVORITE piece of advice of those who will not keep the Sabbath, to those who do keep it, is that they "obey the law of the land" and "the powers that be," and keep Sunday. This advice is of such a character that it really deserves to be analyzed.

Invariably this advice is given by those who not only believe in keeping Sunday themselves, but also in compelling all others to keep it. And their course in advising Sabbath-keepers to keep Sunday only because the law says so, betrays themselves as occupying one of two positions, one of which is most discreditable to themselves, and the other is utterly discreditable to Sunday as worthy of observance at all.

In advising Sabbath-keepers to keep Sunday because the law requires it, they admit that they themselves would keep the Sabbath and not Sunday if only the law of the land required it.

If they are honest in that, then they admit that Sunday has no sacredness at all, and has no claims whatever upon the conscience; that its only claim to recognition is merely human; and that the obligation to observe it is only in the merely human statute, just as the catching of oysters or the killing of game is prohibited except within certain dates.

But there is not one of those persons who believes that concerning the Sunday. Every soul of them believes that there is some religious obligation that requires the observance of Sunday; that in some way there is involved in it a duty toward God.

Then as they believe that in some way, however that way may be, there is some religious obligation, some duty toward God, involved in the observance of Sunday, when they advise Sabbath-keepers to keep Sunday, "because the law requires it," and thus admit that if the law required the observance of the Sabbath instead of Sunday, they would keep the Sabbath, they know that their whole proposition is mere pretense. They know that they would not observe the Sabbath however much the law might require it; and that if the law did require it, they would denounce it as oppressive, persecuting, and a violation of the rights of conscience. And in so doing, they would be in the right, and they know that they would be in the right. And by that, they know that their advice to Sabbath-keepers to keep Sunday because the law requires it, is wrong; and that the law that does require it is oppressive, persecuting, and violative of the rights of conscience.

Moreover, they know that such advice is contrary to the whole Bible, which they profess to believe,

and which they even quote to sustain their pretense. They know that the three Hebrews in the fiery furnace, Daniel in the den of lions, the words of Christ to his disciples, and the course of his disciples themselves, are all a divine protest against that which they advise. They know also that the whole history of religious progress in the world, which they themselves profess to honor, is a positive repudiation of the proposition that they make.

What, then, is their proposition, their advice, in this, but a juggling with conscience,—their own as well as that of the others,—the playing of a trick with the Scriptures, and a deceiving of their own selves?

And what for?—Simply that they may have their own way instead of God's way. This is made certain by the fact that when God himself has rested a certain day, and appointed that day as a day of rest, they will persistently refuse God's example and his appointment as to that day, and rest another day. It is not the resting they oppose; for they themselves rest, and compel other people to rest. It is not resting a certain day that they oppose; for they themselves rest a certain day, and compel others to do so. It is simply resting on the day that God has chosen and appointed, that they oppose.

Since, then, they themselves rest, and rest on a certain day, and rest that whole day, and count it so all-important that they must compel all others to do that same thing, and yet refuse to rest on the day that the Lord appointed for rest, and on which he himself rested,—this shows conclusively that it is an arbitrary taking of their own will and way against the will and way of God. That, in the last analysis, is the real essence of Sunday observance.

SIGNIFICANT STATEMENTS.

SPEAKING of the Transvaal crisis, Sidney Brooks, correspondent for *Harper's Weekly*, says:—

It is quite possible that before these lines are in print, war may have been declared between Great Britain and the Transvaal. On the other hand, there is still, as I write, a chance, though only, I fear, a remote one, that president Kruger may even now, at something past the eleventh hour, be prudent enough to save his state from wreckage by yielding to Mr. Chamberlain's demands. One way or the other, peacefully or by force of arms, England is determined that the question shall be settled, and settled at once. From her point of view, anything, even war with a stubborn and daring foe, even the risk of setting the whole country south of the Zambesi ablaze, is preferable to allowing the Transvaal any longer to humiliate British subjects, and endanger the imperial position in South Africa; while the Boers see no alternative between making one last supreme fight for independence and being slowly starved out of the rulership of their own land.

Continuing, he says, speaking of the probable conflict:—

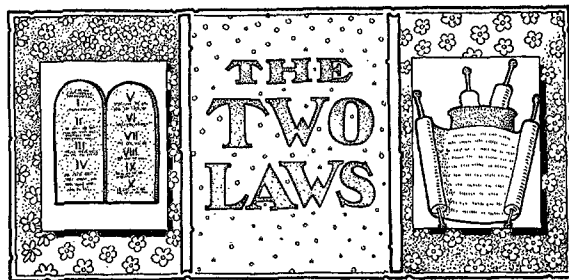
The task is not one to be lightly undertaken. A war with the Transvaal, even if it spreads no further, will be the most difficult business Great Britain has had on hand since the days of the Crimea. If it extends to Cape Colony and the Orange Free State, as it easily might, it will mean such a contest as England has not been engaged in since the Napoleonic wars.

England, by her various complications with the nations of the earth, is made, as it were, the keystone of the international arch—pull out the keystone and the entire structure is involved. Of necessity, every movement of importance made by England draws other nations into her wake, and mixes them up in her complications. Even though there is a possibility of there being no war between England and the Transvaal, still it is high time to recall the significant statement of the Spirit of Prophecy, published in 1862, which says that “when England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion.”

When you pick up a daily newspaper or magazine, and read what is going on among the nations of earth, are you able to discern, “between the lines,” as it were, the fulfilment of prophecy? Let us hasten to do our part of the work connected with the third angel's message before general war and general confusion break upon us. Are we not fast approaching the time when, as was also pre-

dicted, “the work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging circumstances”? Now is the time for every Seventh-day Adventist to work, work, work, as never before. Let every one who professes Christianity improve the present period of comparative peace and prosperity, in warning the world and preaching the gospel of true happiness.

A. J. B.



WHY was it that the Lord “spake not unto the fathers, nor commanded them in the day that he brought them out of the land of Egypt, concerning burnt offerings or sacrifices”?

Having lived for two hundred and fifteen years “in the midst of idolatry and corruption [in the land of Egypt], they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, and their need of a Saviour. All this they must be taught.”

At Mount Sinai they covenanted with God to obey his voice and keep his commandments, a thing which the natural man can not do. They heard his voice, that voice which “shook the earth;” but within forty days from that time they had made a golden calf, and had prostituted themselves to the most abominable rites of heathenism. By the conditions of the covenant which they had just made, the whole multitude merited instant death; but through the covenant of grace given to Adam, and afterward confirmed to Abraham, the repentant ones were forgiven. See Exodus 32 to 34:9.

After this fearful transgression, they saw “their utter inability in themselves to keep God's law,” and therefore their need of a Saviour.

The plan of the tabernacle, the material for its construction, its order of service, the priesthood, etc., had been revealed to Moses during that forty days in which the children of Israel had grown impatient at his long absence, and had persuaded Aaron to make the gods of gold (Exodus 25 to 31); but Moses said nothing to them about it until after the great transgression had been repented of, and their need of a Saviour was apparent to them. Since the record of their sin, and the fearful reckoning of God for the same, are recorded in chapter 32, their thorough repentance, in chapter 33, verses 4-8, and God's revelation of himself as a God of mercy and forgiveness in chapter 34, we could not expect the tabernacle and its services revealed to them before chapter 35; and this is the exact place we do find it. First, the material for the construction of the tabernacle is called for. “Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord.” Verse 5. And the record is: “The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing.” Verse 29. Second, the Lord called certain men by name, and filled them with the Spirit of God and with wisdom to direct, or to do, the work of the building of the tabernacle, and to make all the instruments connected with it. Verses 30-35.

After this, follows the record of the construction of the tabernacle, the making of the robes, etc., for Aaron and his sons, the priests. This is found in chapters 36 to 39. Chapter 40 speaks of the setting up of the tabernacle, and the arrangement of everything for the services. All things ready, the record is: “And he [Moses] put the altar of the burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering as the Lord commanded Moses.”

Now the Lord has spoken to Israel concerning burnt offerings and sacrifices. Now the people are

prepared to understand the meaning of these. But before their sin and subsequent humiliation and repentance, God could not reveal to them his purpose “concerning burnt offerings or sacrifices.”

Before this, their idea concerning the real meaning of sacrifices was as far from truth as it was concerning the holiness of God and the spirituality of the law. During their sojourn in Egypt they had largely forgotten these things, which were plain to Adam, Seth, Enoch, and Noah, also to Abraham, Isaac, and Jacob. All this had to be taught them.

How great must have been the blindness of mind and heart resulting from their intercourse with idolaters and idolatry in Egypt, when, after all this revelation of divine glory and power, they could prostrate themselves before the gods of gold, and say, “These be thy gods, O Israel, which brought thee up out of the land of Egypt.”

“And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.” That the “play” here mentioned was far from innocent pastime may be easily seen from Ex. 32:25. Still they were offering “burnt offerings” and “peace offerings” to the one who, they said, had brought them up out of the land of Egypt.

Therefore, their conception of God, of his law of holiness and purity, and of the proper use and meaning of sacrifices and offerings, had been so completely perverted in Egypt that all the power and glory of God thus far revealed had failed fully to enlighten them.

How foolish it would have been for the Lord to require sacrifices of them before they had learned the need of them, and also what they typified.

In offering a sacrifice, the heathen thinks he will conciliate his god. He has violated his conscience, his sense of right; his god is angry, and longs to wreak his vengeance upon him. He offers an animal, by which he hopes to appease wrath, or at least divert it for the time being from himself.

The gospel idea is just the opposite of this. The offering represents the Son of God as the infinite gift to reconcile man to God. “When we were enemies, we were reconciled to God by the death of his Son.” “Hereby perceive we the love of God, because he laid down his life for us.” This reverses the heathen idea of sacrifice. “The wages of sin is death.” Christ tasted death “for every man.” “Hereby perceive we the love of God.” “The carnal [natural] mind is enmity against God.”

Since love neutralizes enmity, abolishes it; and since God does not allow a vacuum to exist, we may know that the love which overcomes the enmity will surely supplant it. And so it is written, “We love him, because he first loved us.” This is reconciliation.

Yet in his fallen nature, man feels very independent. He does not readily consent to the fact that he is, of himself, nothing, and therefore can do no good thing. In fact, I do not remember having seen a person who would accept salvation by grace until he had convinced himself that he could not accomplish it by his own works; nor does he surrender at once: he applies the old adage, “If at first you don't succeed, try, try, again.” This is the experience recorded in Rom. 7:15-24. And it is not until by repeated failures he has become convinced of his own weakness that he walls out, “O wretched man that I am! who shall deliver me?”—not until then can he say, “I thank God, through Jesus Christ our Lord.” Here is deliverance.

Not, however, deliverance from God's requirements; but deliverance from “the law of sin,” which is opposed to God's requirements, opposed to his law of righteousness. “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . that the righteousness of THE LAW might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom. 8:2-4.

It was therefore necessary that God should reveal his law of righteousness to Israel, and give them an opportunity to try to keep it in their own wisdom and strength; before he could reveal their Saviour as shadowed forth in the sacrificial offerings. Yet, as we have seen, these typical offerings were not given to confirm the people in sin, but to represent Christ, the all-sufficient remedy.

And thus we read: "They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour . . . shadowed forth in the sacrificial offerings."—"Patriarchs and Prophets," chap. 32, par. 37. First, the law revealing sin; then, the law of sacrifices shadowing forth the Saviour from sin. Here are two distinct laws. And "the distinction between the two is broad and clear."

E. J. HIBBARD.

THE CLASSICS.

THE judgment of Lord Macaulay on the Greek language and its value, both in itself and to the student, is no less definite than on the Latin. And we are sure that the wisdom and sound reason of his remarks which follow, not only as to the classics in particular, but in regard to education in general, must be acknowledged by every one who is really interested in giving to youth that which shall be the most useful and the most valuable according to the opportunities they may have:—

The Latin language is principally valuable as an introduction to the Greek, the insignificant portico of a most chaste and majestic fabric. On this subject, our Confession of Faith will, we trust, be approved by the most orthodox scholar. We can not refuse our admiration to that most wonderful and perfect machine of human thought, to the flexibility, the harmony, the gigantic power, the exquisite delicacy, the infinite wealth of words, the incomparable felicity of expression, in which are united the energy of the English, the neatness of the French, the sweet and infantine simplicity of the Tuscan. Of all dialects, it is the best fitted for the purposes both of science and of elegant literature. The philosophical vocabularies of ancient Rome and of modern Europe have been derived from that of Athens. . . .

But though we are sensible that great advantages may be derived from the study of the Greek language, we think they may be purchased at too high a price; and we think that seven or eight years of the life of a man who is to enter into active life at two or three and twenty, is too high a price. Those are bad economists who look only to the excellence of the article for which they are bargaining, and never ask about the cost. The cost, in the present instance, is too often the whole of that invaluable portion of time during which a fund of intellectual pleasure is to be stored up, and the foundations of wisdom and usefulness laid.

No person doubts that much knowledge may be obtained from the classics. It is equally certain that much gold may be found in Spain. But it by no means necessarily follows that it is wise to work the Spanish mines, or to learn the ancient languages. Before the voyage of Columbus, Spain supplied all Europe with the precious metals. The discovery of America changed the state of things. New mines were found, from which gold could be procured in greater plenty, and with less labor. The old works were therefore abandoned, it being manifest that those who persisted in laying out capital on them would be undersold and ruined.

A new world of literature and science has also been discovered. New veins of intellectual wealth have been laid open. But a monstrous system of bounties and prohibitions compels us still to go on delving for a few glittering grains in the dark and laborious shaft of antiquity, instead of penetrating a district which would reward a less painful search with a more lucrative return. If, after the conquest of Peru, Spain had enacted that, in order to enable the old mines to maintain a competition against the new, a hundred pistoles should be given to every person who should extract an ounce of gold from them, the parallel would be complete.

We will admit that the Greek language is a more valuable language than the French, the Italian, or the Spanish. But whether it be more valuable than all the three together, may be doubted; and that all the three may be acquired in less than half the time in which it is possible to become thoroughly acquainted with the Greek, admits of no doubt at all. Nor does the evil end here. Not only do the modern dialects of the Continent receive less attention than they deserve, but our own tongue, second to that of Greece alone in force and copiousness; our own literature, second to none that ever existed, so rich in poetry, in eloquence, in philosophy, is undeniably neglected. All the nineteen plays of

Euripides are digested, from the first bubbling froth of the Hecuba to the last vapid dregs of the Electra; while our own sweet Fletcher, the second name of the modern drama, in spite of all the brilliancy of his wit, and all the luxury of his tenderness, is suffered to lie neglected. The Essay on the Human Understanding is abandoned for the Theotetus and the Phædon.

We have known the dates of all the petty skirmishes of the Peloponnesian war carefully transcribed and committed to memory, by a man who thought that Hyde and Clarendon were two different persons! That such a man has paid a dear price for his learning will be admitted. But, it may be said, he has at least something to show for it. Unhappily, he has sacrificed, in order to acquire it, the very things without which it was impossible for him to use it. He has acted like a man living in a small lodging, who, instead of spending his money in enlarging his apartments and fitting them up commodiously, should lay it all out on furniture fit only for Chatsworth or Belvoir. His little rooms are blocked up with bales of rich stuffs and heaps of gilded ornaments, which have cost more than he can afford, yet which he has no opportunity and no room to display. Elegant and precious in themselves, they are here utterly out of place; and their possessor finds that, at a ruinous expense, he has bought nothing but inconvenience and ridicule.

Who has not seen men to whom ancient learning is an absolute curse, who have labored only to accumulate what they can not enjoy? They come forth into the world, expecting only to find a larger university. They find that they are surrounded by people who have not the least respect for the skill with which they detect etymologies, and twist corrupt epodes into something like meaning. Classical knowledge is indeed valued by all intelligent men; but not such classical knowledge as theirs. To be prized by the public, it must be refined from its grosser particles, burnished into splendor, formed into graceful ornaments, or into current coin. Learning in the ore, learning with all the dross around it, is nothing to the common spectator. He prefers the cheapest tinsel; and leaves the rare and valuable clod, to the few who have the skill to detect its qualities, and the curiosity to prize them.

No man, we allow, can be said to have received a complete and liberal education, unless he has acquired a knowledge of the ancient languages. But not one gentleman in fifty can possibly receive what we should call a complete and liberal education. That term includes not only the ancient languages, but those of France, Italy, Germany, and Spain. It includes mathematics, the experimental sciences, and moral philosophy. An intimate acquaintance both with the profound and polite parts of English literature is indispensable.

Few of those who are intended for professional or commercial life can find time for all these studies. It necessarily follows that some portion of them must be given up; and the question is, What portion? We say, provide for the mind as you provide for the body,—first necessities; then conveniences; lastly luxuries. Under which of those heads do the Greek and Latin languages come?—Surely under the last. Of all the pursuits which we have mentioned, they require the greatest sacrifice of time. He who can afford time for them and for the others also, is perfectly right in acquiring them. He who can not, will, if he is wise, be content to go without them.

If a man is able to continue his studies till his twenty-eighth or thirtieth year, by all means let him learn Latin and Greek. If he must terminate them at one and twenty, we should, in general, advise him to be satisfied with the modern languages. If he is forced to enter into active life at fifteen or sixteen, we should think it best that he should confine himself almost entirely to his native tongue, and thoroughly imbue his mind with the spirit of its best writers.

But no: the artificial restraints and encouragements which our academic system has introduced have altogether reversed this natural and salutary order of things. We deny ourselves what is indispensable, that we may procure what is superfluous. We act like a day-laborer who should stint himself in bread, that he might now and then treat himself with a pottle of January strawberries.

Cicero tells us, in the Offices, a whimsical anecdote of Cato the Censor: Somebody asked him what was the best mode of employing capital. He said, To farm good pasture land. What the next?—To farm middling pasture land. What next?—To farm bad pasture land. Now the notions which prevail in England respecting classical learning seem to us very much to resemble those which the old Roman entertained with regard to his favorite method of cultivation. Is a young man able to spare the time necessary for passing through the university? Make him a good classical scholar! But a second, instead of residing at the university, must go into business when he leaves school. Make him then a tolerable

classical scholar! A third has still less time for snatching up knowledge, and is destined for active employment while still a boy. Make him a bad classical scholar! If he does not become a Flaminian, or a Buchanan, he may learn to write nonsense verses. If he does not get on to Horace, he may read the first book of Cæsar. If there is not time even for such a degree of improvement, he may at least be flogged through that immemorial vestibule of learning. "*Quis docet? Who teacheth? Magister docet. The master teacheth.*" Would to heaven that he taught something better worth knowing.

MY VISIT TO AUSTRALIA.

I HAVE neither time nor space to enter into a lengthy or detailed description of this country. But, there are a few facts of a general nature that I think important for all our people to know, inasmuch as they have a bearing upon our present and future missionary operations in that part of the world.

"Australasia [or Oceanica, as we knew it in our schoolboy days], estimated by its actual land area, is only a little larger than Europe; but if we take account of the surface it occupies upon the globe, and the position of its extreme points, it at once rises to the first rank, surpassing even the vast extent of the Asiatic continent.

"From the northern extremity of Sumatra, in ninety-five degrees east longitude, to the Marquesas, in one hundred and thirty-eight degrees west, is a distance of one hundred and twenty-seven degrees, or more than one third of the circumference of the globe, and about one thousand miles longer than the greatest extent of Europe and Asia, from Lisbon to Singapore. In a north-and-south direction, it is less extensive; yet from the Sandwich Islands, in twenty-two degrees north, to the south island of New Zealand, in forty-seven degrees south latitude, is a meridian distance of sixty-nine degrees, or as much as the width of the great northern continent from the North Cape to Ceylon.

"Its extreme limits are indeed much greater than above indicated; for in the west Pacific the islands extend beyond thirty degrees north latitude; in the east we have Easter Island and Sala-y-gomez, full thirty degrees beyond the Marquesas; while in the south the Macquarie Islands are about six hundred miles south of New Zealand.

"The geographical divisions are as follows: First, Australia, including Tasmania; second, the New Zealand group; third, Malaysia, including the islands from Sumatra to the Moluccas, and forming the home of the true Malay race; fourth, Melanesia, including the chief islands inhabited by the black woolly-haired race from New Guinea to the Fiji Islands; fifth, Polynesia, including all the larger islands of the central Pacific from the Sandwich Islands southward; and sixth, Micronesia, composing the numerous small islands of the northern Pacific from the Ladrões to the Marshall Islands.

"Of the peoples and races inhabiting these countries, we first have the true Malays, who inhabit all the western portion of the Malay Archipelago from Sumatra to the Moluccas; next we have the Papuans, whose headquarters are New Guinea, but who range to Timor and Flores on the west, and to the Fiji Islands on the east. The native Australians form a third race, universally admitted to be distinct from the other two. Then come the Polynesians, inhabiting all the central Pacific from the Sandwich Islands to New Zealand. These are usually classed with the Malays on account of some similarity of language and color, and are therefore erroneously called Malayo-Polynesians. But they present many important differences, both physical and mental, from all Malays, and the best authorities now believe this to be an altogether distinct race. The now extinct Tasmanians are also of disputed origin, some writers classing them with the Papuans of New Guinea, while others refer them to the same as the indigenes of Australia. Besides these, we have the dwarfish race called the Negritos, who inhabit some parts of the Philippines, and are allied to the Cemangs of the Malay Peninsula, and perhaps to the Andaman islanders.

"The Australian natives are usually, but perhaps erroneously, classed as the very lowest in the human family. The Papuans inhabit that division of Aus-

traliasia collectively known as Melanesia; and the distinction that has been drawn between the Papuans proper and a special Melanesian type seems needless and fanciful. On the other hand, the Papuans must not be identified with the Australians, the result of extensive philological researches being entirely opposed to such a conclusion. The Australian idioms are characterized exclusively by suffix formations, whereas the Papuan tongues show a preference rather for prefixes—a fundamental difference altogether excluding any relationship between the two linguistic systems. The black, woolly-haired Papuan type is found not only in the Melanesian group, but traces of apparently the same dark race may be detected throughout the whole of Polynesia and Micronesia. Everywhere in Polynesia we meet with individuals, who, in their dark, and even black, complexions, and curly, woolly hair, closely resemble the Papuans. The light type is, on the other hand, represented by the Malays and Polynesians, who in some places, such as Sumatra and the Marquesas, are in no respects inferior to the average European, either in their complexion, physical beauty, or nobility of expression. Nevertheless, these higher tribes are all disappearing under the fatal contact with our much-vaunted civilization; and nowhere is the steady progress of extinction developing with such terrible speed as among the South Sea Islanders.

"The Malay Archipelago was the scene of the earliest European settlements in eastern Asia, the Portuguese and Spaniards taking the lead, to be quickly followed by the Dutch and English. Each of these governments has colonies in some of the Malay Islands, while the French have more recently established themselves in New Caledonia and Tahiti, and the Germans in the Samoan Islands and New Guinea. Australia and New Zealand are examples of highly successful colonization, and their recent material progress has been as striking as the contemporaneous development of the western United States. Here, too, we have examples of the overflow of the vast population of China. In all the cities, towns, and villages of the archipelago, from Malacca on the west to the Aru Islands on the east, the Chinese form an important portion, and often indeed the bulk, of the population; and since the gold discoveries in Australia, they have extended their emigration into many parts of that extensive country. In Java, and less distinctively in Sumatra and Borneo, there are numerous remains showing an ancient Brahminical occupation, previously to the later Mohammedan conquests of the country; and lastly, throughout the whole archipelago, and in Polynesia, we find traces of a recent extension of the Malays and their language at the expense of less civilized tribes."

From a careful reading and study of the foregoing facts relative to the subdivisions of this portion of the great harvest-field, both physical and racial, we shall be better prepared to understand and appreciate the light the Lord is giving us in regard to the importance of Australia as a center, and our obligations toward that field. Not only is there a connection in the point of subdivision and races, but in a similarity of climate; for it will be seen from a careful study of the location on the map, that this whole field is tropical or semitropical, hence persons born and brought up in this latitude are much better prepared to endure the climate and do successful work. Australia being the largest commercial center of this field, and populated by enterprising English-speaking people, and free from the entangling alliances of the different countries of Europe, it can "stand related to the other English-speaking countries as the United States has stood related to the world."

GEO. A. IRWIN.

(To be continued.)

"I KNOW, BUT I CAN NOT TELL IT."

MANY persons are quite sincere in believing that they have a definite knowledge of some subject, but that they can not command the words in which so to express the thought as to give an explanation of it. Personal experience with this difficulty has led

* The foregoing facts were obtained from an authentic official history of Australia and its relations to the surrounding countries.

to some consideration of the cause, and also to the conclusion that the trouble arises from a lack of knowledge rather than a lack of words. A writer in a popular journal puts it thus: "A clear thought is the only one of value, and can always be clearly expressed if time and care are taken. The common expression, 'I know, but can not express it,' is not true; whatever is known clearly can be intelligibly stated. The person who pleads this excuse is one who does not think clearly; he has only a vague notion of what he would say. Such thought should be put to the test of clear and exact expression. No rule for mental growth is more important than the foregoing." A person may think he clearly understands a thing, but the knowledge is not really *his own* unless he can tell it in his own words. A vague and uncertain idea of any subject is of no value to any one.

Possibly there are those among us who have accepted present truth as it has been taught to them, and yet have not a sufficiently accurate knowledge of their belief to enable them to tell it to others. Some may deceive themselves by thinking that they understand what they claim to believe, but that they

have not been endowed with the ability to tell it. There could be no greater mistake. Any truth in God's word can be intelligibly told by *any one* who really understands it. The fact that any part of it can not be told, ought to be sufficient evidence that it is not understood. It is absolutely essential in these days of peril that each child of God should understand the reasons for every principle of his belief. It is the definite knowledge of the truth, and the definite experience in it, that will save him from the deceptions of the enemy. Then, too, the particular work that each child of God must do, from this time on, is to tell the truth to others. "By thousands of voices, all over the earth, the warning will be given."

As a help in preparing for the great work that is to be done, the Missionary Reading-Circle has been planned. A part of the work of this circle is the study of the distinct message for this time. The outline of study will be so simple that every person who faithfully follows it will be enabled to have a definite and accurate understanding of the principles of our faith, and to tell what he knows.

MRS. L. FLORA PLUMMER.



THROUGH THE SOUTH.

I LEFT Battle Creek, July 10, to attend the Southern camp-meetings. It was my work to give instruction in Christian temperance and Bible hygiene. The first meeting was held at Hatley, Miss. At Amory, Miss., I got off the train, and rode five miles into the country to the camp-ground.

The meeting was held in a pine grove. Though the roads were dusty, and the weather was warm, there was a good outside attendance. Brother R. S. Owen was under arrest, at the time, for Sunday-breaking; but was out on bail. I was entertained at his hospitable home during my stay at Hatley. The brethren seemed of good courage, though none of them are rich in this world's goods, and some of them were suffering from malaria, which had been contracted either from bad water or from a sojourn in the lowlands of the State.

From Mississippi I went to Welsh, La. The meeting was held in a beautiful grove of ancient oaks, which were flaunting their banners of long gray moss in the Gulf breezes. Beneath our feet was a carpet of thick turf, so that we were not annoyed with dust.

Welsh is a small place on the Southern Pacific road, about two hundred miles west of New Orleans. Brother Horton has already sent in a notice of the meeting there. The peach-trees were killed by the unusual cold weather throughout the South, but there was an abundance of fine melons. There were also luscious grapes. I was disappointed to find that the figs were also killed.

Southwestern Louisiana is a fine country. As I returned via New Orleans over the Southern Pacific, I rode all day through luxuriant fields of sugar-cane, rice, corn, and cotton. This portion of the State was settled largely by French and Spaniards, and even to this day many of their descendants speak French. New Orleans looks like an old Spanish or French city, and there are many interesting places in the town and its environs.

From Welsh I proceeded to Gadsden, Ala. I was assisted in my work here by Miss Nellie Patchen, who has been conducting a school for colored children at Sylacauga, Ala. The people here, as elsewhere, seemed very grateful for the instruction received, and began to put it into practise before they left the grounds.

At Roswell, Ga., there was a large outside attendance, and Brethren Lucas, Lewis, and Drummond remained to carry on the meetings a while longer.

The next meeting was at Charlotte, N. C., a very conservative old Southern city. It was here, where Mecklenburg court-house now stands, that certain brave Southerners came together, and signed a declaration of independence before that noted document was signed in Philadelphia.

From Charlotte I went down to Spartanburg, S. C., and visited the few saints at that place. They were working along quietly and hopefully.

These old Southern States, principally Virginia and North and South Carolina, are very conservative. In the early days they were settled largely

by Cavaliers. The best blood in Europe was poured into these old Southern colonies. They have had scarcely any emigration, so there is a great deal of family pride among them. While they are sociable and hospitable, especially to those whom they consider their equals, they do not readily tolerate any interference with their religion or politics. As far as I can judge, the medical missionary work is preeminently the means that will have to be used to reach them. While most of their wealth was swept away by the war, they are still proud. To labor for them successfully, one should be educated and courteous. They have but little respect for the people who come among them with the air "I know it all, and would like to teach you something." In order to gain their confidence, it is absolutely essential that we first be taught of Christ ourselves, and having learned of him, then, and not till then, can we hope to reach them.

When I arrived at the Knoxville camp-ground, I found things in readiness to begin the meeting. It was held at Chilhowee Park, about two miles from the city. The street-car company lighted the great tent and the grounds with electricity, which was a favor to those in attendance.

There was a large tent devoted entirely to the medical missionary work. Dr. Otis Hayward and his wife were at this meeting. In the tent already mentioned, were the doctors' offices, and a department for the reception of visitors and the display of health foods. Real interest was manifested in the health work in all its departments by the visitors who came on the grounds.

The meetings throughout the summer were pervaded by a deep spiritual interest, a turning to the Lord, and a putting away of sin. Another encouraging feature was the readiness with which the people took hold of the different enterprises, determined to do all in their power to carry them forward.

After the Knoxville meeting, I spent two days at Harriman, Tenn., at the home of Professor Taggart. Here I was most delightfully entertained by the professor and his wife. Harriman is a temperance town, situated amid the grand old mountains, which contain rich stores of coal and iron. What an excellent place for a sanitarium! Northern visitors would frequent it in winter, and Southern people in summer.

I am now sojourning for a few days at Graysville, the seat of our Southern industrial school. The climate is mild and salubrious. The soil is fertile, and the scenery charming. I do not know of a place where the influence is better for young people than it is here. This school has many advantages that others do not possess; but it is much in need of funds to carry on its work successfully. Contributions, I am sure, would be thankfully received. The school is in great need of a doctor. The young people should be given medical missionary instruction and training. It is the great work for the southland, and it is important that the students get such training as they need right here on the Southern field to fit them for careers of usefulness.

Some persons seem to be laboring under the impression that it is an extremely difficult matter to live the health reform in the South. I never found it so. When one is on a farm, he can raise everything that is raised in the North, and more too, if he only has the energy. There are two classes who doubtless find it extremely difficult to live health reform in the South,—lazy people and poverty-stricken ones. Southern people here find it easier than do their Northern brethren; for they like the good, sweet corn-bread that is made here, and the potatoes and peas; which grow in abundance, and upon which any one can thrive, especially if a few other articles are added, which are not hard to obtain anywhere if one has money.

SOPHIA B. BRUNSON.

THE ANNUAL MEETING FOR SWITZERLAND.

THIS meeting was held in connection with the camp-meeting, August 17-27, at Lausanne, in the beautiful park, De Montviond, near the city. The weather was perfect; and with the Holy Spirit sending his rays of spiritual sunshine into our hearts, we had one of the best meetings it has been my privilege to attend. The camp consisted of fifty-eight tents, small and large, the inhabitants numbering three hundred and fifty.

The ministers present from abroad were Elder Waggoner, of England; Elder Conradi, of Germany; and the writer. As in Finland, we met with some difficulty in giving the bread of life to the people; we had to use interpreters. Brother Waggoner spoke through three at one time. On one side of him was placed the German translator, on the other the French, and almost directly in front of him stood a third, who, by all sorts of motions and facial expressions, tried to make the speaker's meaning plain to a number of deaf-mutes who were present. This was preaching under difficulties; nevertheless, the word spoken seemed to go to the hearts of the people.

The different branches of the work received due attention. It was evident that the work had made good progress in this field. Two new churches were received into the Conference, the reports of the laborers were encouraging, the mission school showed good results, and the sanitarium at Basel had done excellent work during the year.

Many important plans for the advancement of the work were made, one of which was a decision to enter the great city of Paris. To this end it was agreed to open, as soon as possible, a medical mission, and begin Bible work there, and other work as opportunities present themselves. Such a work should have been started long ago; but for some reason it has not been done. We ask God's special blessing to follow the efforts now to be put forth for the capital of France.

Owing to Elder Holser's sickness, it became necessary that his place as president of the Conference be filled by some one else, and the choice fell on Elder Conradi. Although he might seem to have his hands full without this additional work, it was universally agreed that he was the only one who could meet all requirements.

On my way to Lausanne I stopped at Devos Dorf, in the mountains where Brother Holser is staying, in hopes of regaining his health. I found him of good courage in the Lord, expecting soon to get well enough to continue his work. But toward the close of our meeting word was received by Dr. De Forrest, from Sister Holser, saying that Brother Holser had had another attack of hemorrhage, making his condition a great deal worse. This message caused much sadness in the camp, and we came together as soon as possible to pray earnestly for this faithful servant of the Lord, that the blessing of Heaven would rest on him, and that, if possible, his life might be spared.

From Switzerland I came via Copenhagen to Christiania, Norway.

O. A. OLSEN.

THE "WORLD'S HARVEST" ISSUE OF OUR PIONEER MISSIONARY PAPER.

THE readers of the REVIEW are generally aware that the *Signs of the Times* is designed for pioneer work in the matter of disseminating the third angel's message; that it is designed to prepare the way for our other denominational literature, and for the living preacher. They have also read many testimonials to its effectiveness in its appointed sphere. Sometimes a fear has been expressed that too much attention would be given to this line of work, but this fear is based on a theory which experience has failed to substantiate. Experience fairly indicates that if the gospel of the kingdom of Christ is to be preached to every creature, and in a very short time, it is impossible to prepare the way too fast.

The readers of the REVIEW, especially those who were readers a year ago, remember the Quarter-Centennial number of the *Signs*, the first double number of this paper ever printed. It is a well-known fact that such ventures are always more or less experimental. An extraordinary move in the Lord's work, and in the Lord's order, ought not to be considered an experiment, but it is practically so where those who do the work are inexperienced in the manipulation of so great an enterprise, and where faith as well as experience is lacking on the part of many upon whom the circulation unavoidably depends.

Yet that issue was far from being a failure, although not accomplishing all that was expected. Much was learned by all who had anything to do with its make-up, and by many who aided in its distribution. The publishers expect to profit, and so far have profited, by the experience of that issue. First, they feel confident there is an improvement in the reading-matter and illustrations; secondly, there will be an improvement in the mechanism; and, thirdly, a decided improvement in the season and promptitude of publication. Every effort is being made to these ends. Also, the publishers have decided to give more liberal inducements to tract societies, and a lower price to agents.

One feature of last season's double number was a failure; namely, the failure to enter vigorously the large cities by those who controlled the work in those cities. If these cities had been properly worked, the sales would easily have been doubled. In view of the Testimonies of the Spirit that have been coming to us for some time in regard to the importance of working these cities at once, it can hardly be expected that another such opportunity for pioneer work in them will be allowed to go by default. There is not one branch of the work, not one interest at stake, that can afford a repetition of that failure to place the pioneer of present truth in the hands of those teeming masses of perishing souls.

Are there not Jonahs in every Conference who, having up to this time failed to obey the voice of the Lord, are now ready to go into these great Ninevehs with the message of warning and the glad tidings of salvation?

W. N. GLENN.

WHAT THE WORKERS SAY OF THE MISSIONARY READING-CIRCLE.

FROM the principal of one of our schools:—

As soon as school begins, I expect to make an effort to get all our students to take up the readings. This is a matter that was talked about many years ago, and I am glad that even at this late day it has assumed definite form.

FROM a State corresponding secretary:—

I am much encouraged and rejoiced to see this advanced step taken in missionary work. It is my candid belief that it will have an influence upon us all. I will write a letter to our churches next week about the plan.

FROM one of our general workers:—

The letter with reference to the Missionary Reading-Circle is received, and has been read with much interest. I am heartily in sympathy with the plan so far as I understand it. The rank and file of Seventh-day Adventists are willing to work if they are only told how. I have been grieved to notice how little attention has been given to the subject of practical missionary work in our denominational papers, and believe that the present move is in the right direction. I shall be glad to learn more about the work, and, of course, will give it my hearty support.

FROM a college president:—

I wish to give my most hearty support to this work; for I realize that there is a terrible condition prevalent among us, and we are truly being tested and tried on missionary work. I have brought the matter before many of our teachers, and they seem to be willing to do anything to help in this work.

FROM a teacher in one of our educational institutions:—

Most gladly will I do what I can to co-operate with the leaders of this movement, because I believe it to be born of the Spirit of God. I realize fully the great need of some means of educating the masses in the fundamental doctrines of the third angel's message. One can not work intelligently for the people until he knows the truth for himself; and while our various schools can do much, they reach but a small number. Any advanced work, to be successful, must reach the people at their homes, and include all, both old and young. I believe the Missionary Reading-Circle idea will accomplish much wherever it is adopted and faithfully followed.

A minister in Arizona writes:—

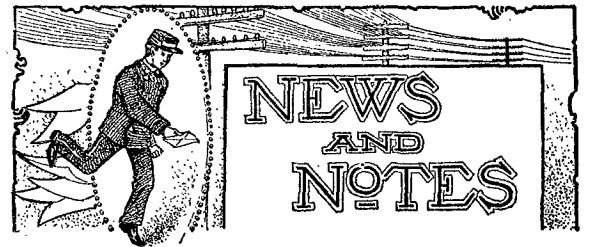
We need every help we can have, and will do our best to start a reading-circle here.

A director of one of the mission fields in the United States says:—

This movement, which I believe to be of God, has my full sympathy and co-operation.

A laborer in a Western State writes:—

I am heartily in sympathy with the movement. The proposed lessons with the *Berean Library* ought to reach all. If any are too poor to obtain the books for study, others ought to help them. I think this is a move in the right direction, and I am heartily in sympathy with it.



FOR WEEK ENDING SEPTEMBER 30, 1899.

—There are 148 religious denominations in the United States. Of these only twenty-nine have more than 100,000 communicants, while twenty-six have less than 1,000 each.

—Early this month a ship will sail from New Orleans, La., for Natal, South Africa, with 3,000 draft- and pack-mules for the British army. England has also placed large orders for wagons in this country, for use in the expected war with the Transvaal.

—Admiral George Dewey, U. S. N., reached New York City, September 26, or just two days ahead of time. Speaking of his arrival, he said: "I have made it a custom in life to try to be two or three days ahead instead of an hour behind," which is truly an excellent custom, and good for a motto.

—The volksraad of the Orange Free State, Bloemfontein, South Africa, in a resolution passed September 27, declared its opinion that war (between England and the Transvaal) would be criminal, but asserted that, come what might, it would faithfully fulfil its obligations to the Transvaal in virtue of the existing political alliance.

—Of late there is considerable agitation among authors and publishers, for legislation to amend the present copyright law. It is proposed to make the copyright privilege perpetual. The present copyright law, which was enacted sixty-eight years ago, gives authors the right of exclusive publication for twenty-eight years, with privilege of renewal for fourteen years additional.

—According to the London *Leader*, Mohammedanism appears to be growing rapidly in British West Africa, and to be "showing excellent results in the life of the people. Temperance and decency accompany the march of the religion of the Koran." The only reason that Christianity does not thrive better is because professed Christians are not necessarily real Christians. It is not a question as to which is the better religion, but simply one of profession, true or false.

—Horse-racing, like prize-fighting, is senseless and useless, and "arises from a spirit of brutality that savages never have indulged in." It is related that while General Grant was visiting the sultan of Turkey, some of the Americans present, desiring to see Turkish horses race, proposed such a contest; but the sultan declined, saying that "he had always known one horse could go faster than another." And so it is with fighting. Knowing that one man can whip another, or that one horse can trot or run faster than another, what does it all amount to?

—A unique process for making timber fireproof is at present in use by the American Wood Fireproofing Company, of Newark, N. J. After submitting the boards to a steam bath in an air-tight cylinder (the effect of which treatment is to penetrate the wood and soften and loosen the dried juices that have remained in its fiber), a powerful vacuum-pump is applied to the cylinder, which draws out of the cellular structure of the wood all the saps, juices, etc. This leaves the wood something like a finely divided, empty honeycomb. Next an alkaline solution is allowed to flow into the cylinder, where the wood is. The empty wood cells absorb the solution, after which the wood is allowed to dry in the open air. By removing the sap and natural wood juices, the timber is relieved of that portion that would tend to set up fermentation; hence the treatment is a preservative one. Also, the wood, being thoroughly filled, requires less paint than the ordinary. So fireproof is the wood after this treatment that it is impossible to ignite a shaving, even when a flame is directed upon it with a blowpipe. It is impossible for this wood to burst into a flame and add to the heat of a conflagration. Had the Windsor Hotel of New York City been built of such material as this, there need have been no fire whatever. The alkaline salts forced into the wood are, of course, death to fire. By this treatment the weight of the timber is increased from five to fifteen per cent., according to the variety under treatment.

—Hiram Cronk, of New York City, is the only surviving pensioned soldier of the war of 1812. He is ninety-nine years old.

—The gravity of the situation in France is shown by the fact that recently French investments in Belgian banks have been augmented by many millions of money.

—Carel Hendrick Kruger, a nephew of Oom Paul, president of the Transvaal Republic, recently graduated from the Edinburg University, where he won the Syme surgical scholarship.

—Recent floods caused great damage in southern Germany and Austria. The bridge over the Iser, between Muldorf and Rohrbach, was undermined, and a train fell into the river, five persons perishing. Also a bridge over the Schwartz River collapsed at Payerback, and ten persons were carried away.

—David Rankin, of Tarkio, Mo., who is said to be the richest farmer in the world, made his beginning with no other capital than a horse. This he sold for fifty-two dollars, invested the money in calves, and bought an eighty-acre farm. He is now, at the age of seventy-four, tall, athletic, and raw boned, with gray hair and beard and keen blue eyes. He owns 23,000 acres of land, worth from \$50 to \$100 an acre.

—The late Mr. C. A. Pillsbury was the man who inaugurated the profit-sharing idea into business, sharing his profits with his employees, according to their years of service. In prosperous years some of his employees received in profits more than their regular salaries; and when, in a panic year, he was losing \$1,000 a day, Mr. Pillsbury kept up his vast business interests, that his employees might not suffer.

—September 12 a terrific cyclone passed over Bermuda. It took nearly two pages of the *Bermuda Colonist* of the 16th inst., kindly sent us by Brother M. Enoch, of Hamilton, to describe the havoc it created. Estimated damage, over \$750,000 worth of property. It destroyed breakwaters, causeways, and dockyards, blew down houses, uprooted trees; and boulders weighing from half a ton to five tons were washed up by the sea on the southern coast.

—At Meadville, Pa., the United States recruiting officers were recently asked to leave town, and the few men who had enlisted refused to be sworn in. Commenting upon this, the *Banner of Light* says, "If the above be true, it would indicate that the good people of Meadville are not very imperialistic in their views. We happen to know, through many years' residence in that enlightened little city, that the people are patriotic to their heart's core, possessed of the highest intelligence, and justly proud of their country. It would not be strange to find them opposed to the besmirching of the national escutcheon with the mud of imperialism, hence loyal to the principles of true Americanism as above indicated. If all other cities and towns were to do likewise, the present unjust contest in the Philippines could not be maintained."

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.			
*Atlantic, Jersey City, N. J.,	Nov.	7-12	
West Virginia, Parkersburg,	Nov.	17-23	
DISTRICT TWO.			
Tennessee River (local), Sand Hill, Ky.,	Oct.	5-	
Florida, Lakeland,	Nov.	3-12	
DISTRICT FOUR.			
Iowa (local), Ottumwa,	Oct.	4-8	
Dakota (local), Parker, S. Dak.,	Oct.	4-9	
DISTRICT FIVE.			
Colorado (local), Grand Junction,	Oct.	4-11	
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 New England Mutual Aid Corporation will hold its next annual session at South Lancaster, Mass., Nov. 28, 1899, for the purpose of electing trustees for the ensuing year, and to transact such other business as may properly come before the body. The first meeting will be held at 5 P. M. All stockholders should be present.

H. W. COTTRELL, Pres.

THE stockholders of South Lancaster Academy Corporation will hold their sixteenth annual session at South Lancaster, Mass., Nov. 28, 1899. The first meeting will be at 9 A. M. The objects of the session are, first, to elect trustees for the ensuing year; second, to consider the question of reincorporation under the recent laws of the State of Massachusetts, and to transact such other business as may properly come before the corporation.

H. W. COTTRELL,
R. A. UNDERWOOD,
A. E. PLACE,
H. C. BASNEY,
K. C. RUSSELL,
I. N. WILLIAMS,
G. B. THOMPSON,

Trustees.

ONE HUNDRED FOR THE MINISTRY.

GOD is calling for young men; young men are responding. We have been told that every youth who has a knowledge of the third angel's message should have some part in the spread of that message. There are canvassers in the field; many have recently become medical missionaries; but there are others who have not yet taken any decided position. The primary object in the establishment of Battle Creek College was to prepare young men for the ministry. The college this year returns to that original plan.

Have you been sleeping? "Awake, thou that sleepest," is the call now. It is strange, but sadly true, that such a stupor rests upon some that it seems almost impossible to arouse them. Bestir yourself.

One of our brethren in the ministry writes, "I know of fifteen young men in — who would be styled 'likely young men,' who know of the call, but have not responded." Does this describe you?

The following extracts are from letters recently received from Conference presidents or leading men in the ministry who express an appreciation of the effort being made for the class of ONE HUNDRED:—

"I shall keep my eyes open for any who could be helped at Battle Creek, who wish to do special work in order to prepare for the ministry."

"You are on the right line, and will succeed because you are following right methods. I hope you will not become discouraged. Your position places you in circumstances similar to Zerubbabel's, when he saw that great mountain before him. That mountain was difficulties, and the Lord said to him, 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' I have resolved to look after young men who we hope will make ministers. I believe you have begun a good work, and I shall use all my influence, as far as it goes, toward assisting in encouraging the ministry."

For the encouragement of those who are halting, the following extracts are taken from letters written by young men who have heard the call, and responded, in the words of Isaiah, "Here am I:—"

"I am willing to do anything and sacrifice all for my Lord."
"You have called, I have read your call, and have sought God about the matter of offering myself in this way. The answer is, 'My presence shall go with thee.' I have asked for wisdom to write the truth, and so I write. . . . To-night your call has been pressed upon me until, with thoughts from recent Sabbath-school lessons of giving up all, everything is on the altar, and I am Christ's for service wherever he wants me. For two and a half months there has been a struggle to get free, to use all of what little energy I have where it will tell for God, and I have believed the way would open. I am sure he has blessed, and will open the way for all that I am able to do."

You are still invited to enter the special class of ONE HUNDRED which began work September 27, at Battle Creek College. Read notices in late numbers of the REVIEW AND HERALD, and write for particulars.

E. A. SUTHERLAND.

NOTICES.

WANTED.—A place on a farm, by a brother and his wife, to work by the month, and take charge of the place. Address E. 91, care of *Blade*, Toledo, Ohio.

FOR SALE.—Beautiful, new, 8-roomed house, suitable for home or to let; ½ acres; 24 fruit-trees; good cistern. Price, \$1,500, cash. Apply to Mrs. E. M. Taylor, Keene, Tex.

WANTED.—Soon as possible, general servant under thirty, able to cook, wash, and iron well (no shirts). Vegetarian and Adventist preferred. Wages, \$10 a month. References required. Apply to Mrs. Frederick W. Watkins, Hamilton, Ontario.

FOR SALE.—Eleven acres, large 9-roomed house, with two large halls, kitchen, summer kitchen, stable, store building 16 x 26 ft.; fruit-trees, and cold, running spring of pure soft water. This property is situated within one-half mile of Hildebran station, on the Great Southern R. R., and adjoining our school property. Address D. T. Shireman, Hildebran, N. C.

FOR SALE.—I offer my farm of twenty-eight acres for sale for cash. Said farm is one mile due west of Delta, on the California mesa; seven acres in orchard, apples, pears, peaches, plums, nectarines; six acres in alfalfa; four acres in bottom land; the rest in pasture land. The fruit proceeds last year brought me in more than interest on a thousand dollars. A house, 14 x 20 ft., stable, and hen house. Can see north forty miles, east one hundred miles, south thirty miles, west twenty miles. Altitude, five thousand feet. Two springs of water for stock. Climate dry and healthy, pure air. One hundred rods from Delta County fair-grounds. In full view of mountains, which look to be from four to ten miles, but are from forty to sixty miles distant north and east. The Gunnison River is within half a mile, and abounds in different kinds of fish. A clear title, a warranty deed will be given. All letters of inquiry will be promptly answered.

W. H. GOFF, SR., Delta, Colo.

ADDRESS.

The address of Elder J. G. Wood is 221 McClure St., Dayton, Ohio.

PUBLICATIONS WANTED.

THE following persons desire late, clean copies of our publications, post-paid:—

E. L. Way, Rockville, Mo.

Mrs. Lulu Wightman, Gorham, N. Y.

Florida Tract Society, Box 508, Orlando, Fla.

Mrs. Neva Barnett, 208 Underwood St., Zanesville, Ohio.

Mrs. James F. Woods, Warsaw, Ind., has sufficient publications.

J. Scott Moore, St. Paul, Ark., *Signs, Life Boat, Little Friend*, tracts, until November 10.

Obituaries.

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

KILLEN.—Died at Lego, N. C., Aug. 10, 1899, Elmer Mead Killen, infant son of Brother and Sister W. L. Killen, aged 4 months, 11 days. Words of comfort were spoken by the writer, from 1 Thess. 4:18.

B. F. PURDHAM.

HOUSER.—Died at New York, Sept. 7, 1899, Eliza Ann Houser, aged 59 years, 6 months. She was an earnest, consistent Christian, and died in the faith. Although a great sufferer in her last illness, she bore it patiently; and while she longed to rest, yet she was mindful of those who were unsaved. Words of comfort were spoken by Rev. Sherrick (Lutheran).

J. W. COLLIE.

BLOOD.—Died Sept. 8, 1899, of typhoid fever, at his home in Utica, Mo., Brother H. D. Blood, in the thirty-second year of his age. Brother Blood was a licentiate in the Conference, and a promising laborer. His loss is deeply felt by the Utica church, as well as by the Conference. He leaves a wife and three children. They are comforted with the blessed hope of meeting him when the righteous dead shall rise. Remarks by the writer.

R. C. PORTER.

MARTIN.—Died in Battle Creek, Mich., Aug. 21, 1899, Samuel Martin, aged 83 years, 8 months, 2 days. An attack of grippe, in the winter of 1899, with advanced age, contributed to this result. Born in Franchestown, N. H., Dec. 19, 1816, he was in the great Advent movement of 1843-44, and among the first to accept the views of Seventh-day Adventists. He made it a point to procure and study all Seventh-day Adventist publications, and kept abreast with the progress of the work, by constant acquaintance with our various periodicals. He has resided in Michigan since 1884. It was his habit to dwell on the blessings and benefits of life, and to magnify the goodness of God for all these mercies, and for the society of those who were dear to him by the ties of nature and the fellowship of the truth. He leaves one sister, three children, and five grandchildren. To this brief mention of the long and noble life of one of the pioneers of the cause, we can hardly forbear to add the following note and lines from his daughter, Mrs. Mary Martin Morse, who writes:—

"But little more than an hour before father's death, as I stepped to his bedside, he said, 'There's no trouble.' These were his last words."

"There's no trouble." All life's billows
Lie asleep along the shore;
Calmly comes the sunset splendor;
Hushed the dashing breakers' roar.

"There's no trouble;" storms are over,
Lightnings' flash, or wind-swept hail;
For the 'hope' has found an anchor
Sure and 'safe within the veil."

Funeral was held from the Sanitarium helpers' dormitory August 23. Basis of remarks, John 17:3.

U. S.

SPECIAL NOTICES

WANTED!

WILL the brethren in Ohio please remember the needs of the Lighthouse Medical Mission in Toledo, Ohio? Fruits, fresh, canned, and dried; grains, nuts, beans, etc.; bedding and clothing, etc., are needed in our work. Rent must be paid every month. I believe some have the money which the Lord intends for use in his work here. All supplies should be shipped, prepaid, to 190 S. St. Clair St., Toledo, Ohio. Send money to Brother Geo. A. Stevens, same address, or to the undersigned, 2421 Hollywood Ave., Toledo, Ohio.

M. S. BABCOCK.

PORTLAND SANITARIUM HEALTH FOODS.

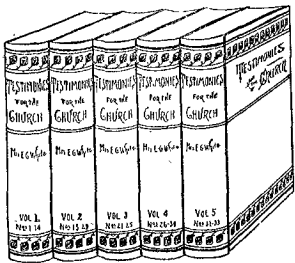
OUR brethren, especially those on the Pacific Coast, in Oregon, Washington, British Columbia, and Alaska, will be glad to know that the Portland Sanitarium, Portland, Ore., is now in a position to supply this field with the best fresh, crisp health foods. We have just completed a two-story building, with a large basement, and installed a large reel oven of the best make, with modern cracker machinery, granose mills, press, etc., and, in fact, all the necessary machinery to turn out the very best health foods possible. The Battle Creek Health Food Company has also kindly sent us some of its best bakers. We are glad to state that on or before October 1, we shall be in a position to supply all those living in the Northwestern Territory with the very best crackers, granose, both in the biscuit and flake form, granola, caramel cereal, gluten products, and, in fact, the same line of health foods which the Health Food Company at Battle Creek is manufacturing; of course, the foods will be considerably cheaper, from the fact that the high freight will be avoided, and we hope to make arrangements with our tract societies whereby our brethren can obtain our foods at a very low price. We are confident that all are in hearty sympathy with the health food movement, and will only be too glad to know that these foods can be obtained at a price at which they can afford to use them freely. We will be glad to supply any and all with catalogues, both of the health foods and the sanitarium, and trust that our brethren will assist the good work on the Coast by improving every opportunity to speak a good word for the sanitarium work.

W. E. JOHNSON, Manager.

Some Books and Pamphlets Which You Should Read.

BOOKS.

TESTIMONIES FOR THE CHURCH.—By Mrs. E. G. White. Numbers 1-33 are bound in Five Volumes and of about 700 pages each, each volume containing a complete index of subjects. Volume One contains a brief sketch of the early life and Christian experience of the writer of the Testimonies, together with Testimonies Nos. 1 to 14. 724 pp. Volume Two contains Testimonies Nos. 15 to 20. 712 pp. Volume Three contains Testimonies Nos. 21 to 25. 594 pp. Volume Four contains Testimonies Nos. 26 to 30. Volume Five contains Testimonies Nos. 31 to 33. Bound in muslin, per volume. 1.00
Bound in library, per volume. 1.50
Complete set of five volumes, bound in cloth. 5.00
Library. 7.50



ABIDING SPIRIT, THE.—By Mrs. S. M. I. Henry. Deals with the presence, power, and ministry of the Holy Spirit as manifested in the most common material things, and as needed for the performance of the most simple duties. It argues the constant abiding of the one only Spirit as the condition of existence, and a healthy and successful life as dependent on the intelligent recognition of this presence, and on the proper adjustment of everything, physical and mental, to this power. It is safe to say that the larger proportion of common religious perplexities are touched upon in this book, and the way opened for light upon their darkness. "Designed to show the power of the Holy Spirit, and its relation to the human soul. The tone of the book is good."—*The Woman's Journal*, Boston, Feb. 11, 1899. 816 pages. Bound in the following styles:—
Cloth. 40
Presentation edition, gold stamp and gilt edges. 75

FATHERS OF THE CATHOLIC CHURCH. by E. J. Waggoner, shows the condition of the heathen world at the time of Christ, briefly states the principles of ancient heathen philosophy, and shows how the adoption of these principles by prominent men in the church, and the incautious lowering of the standard of pure Christianity, developed the papacy, which was simply a new phase of paganism. It shows that by the time of Constantine, every phase of the papacy was fully developed, and was only waiting for supreme power. The chapter on Sun-worship and Sunday is alone worth the price of the book. Fine English cloth, substantially bound, about 400 pp. 1.00

HELPS TO BIBLE STUDY (Revised).—A series of Bible readings, simple and easy, designed as an aid to the personal study of the Scriptures, and adapted to the use of individuals or families; also a valuable assistant to Bible workers. The book contains about forty readings, prepared by practical Bible workers and teachers, and covering the most important subjects that pertain to the spiritual welfare of mankind at the present time. 125 pp. Cloth. 50
Pamphlet. 25

HERE AND HEREAFTER. or Man in Life and Death; The Reward of the Righteous and the Destiny of the Wicked. This is the 4th edition of this work, and is rewritten and rearranged, with a new index. No fact is more important for the world to know, than that which this work is set to advocate, that eternal life is to be had only through Christ. No fact, could men be brought to a knowledge of its truth, would have a broader bearing upon the theology of the world. On a false view of this subject every system of heathenism in the world is based, and many errors in the Christian world spring out of it also. The terrible and unimaginable doctrine of eternal conscious misery for the lost, the seductive errors of future probation after death, restorationism, universalism, and spiritualism, all go down before the great truth that God the dead in their graves know not anything, and that God is not unrighteous in dealing with those who refuse his great offer of life. The light of the teaching of the Scriptures shows that God will so order his government that at last the divine *doce of peace and joy* will hover benignly over all his realms, and there will shine forth the ineffable glory of his own nature, as a GOD OF LOVE.

Fine cloth binding with new cover design in jet and gold. 357 pp. 1.00

RIGHTS OF THE PEOPLE, OR CIVIL GOVERNMENT AND RELIGION. By Alonzo T. Jones. This is one of the very best books that has ever been written on the relation of the civil government to religion. It shows how Christianity advanced in the Roman Empire, not only without the aid of the state, but in the face of the bitterest opposition from the state; it discusses what the Christian should render to God, and what to the state, and how the powers that be are ordained of God. The book then takes up the history and principles of the movement so active now in the United States, looking toward having the church try to regulate and cleanse politics, and shows what will be the certain results of following the policy advocated by some of these church men. No matter what your views are upon this question, you can not afford to miss reading this book. 378 pp. Cloth. 1.00
Paper covers. 40

PAMPHLETS.

No Discount Allowed.

ABIDING SABBATH AND LORD'S DAY.—(B. S. Library No. 2.) A pointed review of the \$500 and the \$1,000 prize essays in support of the Christian Sabbath, so called. By Alonzo T. Jones. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pp. 20

ANCIENT SABBATH; objections considered.—A refutation of forty-four so-called objections to the ancient Sabbath; also critical and practical thoughts on the law and the Sabbath, and on the Greek of certain passages. By D. T. Bourdeau. 88 pp., 12mo. 10

ANGELS; THEIR NATURE AND MINISTRY. (B. S. Library No. 83.) 20

ARMING OF THE NATIONS. (B. S. Library No. 153.) 10

BIBLE SANCTIFICATION. (B. S. Library No. 1.) 10

CHANGE OF THE SABBATH.—By Geo. I. Butler. This work, just issued, is a comprehensive yet brief treatise, which answers clearly and conclusively the oft-repeated question, Who changed the Sabbath? It is designed for the many readers whose time will not permit a perusal of the more exhaustive work entitled "History of the Sabbath." 218 pp. 20
Its chapter headings embrace the following: The Sabbath a Living Issue, Origin of the Sabbath, The Sabbath Previous to the Giving of the Law, The Sabbath at Sinai, From the Giving of the Law to the Resurrection of Christ, From the Resurrection to the Ascension of Christ, Apostolic Times, Sunday Sacredness, The Two Rest Days in Secular History, The Day Observed in the First Centuries of the Christian Era, Steps by Which Sunday Gained Prominence, A Law for Resting on Sunday, Sunday Down to the Reformation, The Reformers and the Sabbath Question, What Catholic Authorities Say about the Change, Testimony of Protestants, etc. 218 pp. 20

CHARIOTS OF FIRE AND IRON, THE; or, The Modern Railroad System, treated in the light of sacred prophecy.—By Rev. D. T. Taylor. 165 pp. 25

CHRIST AND HIS RIGHTEOUSNESS. (B. S. Library No. 72.) 15

CHRIST, OUR ADVOCATE. Illustrated. (B. S. Library No. 128.) 10

CHRIST IN THE OLD TESTAMENT, AND THE SABBATH IN THE NEW.—By James White. Showing the intimate relation between the two dispensations, and clearly setting forth the points of difference and of similarity. 56 pp. 10

CONSTITUTIONAL AMENDMENT.—Same matter as in the bound book entitled, "The Coming Conflict." 336 pp. 40
Abridged, 79 pp. 10

DIPHTHERIA; Its Nature, Causes, Prevention, and Treatment.—By J. H. Kellogg, M. D. 64 pp., 12mo, with colored plates. 25

HELPS TO BIBLE STUDY (Revised).—Same contents as in cloth covers. 25

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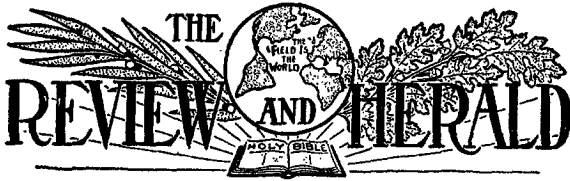
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Michigan City.....	pm 11.25	am 8.45	pm 12.08	pm 9.40	pm 12.08	pm 9.40	pm 12.08	pm 9.40	pm 12.08	pm 9.40	pm 12.08	pm 9.40	pm 12.08	pm 9.40
Niles.....	am 12.40	am 10.15	am 1.00	pm 5.37	am 10.15	am 1.00	pm 5.37	am 10.15	am 1.00	pm 5.37	am 10.15	am 1.00	pm 5.37	am 10.15
Kalamazoo.....	2.10 am	7.25 am	pm 12.10	2.08 pm	6.52 pm	pm 6.00	4.40 am	7.28 am	pm 12.10	2.08 pm	6.52 pm	pm 6.00	4.40 am	7.28 am
Battle Creek.....	3.00 am	8.05 am	1.00 pm	2.42 pm	7.28 pm	6.43 am	5.00 am	8.11 am	1.30 pm	2.50 pm	7.30 pm	6.50 am	5.10 am	8.21 am
Marshall.....	3.50 am	8.50 am	1.30 pm	3.09 pm	7.51 pm	7.10 am	5.27 am	9.01 am	1.50 pm	3.10 pm	7.40 pm	6.30 am	5.30 am	8.31 am
Albion.....	4.40 am	9.40 am	2.05 pm	3.50 pm	8.11 pm	7.30 am	5.50 am	9.45 am	2.20 pm	3.40 pm	7.50 pm	6.40 am	5.40 am	8.41 am
Jackson.....	5.55 am	10.55 am	2.35 pm	4.05 pm	8.50 pm	7.48 am	6.00 am	10.45 am	2.50 pm	4.10 pm	8.00 pm	7.00 am	6.10 am	9.11 am
Ann Arbor.....	7.15 am	12.25 pm	3.47 pm	4.58 pm	9.48 pm	7.48 am	6.10 am	11.05 am	3.15 pm	4.25 pm	8.15 pm	7.15 am	6.25 am	9.21 am
Detroit.....			5.30 pm	6.00 pm	10.45 pm	9.15 am		11.55 am	3.45 pm	4.55 pm	8.45 pm	7.45 am	6.55 am	9.31 am
Falls View.....					am 5.02	pm 4.13								
Susp. Bridge.....					5.17 pm	4.38 am								
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BATTLE CREEK, MICH., OCTOBER 3, 1899.

SINCE the beginning of the present tent effort in New York City, seventy-four persons have been baptized, and sixteen others have united with the church on profession of faith and former baptism.

ONE of our ministers sent in, last week, in one list, twenty-five subscriptions to the REVIEW. More than one third of them are yearly and half-yearly. And he "will try to send another list as soon as possible." Good: and many thanks. Who will not try?

THE *Missionary Review* for October opens with a most valuable article on Arabia, which every one who is interested in missionary work ought surely to read. There are also three articles on medical missionary work, besides a variety of other matter.

THERE was an international council of Congregationalists held in Boston two weeks ago. Dr. Lyman Abbott delivered an address. And he began with these words: "Fellow citizens of the United Kingdoms of Great Britain and the United States."

THOUGH a matter laden with meaning in the affairs of the world in these last days, it is not generally known that Arabia is almost wholly under British control. Britain "has agents and consuls everywhere; the postal system is British; the rupee has driven out the piaster and the kran; ninety-eight per cent. of the commerce is in English hands; [and] the Persian Gulf will soon be an English lake."

El Sabado A Jehova Tu Dios—The Sabbath of the Lord Thy God—is the title of a four-page tract in the Spanish language, by Brother C. D. M. Williams, 605 E. Ninth St., Tucson, Ariz. These tracts can be had for half a cent each by addressing the author. We wish all the Spanish-speaking people in the world were supplied with this tract.

THERE are many folks who, not knowing the spring of Markham's poem, "The Man with the Hoe," rush into print with criticism and condemnation of Mr. Markham as an "aristocrat," and so, on general principles, one who despises the hoe and everybody that might ever use it. The origin of that poem was in Mr. Markham's contemplation of the man with the hoe in that excessively dull and dismal picture, "The Angelus," for which such a large sum of money was paid, and over which such a great *furor* was made, a few years ago. And no one who has ever seen that picture can deny that the poem is apt and true to its object in every line. It is *that* "man with the hoe," and his kind alone, with whom the poem deals. And to make it universal is altogether a mistake as to the intent of the poem, as well as a mistake as to fact. Mr. Markham himself, is, on occasion, a man—not "*the* man"—with the hoe.

WE sincerely appreciate the response that the readers of the REVIEW have made to put the numbers containing the articles on the Two Laws into the hands of new readers. About a thousand new names have been already entered, and still they come. Yet surely there ought to be thousands upon thousands of them; for what subscriber really *can* not himself, nor get another person to, invest twenty-five cents to have the paper with those excellent articles reach a new reader for two months? How would it be possible to do more or better missionary work with twenty-five cents?

THE *Public* very truly remarks that "among all the bad literature that floods the market, the most demoralizing is not that of the *Police Gazette* order; it is that of the 'success in life' and 'rising in the world' order—that which attempts to respectable the kinds of success that are achieved by means of bad character. Healthy minds will reject indecent literature for the filth it is; but they are not proof against literature which tempts men to seek success at the expense of vicious character, especially if the vicious character be glossed over with good reputation."

THE topical studies in connection with the *Berean Library* reading-circles will be postponed three or four weeks, owing to the large number of *Berean Library* subscriptions which are now coming in. As soon as the rush of subscriptions is over, the studies will begin.

THE foreign subscription price of the *Berean Library* is \$1 a year, not 75 cents, which is the price for the United States, Canada, and Mexico.

THE labor unions of Glasgow, Scotland, supported by the university faculty and several of the leading clergymen of the city, petitioned the city council for the opening of the People's Palace and art gallery for a few hours each Sunday. "Dr. John Hunter, of Trinity Congregational Church, presented the petition. He represented that drunkenness and licentiousness are more rife on Sunday than on other days; and largely so because of compulsory inactivity and idleness." That is the truth. But the palace was not opened. Drunkenness and licentiousness rife on Sunday more than on other days! what is that in comparison with preserving Sunday from desecration, by laws that enforce idleness, and thus increase drunkenness and licentiousness on Sunday?

A LEADING Russian newspaper has charged that Britain is intriguing to set up "a Mohammedan power to rival the sultan of Turkey," by investing the sherif of Mecca with a califate, "with a view to menacing Russian authority in Central Asia." This is another pointer in that mighty Eastern question. For, whether this be true or not, it is true that, even without counting Arabia, Britain has many more Mohammedan subjects than has the sultan

of Turkey. And if Russia should secure the allegiance of the sultan of Turkey, it would plainly be only to the soundest political interests of Britain to have a recognized Mohammedan head within her own dominions. And in having control of Mecca, the center of universal Mohammedanism, Britain plainly holds an immense advantage if she ever should entertain any such design. And since Russia has suggested it, Britain might now think of it, even if she had not thought of it before.

A REPRESENTATIVE of the *Chicago Record* a short time ago interviewed Li Hung Chang. And in answer to the question, "What do you think of the American occupation of the Philippines?" he said: "I consider it a great mistake. When General Grant was here, he assured me that the United States was committed to a policy of non-aggression on weaker nations. America seems to have cast aside its national policy, by which it had won honor and riches in entire safety, and has entered upon the same plan of land-grabbing which England, Germany, and Russia have carried on."

ITALY is steadily crowding herself into China. She has now formulated her demands, and "practically defies China to resist them, following in this in the footsteps of several other, but stronger, nations. The claims are as follows: 'The Italian government claims for its capitalists the right to construct railways from Hang-Chow to Ningpo, from Peking to Shansi, and from Canton to the western borders of the province of Kwang; and as continuations of the projected English railway system. Italy also claims the right to establish Italian schools throughout China.' As China is practically impotent, as far as army and navy are concerned, it will be only a matter of time when she will be forced to yield to these demands. This will be the entering of the wedge, and other demands will speedily follow."

DO NOT forget that the World's Harvest number of the *Signs of the Times* will be ready for distribution about November 1. That is only about four weeks from now. That number gives to every lover of the third angel's message a grand opportunity to spread the truth. The truth of the third angel's message presented in this one number of the *Signs* would make a good-sized book; and it will be all up to date in every respect. In the vital importance of the message it bears to the world, in the amount of matter it contains, and in the beauty and appropriateness of its illustrations, the World's Harvest issue of the *Signs of the Times* will exceed in value any other publication of its kind ever published. Bear in mind, too, that it is to be a double number—thirty-two pages and cover, instead of sixteen pages without cover. The prices are: single copy, 10 cents; five to twenty copies to one name and address, 5 cents each; twenty-five copies or more, 4 cents each. Surely this number of the *Signs* ought to have a larger circulation than any publication ever issued by the denomination. There are people enough to circulate it. Why, then, should it not be done?