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"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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THE POVERTY OF CHRIST.

O MY King, and was it so,
Didst thou suffer all this woe?
Didst thou wander thus forlorn,
Bearing poverty and scorn;
Lord of all the realms above,
Reft of home and human love,
In the world that thou hadst made,
Nowhere couldst thou lay thy head?

If we could at all conceive
All the glory thou didst leave,
All the splendor of the throne
That for us thou didst disown;
Catch but one imperfect ray
Of thine everlasting day,
And in that supernal light
See thy majesty aright,

How could we believe that thou
To these human griefs couldst bow;
How, amid these lower things,
Recognize the King of kings—
Washing the disciples' feet,
Sitting with the poor at meat,
Bearing daily pain and loss,
Dying on the shameful cross?

Only as thyself hath shown
What the glory of thy throne,
What in all the realms of light
Is the source of chief delight,
What in all thy life below
Made thee bear thy load of woe;
By the truth all truth above,
We know thee God, for "God is love."

— New York Observer.

OUR EXAMPLE.

MRS. E. G. WHITE.

CHRIST's life on earth was meek and lowly. He did not take his place upon a throne as commander of the earth. He attached to his name no high titles, to make his position understood. He took not on him the nature of angels. For our sake he stepped down from his royal throne, and clothed his divinity with humanity. He laid aside his royal robe, his kingly crown, that he might be one with us. He resigned his position as commander in the heavenly courts, and for our sakes became poor, that we through his poverty might be made rich. He hid his glory under the guise of humanity, that his divine, transforming power might touch humanity.

While on earth, Christ lived in the home of a peasant. He wore the best garments his parents could provide, but they were the humble garments of the peasants. He walked the rough paths of Nazareth, and climbed the steep slopes of its hillsides and mountains. In his

home he was a constant worker, and left on record a life filled with useful deeds. Had Christ passed his life among the grand and the rich, the world of toilers would have been deprived of the inspiration that the Lord intended they should have. But Christ knew that his work must begin in consecrating the humble trade of the craftsmen who toil for their daily bread. He learned the trade of a carpenter, that he might stamp honest labor as honorable and ennobling to all who work with an eye single to the glory of God. And angels were his attendants; for Christ was just as truly doing his Father's business when toiling at the carpenter's bench, as when working miracles for the multitude. He held his commission and authority from the highest power, the Sovereign of heaven.

Christ descended to poverty that he might teach how closely in our daily life we may walk with God. He took human nature that he might be able to sympathize with all hearts. He was capable of sympathizing with all. He could engage in toil, bear his part in sustaining the family in their necessity, become accustomed to weariness, and yet show no impatience. His spirit was never so full of worldly cares as to leave no time nor thought for heavenly things. He often held communion with heaven in song. The men of Nazareth often heard his voice raised in prayer and thanksgiving to God; and those who associated with him, who often complained of their weariness, were cheered by the sweet melody that fell from his lips.

Christ knew that it required much patience and spirituality to bring Bible religion into the home life, into the workshop, to bear all the strain of practical life, and yet keep the eye single to the glory of God; and this is where he was a helper. In elevated song he would speak his parables, and carry the minds of his hearers with him. A fragrant influence was diffused to those around him, and they were blessed. His praises seemed to drive away the evil angels, and fill the place with sweet fragrance. He carried the minds of his hearers away from their earthly exile to their future, eternal home.

All this has its lesson for us. We also may commune with God in words of holy song. Our house of worship may be very humble, but it is none the less acknowledged by God. If we worship in spirit, and in truth, and in the beauty of holiness, it will be to us the very gate of heaven. As lessons of the wondrous works of God are repeated, and as the heart's gratitude is expressed in prayer and song, angels from heaven take up the strain, and unite in praise and thanksgiving to God. These exercises drive back the power of Satan. They expel murmurings and complainings, and Satan loses ground.

God teaches us that we should assemble in his house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for those who love him, where, from Sabbath to Sabbath, from one new moon to another, they will assemble in the sanctuary to unite in

loftier strains of song, in thanksgiving and praise to him that sitteth upon the throne and to the Lamb forever and ever.

Christ would have us realize that our interests are one. A divine Saviour died for all, that all might find in him their divine source. In Christ Jesus we are one. By the utterance of one name, "Our Father," we are lifted to the same rank. We become members of the royal family, children of the heavenly King. His principles of truth bind heart to heart, be they rich or poor, high or low.

When the Holy Spirit moves upon human minds, all petty complaints and accusations between man and his fellow man will be put away. The bright beams of the Sun of Righteousness will shine into the chambers of the mind and heart. In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood. We are pilgrims and strangers, bound for a better country, even a heavenly. There all pride, all accusation, all self-deception, will forever have an end. Every mask will be laid aside, and we shall "see him as he is." There our songs will catch the inspiring theme, and praise and thanksgiving will go up to God.

The Gospels give us little information in regard to the youth and early manhood of Christ, and because of this it is claimed by some that there is nothing to relate. True, Christ lived the life of a common laborer, but there is much that could be said of that pure, undefiled life. His was a character among characters, which placed in strong contrast holiness and obedience, and unholiness and disobedience. Although he did not enter upon his public ministry until he was nearly thirty years old, he was always doing good. His life was in conformity to the life and character of God. His childhood and manhood ennobled and sanctified every phase of practical life.

Christ and the heavenly universe saw that the power of Satan was taking the world captive, that nearly all mankind was under his deceiving power. The gold and silver and precious things of earth possessed a charm for men. To them riches meant power and honor, and they would do any injustice or violence in order to obtain that which they coveted. The fear of the Lord was fast departing from the earth. And the Son of the Highest came to the earth. "Lo, I come," he said, "to do thy will, O God." His arm brought salvation. He began his mission in the lowly walks of life, placing himself where the family of which he was a member required his service. He did not shirk responsibilities, but carried into his labor cheerfulness and tact. He restored every department of human industry as if it were a part of his commission from God. The Commander of heaven became subject to command, but in it all he manifested heartiness and devotion. He was a perfect pattern in every place.

Christ passed through all the experiences of his childhood, youth, and manhood without

the observance of ceremonial temple worship. He held no office, he assumed no rank. He passed through the experience of infancy, childhood, and manhood without a stain upon his character. He consecrated himself to God that he might benefit and bless others, to show that in every period of life the human agent can do the Master's will.

Christ was a physician of the body as well as of the soul. He was minister and missionary and physician. From his childhood he was interested in every phase of human suffering that came under his notice. He could truly say, I came not to be ministered unto, but to minister. In every case of woe he brought relief, his kind words having a healing balm. None could say he had worked a miracle, yet he imparted his virtue to those he saw in suffering and in need. Through the whole thirty years of his private life he was humble, meek, and lowly. He had a living connection with God; for the Spirit of God was upon him, and he gave evidence to all who were acquainted with him that he lived to please, honor, and glorify his Father in the common things of life.

Jesus came to the world to live the life which it is for the interest of every being on earth to live,—that of humble obedience. To all, Christ has given a probation, in which to form characters for the mansions he has gone to prepare, and he calls upon all to follow his example. Those who are indeed learners in the school of Christ will not exalt themselves because they are possessors of houses and lands, because the Lord has in his providence lent them his goods to trade upon. There are many who are called prosperous and happy; but let calamity come to them, let them become bankrupt, and what do they do?—They are driven to desperation. They become wild because they have lost their idol, their object of worship; and instead of turning to the true God, they take their own lives.

If men are in connection with Christ, they will feel it a very serious responsibility to be in possession of a large revenue. If they have the converting power of God upon their hearts, their earnest inquiry will be, How can I wisely use my Lord's goods?

If all would follow Christ in connection with humanity, if they would be faithful in good works, in noble, elevating deeds of kindness and thoughtfulness; if all would follow his example in all the walks of life, binding their life up with the life of Christ, there would be no neglected duties. All men would be clothed with the same importance with which Christ regarded them, and would receive the same attention. Loyalty to an earthly sovereign may leave men poor and debased; but allegiance to the King of heaven will enable them to form characters after the divine similitude. When kingly crowns and honors shall crumble in the dust, to the loyal will be given the crown of life that will never fade away.

CHARGING LOSSES TO THE LORD.

How frequently Christian people make their disasters or disappointments an excuse for cutting short their benevolent contributions! This is usually the first place where retrenchment begins, but it is both ungenerous and unjust. The following incident, related recently in the New York *Evangelist*, is a good illustration of true Christian spirit: A benevolent man had made up his mind to give one hundred dollars to the Lord's work; but before it was paid over, he suffered a disaster by a destructive hail-storm. An extensive conservatory, just completed and designed for floriculture, as a business, was damaged to the extent of hundreds of dollars.

"I met him," says the narrator, "a short distance from his home, and was again invited

to call and receive his contribution. While walking toward the house, he said, 'I had intended to give this time one hundred dollars; but,' pointing to the greenhouse, 'in view of this calamity, I shall be obliged to reduce it to sixty dollars.' I said nothing, but followed him into his dwelling. He gave me a seat, and then called Mrs. Pennock out; and after an absence so long as to excite my wonder, he returned and handed me a check for one hundred dollars. Thinking it possible that it was so written by a slip of the thought, I said, 'So you meant this for one hundred dollars?' 'Yes,' he replied, 'my wife and I have talked it over a little, and we have concluded it best to bear the loss ourselves, and not charge it to the Lord.' Thus spoke the cheerful givers such as God says he loves; and it was a spirit, which, if carried out, would make all our Christian enterprises "panic proof."—*United Presbyterian*.

"IT IS BETTER FARTHER ON."

"The hope of the righteous shall be gladness."

I hear it singing, singing sweetly,
Softly in an undertone;
Singing as if God had taught it,
"It is better farther on."

Night and day it sings the same song,
Sings it while I sit alone;
Sings it so the heart can hear it,
"It is better farther on."

Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken,
"It is better farther on."

Farther on! how much farther?
Count the mile-stones one by one?
No, no counting, only trusting.
"It is better farther on."

—Selected.

THE HEAVENLY CALLING.

SUSIE HOXIE MARSH.

(*Alto, Ill.*)

THERE is something divine about life when once our ears have indeed heard the voice of God saying "Come." There are some who think if they could only have listened to Jesus as he taught here on earth, and have seen his miracles, have felt the touch of his hand, and have heard him speak to them, calling them by name, they would believe. Jesus is as verily calling them to-day as ever he called Peter and John by blue Galilee.

Jesus of Nazareth is painted by the world's famous artists; the touching story of his earthly life is sent in poetry and song to the great magazines, the daily and weekly papers of the land; but not every one who sees the beauty of his humble life, nor even every one who believes him to be the sinless One, has, in his own soul, heard and accepted that gracious call sounding from the courts of glory. If every one would only choose to breathe the life-giving atmosphere of grace which surrounds this world, rest, peace, and joy would cover the earth as the waters cover the sea.

Some one may say, If I only knew that there is definite help, I would trust him. Words can not be plainer than these words of Jesus, and you will know it as soon as you believe: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When you have found the rest of Christ, then you are ready for his yoke. If we have indeed found the rest of Christ, we shall find continual rest in his yoke and burden. Duty becomes a pleasure. Jesus is calling with an intensity of purpose; for there is a great work to be done.

He is the tree of life, "whose branches are hanging down over the battlements of heaven." Life is calling to death to awake. We can not

put any energy into a lifeless thing, but God can call a thing that is not as if it were. He desires to take away all imperfection, that he may plant perfection.

When Jesus went into the temple, and found men buying and selling, he first drove out the unlawful traffickers, then he healed the sick, the blind, the deaf, and the lame. So, if you will submit, he, by his Holy Spirit, will drive out from his temple, *which you are*, every wrong principle, and then heal with a new life every infirmity that sin has made.

The Saviour is the greatest need of this world; for humanity is ruined unless it has a healer. You may attempt to bind up humanity with laws, and improve the outward appearance, but a divine hand must restore the image of God. Jesus calls you to enjoy complete freedom from all anxiety; and if you will comply with his requests, he will fulfil in you all the good pleasure of his will.

Every one he saves he calls to labor for him. The command is, "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." One may say, I have been looking, and do not know where to go, nor what to do; or, he may say, I see much that ought to be done, but my hands are already full of work. I have no time to spare; or, some may say, I live so far away from any Sabbath-keeper I can not do much.

One thing must be kept in mind—Jesus is the one who calls, and there is the same life in any command of his that there is in him. He says, "Lift up your eyes." He does not tell you to move from the place where you are standing. Indeed, you may not see the work he wishes you to do, if you take one step away. Lift up your eyes, and look on the fields. God has surely placed you just where you are this moment standing, to enable you to see what he wishes you to do. He will take you just as you are, poor and ignorant, if you are willing to begin at the beginning.

He says, "I am Alpha and Omega, the beginning and the end." If you would be successful, begin with Alpha. There are some who just here make the mistake of their lives. They take Christ merely as a theory, thus gaining, not a true *Christian* experience, but a *religious* experience. Just as two and two and two make six, so Christ is the sum of all truth in the universe.

Accept Christ, and you freely receive every principle of right. "Christ is to live in his human agents, and work through their faculties, and act through their capabilities." If we give ourselves to Christ, he will look through our eyes. He will use our minds to contrive ways and means to labor for him. If we carry Christ and his cheerfulness into every little duty that comes to us, we are surely telling the world that we have heard and accepted his heavenly call. In no way can we carry Christ into every detail of life unless we give ourselves unreservedly to him. This is not too great a sacrifice; for in it lies the very secret of a happy life.

The third angel's message is as far reaching as eternity, and every one who accepts it in truth will be so fully surrendered to Christ that every act of his life will proclaim Christ's gentle call.

THE Lord proposes to remove from us our sins, which are so offensive in his sight; but he requires our co-operation in the work. If we give up our sins, and accept the righteousness of Christ by faith, the divine will co-operates with the human, our sins are forgiven, and we shall receive the outpouring of the Holy Spirit. A. L. HOLLENBECK.



CHRISTIAN EDUCATION.*

A. T. JONES.

SAID Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and LEARN OF ME; for I am meek and lowly in heart: and ye shall find rest unto your souls." All that is true. Jesus calls no one to him to receive anything without giving in perfect fullness that thing.

One of the things, the chief and particular thing in this calling here, is *rest*. He gives rest to every one who will receive it. He *has given* it, indeed. He has prepared it for all the world. It is for every heavy laden soul, and is free to every soul. Hundreds of you know that this is true—that he gives rest to all who come to him. You have received that rest unto your souls.

You worked a long time to *get* rest yourself; but nobody can ever find rest by *working*: he has to stop working before he *can* find rest. That is true in your every-day experience, whether you are washing or plowing, or whatsoever your work may be; and the only way any one can ever obtain rest in Jesus Christ, is to stop working. And the only way that any one can stop working his own works is by finding the works of God, which satisfy to perfection. Having obtained the works of God that are in Jesus Christ, which is the righteousness of God, which is by faith of Jesus Christ; having perfection of conduct, which every soul is longing for, and can not rest without having obtained in Christ,—then you can rest. Therefore it is written that every one who "hath entered into his rest" "hath ceased from his own works, as God did from his."

I thus cite, at the beginning, your experience, as a groundwork for something further, which you must admit, and which you must know, if you do not yet know it. I ask your special attention to the clause, "*Learn of me.*" In this you shall find rest to your souls. I wish you to see and acknowledge that to *learn of Christ* will give you rest, just as well as to come to him and receive the *gift* of rest.

He does call us to him to learn of him: "Learn of me." Any one who calls another to him so that that person may learn, *in that act* says that he has something to teach. Jesus Christ, then, has something to teach to all whom he calls. And he calls *everybody*. Therefore to every one who comes to him, Jesus Christ has something to teach. He expects to become the teacher to that person.

But I have learned that many of those who come to Christ for rest, and professedly to learn of him, will not allow him to be their teacher. They think that he is not a sufficient teacher. Therefore let us inquire whether Christ is, in himself, and properly, a sufficient teacher,—such a teacher as will justify a person who comes to him in taking him as his teacher,—his true, supreme, and only teacher.

It is said of Christ, and you know it, that in him "are hid all the treasures of wisdom and knowledge." Do you admit that? Will you hold to it? For that is your test nowadays,

and will be, until you get out of this world. Therefore is it a settled thing with you—do you believe it?—that in Jesus Christ "are hid all the treasures of wisdom and knowledge"? And that THERE is the only true place to obtain wisdom and knowledge?

In other words, are ALL the treasures of WISDOM and KNOWLEDGE sufficient for you? That is the question. Is that storehouse, that fountain of wisdom and knowledge, of all wisdom and all knowledge, sufficient to satisfy you? Can you drink at that fountain and be filled? Or must you go to some other source for additional knowledge? These are fair questions: they are not vain questions; they are not questions at random; they are not questions asked into the air; they are asked directly to you.

In another place it is spoken by the Lord Jesus to every believer: "All power [all authority] is given unto me in heaven and in earth. Go ye therefore, and teach all nations, . . . and, lo, I am with you alway, even unto the end of the world." Therefore it is written in yet another place: "He that is perfect in knowledge is with thee," and, "Who teacheth like him?" Is Jesus Christ with you? What do you say? Is he? [Voice: "Amen. Yes, sir."] In that then you acknowledge that he who is perfect in knowledge is with you. And he is with you to *teach* you? Then, is he really your teacher? Is he who is perfect in knowledge, in whom are all the treasures of wisdom and knowledge,—is he a sufficient teacher for you? Has he sufficient wisdom to satisfy all your needs? [Voice: "Yes."] Does he know enough to supply all that you need to know? [Voice: "Yes, sir."]

It is written in another place, appealing to us all, thus: "He that formed the eye, shall not he see?" Whoever made the eye knows what it is to see. Before he made your eye, before he made any eye at all, he knew what it is to see. And knowing that, he was able to make that wonderful thing, the eye.

Again: "He that made the ear shall not he hear?" Before he made the ear, he knew what it is to hear; and, knowing that, he made the ear.

Finally: "He that teacheth man knowledge, shall not he know?" As he who made the eye knew, before the eye was made, what it is to see; as he who made the ear knew, before the ear was made, what it is to hear; so he who teacheth man knowledge knew, before man was made, what it is to know. Thus he is revealed as the source of knowing; he is the fountain of knowledge. What is it then for any one to go elsewhere for knowledge? What is that but to forsake the fountain of knowledge?

Where would be the wisdom of the man, who, knowing, and having approached unto, a fountain of living water, would leave that and go down to drink of the slow-moving waters of the valley? Would that be even common, every-day, human discretion? At the fountain is the pure, clear, ever-flowing water. Down in the valley are the slow-moving waters, which have gathered impurities as they have flowed along, and which have lost their cooling, refreshing, vivifying spirit. What then is it, compared with that water which flows from

the fount, at the fountainhead? Mark, it is not a question of merely *drinking* of the slow-moving, murky waters of the valley: that water might do for those who know not of the fountain, and have never drunk there. The question is, What of the man who *knows* of the fountain, and has drunk its refreshing water, yet who leaves this and drinks of the slow-moving, murky waters of the valley?

What is it then for persons who profess to know God, who profess to be Christians, who profess to believe in Jesus Christ, and who profess to have Christ, and God in Christ, dwelling with them,—what is it for these persons to leave God in Jesus Christ, *the fountain of knowledge*, the perfect teacher, and go to some other place to drink in wisdom and knowledge? What is it for Christians to leave the fountain of knowledge and go to worldly sources, perhaps absolutely pagan sources, for wisdom and knowledge—philosophy and learning? Such knowledge as that may do for those who do not know the fountain of knowledge; but what can be the taste of those who, *knowing the fountain of knowledge*, leave this blessed fountain, and are satisfied with that which is found in the swamps and bogs of worldly science and pagan philosophy?

Education of Christians must be Christian education. If it is not Christian education, then what kind of education have those Christians, and whence can come Christian education? Can Christianization come from paganism? Are Christianity and paganism one? Can Christian education come from infidelity and atheism? Are Christianity, infidelity, and paganism all so nearly one that in learning from authors that are infidel, atheist, or pagan,—adopting their ideas, accepting their views, imbibing their thoughts,—we shall learn Christianity? Are Christianity and the world the same thing? Are Christian education and the education that is of the world the same thing?

He said to his disciples, whom *ye* are: "Ye are not of the world." He said *of* his disciples, to his Father: "They are not of the world, even as I am not of the world." To his disciples he said, "I have chosen you out of the world." And you know it is written, to you and me: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." There is a separation between Christians and the world. There is a separation between Christianity and worldliness. There is a separation between Christian things and worldly things. There is a separation between Christian education and worldly education. *And the separation between Christian education and worldly education is as wide as that between Christ and this world.* That is as certain as that there is a separation at all between Jesus Christ and the world; for Christ is Christianity: without him, there is no Christianity; and there is no Christianity in anything that is outside of him.

Therefore, Jesus Christ being himself Christianity; all that is of Christ being Christianity; and that *only* being Christianity; as certainly as Christ has education for the people; as certainly as he is an educator; as certainly as he has that which the people must learn; as certainly as he is a teacher: so certainly he is a *Christian* teacher; and so certainly that which he has for the people to learn is Christian learning and Christian education. And outside of that, there is no Christian education.

Any education that is not Christian is not fit for a Christian to have. For when we enter through the wide-open door of the kingdom of God, at the coming of Christ, for which coming we are looking,—in that day I can take nothing with me through those gates that is not Christian.

*Sermon preached at Ionia (Mich.) camp-meeting, Aug. 22, 1890, and stenographically reported.

Whatever education I may have received that is not Christian, will have to be left outside in that day: it can not go in. Then, as I am preparing to enter, alive, through those wide-open gates, at his coming; and as you are preparing, and profess to be looking, for that day in which you and I shall enter, alive, through those gates of the city; you and I must now, in this time, be sure that we have nothing in us, about us, or of us that is not Christian, even to the material of our education.

Now, have I said too much? [Voices: "No."] Why are we *professing* to be Christians unless we intend to be nothing but Christians? What is my profession of Christianity worth to me, or to the world, unless I am through and through, up and down, entirely Christian? Unless my whole heart is set unto that one thing, and is welcoming any of the searching of the Spirit of God, by whatever means he may employ to search me through and through, to find in me what is not of Christ, and separate it from me—why do I profess to be Christ's, unless I stand in that place?

(To be continued)

HAVE YOU ACCEPTED THE PLAN?

G. W. SPIES.
(Battle Creek, Mich.)

THAT the Creator of the heavens and the earth has a plan by which he governs the universe is abundantly shown both by nature and by revelation. That this world of ours, which for sixty long centuries has been the battle-field of the forces of good and evil, is ruled by God according to a definite plan, and that he has a purpose concerning it, is also revealed in the Bible. But that the great God, who rules the universe and watches over worlds, should desire to control the life of every person upon this earth according to a definite plan, though also shown in the Scripture, is more difficult for the mind to grasp and for man to believe. But this is even so; and it is to this plan that the query at the head of this paragraph refers.

This plan is not merely general in its nature, but very specific, taking in every detail of the person's life. Nor does it include merely every experience through which the person shall be called upon to pass in this life; but it also reaches over into the future, and provides for the place he shall occupy in the world to come. The effect of every experience that he shall have to meet is carefully taken into account, and every trial is weighed by the Lord before it is permitted to come upon his child. As, in the life of Christ, "each separate event was an important chapter in the working out of the redemption of the world,"—Christ's imputed righteousness, by which we are justified, and which is our title to heaven,—so each separate experience through which we are called upon to pass, is an important chapter in the plan of God in working out in us Christ's imparted righteousness, by which we are sanctified, and which is our fitness for heaven. The Christian's daily, ever-varying experiences, though frequently called "luck" or "misfortune," are but a carrying out of the details of the divine plan for his life.

When a person fully accepts his plan, there will be perfect harmony in his life; all the worry and perplexity will be taken out of it. God and he co-operate, but God assumes all the responsibilities. Murmuring and complaining will cease, and the soul will rest in the sweet assurance that all things are either sent or permitted by him who worketh all things well. Disappointment will be spelled with an "H,"—His-appointment,—and everything will be seen through the precious truth that *all* things work together for good to them that love the Lord.

How wonderful is the thought that the great God, the Creator of the heavens and the earth, is standing by, graciously beseeching us to be guided by his infinite wisdom. Reader, have you accepted the plan? Are you permitting your Heavenly Father to guide your craft through the dark, uncertain night to the haven of eternal bliss? Or are you drifting, drifting with the tide, to a certain and speedy ruin? "If you call God your Father, . . . you will accept his plan for your life."—*Mount of Blessing*, page 148. The writer's reply to the preceding query is contained in the following lines:—

"All the way my Saviour leads me;
What have I to ask beside?
Can I doubt his tender mercy,
Who through life has been my guide?
Heavenly peace, divinest comfort,
Here by faith in him to dwell!
For I know what'er befalls me,
Jesus doeth all things well."

"REASONING AGAINST THE BIBLE."

ROY F. COTTRELL.
(Rochester, N. Y.)

UNDER this heading, the Rochester *Times* of March 7 has an article, from which the following is quoted:—

At the regular weekly meeting of the Methodist ministers of New York, yesterday, the proposition "that the inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men," was advanced in a paper read by the Rev. S. P. Cadman. He pointed out alleged discrepancies, and asserted that the time had come when people could find truth only at its fountainhead, Christ. . . . It places the Bible on a plane with historical works, and rejects the authenticity of all parts of the Scriptures that are not in accord with modern human reason. Mr. Cadman said that the authorship of the greater part of the Old Testament was unknown. The New Testament likewise contained many contradictions.

He further regretted that Luther and his followers, in turning from the priestly interpretations of the Bible, went no further than the Book itself. Christ, we were told, should have been urged as the highest source of inspiration. He also regarded as inevitable a restatement of the church creed upon the infallibility of the Bible. These utterances were accepted and applauded by this most representative body of the church in America.

Apparently the design of the speaker was to exalt Christ; but what terrible work one who is considered a shepherd of the flock undertakes when discredit is openly cast upon the word of God! In speaking of this very thing, John Wesley said:—

The most surprising of all the circumstances that attend this strong delusion is that they who are given up to it really believe that they honor Christ by overthrowing his law, and that they are magnifying his office while they are destroying his doctrine! . . . It is no other than betraying him with a kiss, to talk of his blood and take away his crown; to set light by any part of his law, under pretense of advancing his gospel.

Nor are we obliged to revert to the founders of Methodism. In their Articles of Religion it is stated that "the Holy Scriptures contain all things necessary to salvation;" and under Counsel to Converts, we read, "Study God's word daily. This is the only guide-book to heaven and the best hand-book on the journey."

Oh that we could realize this more fully! "Modern human reason" and the sophistry of men are constantly changing; and because these do not agree with the Word, shall we allow them to undermine our faith in its truthfulness? The author of the Bible is also the author of all true science, and neither is penetrated by "modern human reason."

That the Bible has mysteries beneath the depths of finite understanding is the best proof of its inspiration and authority; "because the foolishness of God is wiser than men; and the

weakness of God is stronger than men." "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." To us, one thing alone is sure: "The grass withereth, the flower fadeth: but the word of our God shall stand forever."

Paul admonished Timothy to "preach the Word." "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Peter spoke of Paul's epistles, and recognizing this fatal tendency, said: "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." And the closing warning of the True Witness is, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Since the presentation of his paper, Mr. Cadman, in speaking of the Bible, remarked: "I never knew a dead book to be a source of authority." Can it be possible that we are resting our faith upon a *dead book*? If it is such, let us bury it forever. But the Great Teacher said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

"The Bible is the only rule of faith and doctrine. And there is nothing more calculated to energize the mind and strengthen the intellect than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose, that is rarely seen in these times."—"*Christian Education*," pages 118, 119.

Since we have found it to be the living Word, the voice of God to our souls, let us accept it, and make it a part of our very existence. Then during endless ages, as fresh revelations of God's goodness are unfolded, our confession will ever remain: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

"Live while you live, the epicure would say,
And seize the pleasures of the present day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my life may both united be,
I live in pleasure when I live to thee."

CHRIST is manifesting his love to the world in the gospel that is now going to the poor, and we can carry no better burden than this gospel. How inconsistent it is for any one who professes to be a member of Christ's kingdom to refuse or neglect to engage in some way in the promulgation of the gospel of that kingdom! Our refusal to do this, no matter in what way we manifest it, is simply an acknowledgment that we are going to try to weave our heavenly robe in our own way. A vain task! The stamp of the weaver will be on the fabric. It may be apparently thick and smooth; yet when the shoddy is brushed from the surface, that which remains will be entirely too thin to have placed upon it the stamp "Accepted." A. L. H.



"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.

I AM glad to think
 I am not bound to make the world go right,
 But only to discover and to do,
 With cheerful heart, the work that God appoints.

I will trust him,
 That he can hold his own; and I will take
 His will above the work he sendeth me,
 To be my chiefest good.

—Jean Ingelow.

CONCERNING HOSPITALITY AND CHURCH DECORUM.

I HAVE received a letter, from which I quote, and concerning which I have some things to say. The letter reads as follows:—

I have felt deeply impressed to write you concerning the coldness and unsociability found among our people, and shown toward those professing to be of our faith, and also toward others. When persons professing to believe this message meet in church relation, it seems to me they should welcome every one who comes to the meeting, with such a hand-clasp as would need no words to show their deep feeling for them. We need to come close to the poor, sorrowing hearts who are traveling with us in life's pathway. Let us feel truly that we are our brother's keeper. Let them see by our actions that we love them. When strangers come among us, let our love be so manifest that they will feel to exclaim, Behold, how those Christians love one another; thus fulfilling God's word, which says, "We know that we have passed from death unto life, because we love the brethren." We are told to use hospitality one to another without grudging. I have felt like weeping when I have heard honest, devoted souls speak of the lack of sociability among our people. Why is this so? I earnestly pray that God will bring this subject before the minds of our people. God grant us a reformation in this matter.

The matter of hospitality has a bearing solely upon social life, and should not enter into the house of worship. Many people have been so long accustomed to make efforts to substitute personal influence for the Spirit of God that they have not been able to comprehend the difference between social life and what is becoming in church service.

In a church service there should be just as little conversation, or attempts to bring any human personality into notice, as possible. Each soul should come to the place of worship to meet God, and him alone; to listen to what he has to send by the mouth of his servant. Visiting in any form in the church house during the gathering together for, or the departure from, service, is out of place; and yet it is not unusual before the sermon begins, as well as immediately afterward, to find the house full of a buzz buzz of gossip concerning family matters, neighborhood tattle, and even business, when every mind should be quiet, and centered on those things that have had too little attention during the work of the week.

Many are the inquiries concerning how children should be made to reverence the house of God. The answer is, By a quiet, reverent example from older persons.

Friendliness should characterize all our intercourse, but hospitality belongs to the home.

A brotherly and sisterly spirit expressed in neighborly acts in a ready hospitality for those who must go from place to place in the work, should distinguish us above all people; but let us not spoil it by that kind of a misplacement that would make hospitable intent a hindrance instead of a help.

The house of the Lord is not a place for social entertainment. One may appropriately invite strangers and friends home with him for rest and refreshment between services, but the Spirit of the Lord is the one who is to entertain all comers in God's house.

Speak to strangers quietly as you pass out, learn where they may be found, and call upon them as early as possible during the week; but anything like conversation is unbecoming to the house of God. That spirit of restless curiosity, which is indicated by looking about, should be discouraged; and each should, as far as possible, be in that serious and earnest condition of mind that is best expressed by a quiet, thoughtful manner.

More than a little depends upon our sisters in this reform, which should be carried into the camp-meeting as well as the church house. A great deal of truth is dissipated by the light and gossip conversation with which our people as a rule turn to one another just as soon as the benediction is pronounced.

All strangers should be visited. Every member of the church should be a part of the committee of the whole, which will search out all newcomers, and seek to make them feel at home; and when they find that you are cordial and hospitable in all social relations, but reserved and quiet in the place of worship, they will respect both the church reserve and the hospitality of the homes, for which the people of God should be distinguished.

S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

The following brief paragraph from a letter is so sweetly suggestive that I can but pass it on:—

One morning as I was about my work up-stairs, a near neighbor came to my house to talk and pray, and get at least temporal relief from trouble, which she said was so deep that she could not live unless God relieved her. We talked, read, and prayed, and after dinner took a ride. She went home with new courage to take up her work.

I desire the ability to help others as some can. I fail; for I do not know that I have been the means of saving a soul. I am much grieved; for I love my Creator and all his creatures. Do pray for me that I may be able to stand in the last day.

It is useless to desire the ability to work in any line as others can. You have your own ability. Read the parable of the talents (Matthew 25). God requires only that you bear the responsibility that belongs to the ability he has given you. In our efforts to get hold of other gifts that seem to be more desirable as we see them in others, we often fail because we over-

look that which has been given to us, for the use of which we are responsible. You say that you have failed because you do not know that you have been the means of saving any soul. Yet this sign may fail. All are not reapers. Some are seed-sowers. Many earnest persons, conscientious and faithful, whom God uses continually, are like the plow, or the seeder, going before the reaper, and never seeing the harvest. What does the plow know about the harvest? If you do the best you can, faithfully, to forward the cause of God, do not be grieved if you do not see results. Leave those for the revelation of the kingdom of heaven. In that time each one will come to understand the place that he has filled in the work, and those who have broken up the soil and sowed the seed will rejoice with those who have gathered in the harvest. You ask us to pray that you may be able to stand in the last day. That is a laudable wish; but if you stand now steadfast in the truth, the last day will take care of itself. Do not be anxious about the end, but about the present. Your present personal experience in Christ is the thing for which to have more especial care and anxiety, and yet anxious care for even that assurance need not distress the soul that has learned to rest in God.

I read the article in the REVIEW SUPPLEMENT of December 6, and have at times felt exercised in regard to the matter. But I have been like the woman with the baby mentioned in the article, "The Back-Door Mission." I felt that I already had all I could do. Then your letter came, and I read and reread it carefully, and again read the article mentioned, and could find no more peace until I told the Lord that if this was what he wished me to do, I would go to work. I have been waiting for some one else to lead out; for I have felt that, with the workers' meeting in the missionary society to look after, the librarian work, which is no small task in this fast-growing church, I had all I could do well; and then I have always taken an active part in the Dorcas society, which has had much to do in making garments for the sick and suffering of late, and last, but not least, we are a family of six, which requires a great deal of attention. I have four boys, aged from twelve to twenty; and as the years go by, instead of home cares lessening, they increase, and I find myself beginning to grow old rapidly under the anxious care I have for the right development of my boys.

I am glad that you found something in the "Back-Door Mission" which touches your case. I hope you will find "some one else to lead out in the work," and that "some one else" will be the Holy Spirit in your own heart. He is to be the leader in all this work. Each individual woman is to be led by him. You say that you find yourself growing old rapidly under anxious care. You should be able to lay your anxious cares off onto God, so that instead of growing old you will rapidly grow young under a constant renewal of your strength. It is not years that bring feebleness or anxiety. You can not imagine the inhabitants of the new earth becoming feeble because of the lapse of years. Give your children honestly to God, and live the Christ-life before them. Shine out the truth through the light of the Holy Spirit. Take to the Lord constantly the work you are doing; do what you can, and no more, from day to day, leaving the rest for God to do while you sleep. Remember that the man who rose up and sowed in his field went to bed and slept, and the corn grew while he slept. This is your privilege in all your work.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."



WE KNOW NOT HOW OR WHEN.

We know not how, we know not when;
But little things have power.
The very smallest seed we sow
Becomes a perfect flower.

So little deeds of kindness done,
We know not how or when,
Take root and grow to marvelous strength
Within the hearts of men.

All love, all light, we shed abroad,
God's love doth multiply.
We know not how, we know not when,
Our good deeds soar on high.

There all our kindly, tender acts
Are turned to riches then,
Awaiting us in paradise,
We know not how or when.

—Margaret Dooris.

FIELDS OF USEFULNESS FOR GIRLS.

A GIRL.

No SUBJECT lies nearer my heart than this one, and a thought comes to me that we girls might be a help to one another by exchanging our views on it.

In "Testimonies for the Church," Vol. I, page 496, we read: "One pattern only is given to the young; but how do their lives compare with the life of Christ? I feel alarmed as I witness everywhere the frivolity of young men and young women who profess to believe the truth. God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only empty, vain talk."

This is said of those who profess to believe the truth. How sad it is, but we who associate with young people can not deny it. Oh that our lives might be a living testimony of our profession!

The apostle Paul says, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Girls, is heaven the theme of our conversation? — I fear not. Far too often it is the latest fashion, the last party, or something else equally vain and unprofitable.

Says John: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

In the Testimony previously mentioned, page 498, we read: "This exhortation to young men extends to young women also. Their youth does not excuse them from the responsibilities resting upon them. They are strong, and are not worn down with cares and the weight of years; their affections are ardent; and if they withdraw these from the world, and place them upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and they will abide forever, being crowned with glory, honor, immortality, eternal life."

When our hearts are made pure by the Spirit of God, we shall find more fields in which to work than we shall be able to fill. It seems to me that the greatest field, and yet one in which all can work, is our own homes. There we find our mothers, worn with the cares of years, those cares which we have helped to make.

When visiting, how often one finds the daughter in the parlor, playing the piano, reading a novel, or doing fancy work, while her mother is in the kitchen, washing, ironing, cooking, or doing something else that must be done for the comfort of the family. How much she would appreciate the assistance of her daughter at such times; and I know by experience that the daughter would find much enjoyment in helping to lighten the burdens at home. It is with pleasure that I think of the happy hours spent with my mother in the kitchen, also of the confidential talks. I believe we shall always find our parents ready to sympathize with us, and enter into our plans, if they can see that we have a disposition to help make home happy.

And the father — will not he appreciate a daughter who is helping to lighten mother's burdens? There are the brothers and sisters, perhaps. Does it not always give you a joyful feeling to be greeted with a smile by those at home? If we bestow our smiles freely at home, we shall have an abundant supply for all whom we meet. The ways in which we can help are too numerous to mention; but if we have a *spirit to help*, there will be no lack of opportunity. Just try it, and you will feel amply paid.

TRUE WOMANLINESS.

ANNA C. WHITE.

(Battle Creek, Mich.)

OUR country to-day needs students; is calling for a higher educational standard; demands clever professional men and tradesmen; insists that her working classes shall be "A 1," in their different spheres of labor; is struggling with problems of political, social, and religious moment; and is facing questions of progress and reform such as have never yet stared her in the face. And never before in all her history has she so needed upright, noble, deep-thinking men and women, who will dare do the right and uphold the truth under all circumstances.

I say men and women; for this call includes the women also. Woman's influence, her weapon throughout all the ages, is no weaker to-day than it has ever been. With no other weapon can she fight half so well.

Prince Alfred, whose talents and genius laid the foundation of England's greatness, legal, commercial, and intellectual, was indebted to his stepmother Judith for the first awakening of his mental life, the development of his noblest qualities, and the formation of his excellent character.

John Wesley received from his mother the early spiritual training that caused him to be a leader among men.

Mrs. Peary has been the faithful and cheery helper of her husband in all his arduous studies and toilsome explorations of the North.

Queen Esther was called upon to behold a terrible destruction to her nation and herself; but her woman's love, guided by wisdom and self-sacrificing heroism, made her self-reliant in the hour of danger, and saved her nation from annihilation and death.

The first and true sphere of woman lies in another direction from that of man, yet is closely connected with it by that same link — influence. Her mission is to mold character. Her place is not in the broad arena of life. Man belongs there. It is his work to battle with the host of moral, political, and ecclesiastical ills which throng and curse our earth; and man is sadly neglecting his duty when woman has to step forth and take that place. Christ's truth has elevated woman, but it has also left her in her own sphere. It has produced a Mary with all her loveliness of character; a Dorcas with her loving care for the poor; a Lydia with her generous hospitality; and others with tender sympathy and helping hand for the poor and sinful of earth, and to maintain the purity and blessedness of our homes. But it never yet brought forth a shameless contender for political rights; nor is woman elevated either in the opinion of men or in the estimation of her own sex, when she goes forth to battle with men for the public offices and honors of life. Fame she may gain, but at the expense of her pure womanly influence.

Labor to qualify yourself to fulfil your mission in life successfully. Remember that you can not communicate noble sentiments and high qualities to others unless you yourself first possess them. Cultivate, then, the best virtues and noblest elements of a great character. Commune deeply with the Spirit of Christ, live at his footstool; and he will inspire you with every high and holy quality necessary to make a true man or a true woman in the highest meaning of the term.

LIFE'S trials we could soften

If we'd only pause to think;

Tears would not flow so often

If we'd only pause to think.

Our skies would all be brighter,

Our burdens would be lighter,

Our deeds would all be whiter,

If we'd only pause to think.

We would not walk so blindly

If we'd only pause to think;

We would not speak unkindly

If we'd only pause to think.

Unrest we would not borrow,

Darkly clouding each to-morrow;

We could banish worlds of sorrow,

If we'd only pause to think.

—Selected.

THE WORDS OF MY MOUTH.

BELLE BECK GIBSON.

(Victoria, British Columbia.)

"LET the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Ps. 19: 14. In the Holy Word we are again and again enjoined to set a guard over the tongue. Among the writings of Paul are many passages that show us how important it is that our words be fitly chosen.

There are few who have not found the controlling of the tongue the severest task in all their Christian experience. James says, "If any man offend not in word, the same is a perfect man." The unconsecrated tongue is likened to a fire: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" Doubtless we have all seen this verified many times in our experience. A word of doubt, a censure, or a criticism, spoken in an unguarded moment, has multiplied until it has set on fire "the course of nature," and hearts have been

wrung, spirits crushed, by the bitterness of the work of this "little member."

"Every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." James 3:6-9. Let us solemnly consider these truths; for we are told that a fountain can not "send forth at the same place sweet water and bitter," neither can a fig-tree bear olive-berries, or a vine figs. So if we are with the same tongue praising God, and defaming the character of our brethren and sisters, surely the fountain can not be pure.

It is not necessary for us to falsify, or loudly and publicly to declare their misdeeds; for "a whisperer separateth chief friends." Sometimes a sneering remark, a whispered insinuation, will forever separate those who have been dear friends. Its cruelty will never be understood, nor its enormity estimated, until the great day of his coming, when our transgressions are printed in blazing letters upon the clouds before our unveiled eyes. Then we shall see our sin in all its horrible deformity. The hearts wounded and stung by these whispered words will cry to God for vengeance.

In one of Sister White's articles in a recent REVIEW these words occur, "No human being is excusable for having a conscience that will permit him to cause pain or suffering to any of His children." If we could but comprehend how precious in God's sight are even the *least* of his little ones, how careful we would be not to cause them to offend.

A case comes to my mind of a young girl whose name was carelessly spoken, a mere whisper, at first but an evil insinuation, but it grew and increased mightily. Former friends looked coldly, and passed by on the other side. When the evil report came to the girl's ears, it was such a crushing blow that she never recovered from it. If she entered the house of God to attend public service, sneering glances were exchanged, and criticizing looks cast upon her, and that by professed Christians, fathers and mothers in Israel, who should have been ready to strengthen the feeble knees, and support the weak. Where was there a kind smile for her heavy heart? where the warm hand-clasp, the word of encouragement and advice? Time went on; bitterness and anger grew in the heart of this poor child until Satan had her in his cruel grasp, and carried her down to ruin.

I ask, in the name of humanity, *Who* will have to *share* in this girl's reward in the great day of the Lord's anger? "It must needs be that offenses come; but woe to that man by whom the offense cometh." O sisters, let us guard well our words, and seek God with humility and confession, that this evil may be removed far from us. Let us remember that "he that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends."

Let us throw over the unfortunate the mantle of charity; let us never repeat a matter that comes to us, nor listen to unkind remarks or impure words: for we are told that it is a shame even to speak of those things which are done in secret.

We are commanded to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report;

if there be any virtue, and if there be any praise, think on these things." "For out of the abundance of the heart the mouth speaketh."

SEND THEM TO BED WITH A KISS.

O MOTHERS, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss:
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right;
The dear little hands find new mischief
To try you from morn till night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet children voices,
For a sweet, childish face at the door,
And to press a child's face to your bosom —
You'd give all the world for just this.
For the comfort 't will bring you in sorrow,
Send the children to bed with a kiss!

—New Orleans Picayune.

DON'T FRET.

MRS. M. C. DUBOIS.
(Grand Ledge, Mich.)

If there is any sunlight in you, let it shine out at home. This is the very best place possible for it to shine; but instead, how often we speak fretful words, which we would not think of saying away from home. There is no surer way of driving Christ from the heart, and casting gloom over the home, than by indulging in fretting.

Ill health is frequently a cause of fretfulness; and before aware of the danger, many become chronic fretters, the voice becoming intoned with a whine, which is apparent on all occasions, joyous and sorrowful alike. Self-control is lost. The children partake of this evil spirit, which is contagious, and, like the measles, when it breaks out in a family, is very likely to go through.

Parents, don't fret. There is no call for fretting. Suppose Freddie has taken the hammer out, and dropped it in the grass, and you can not find it just when you need it; don't fret. Perhaps Susie has mislaid the very paper you are anxious to read this minute; but don't fret. Be patient; fretting will do no good.

But, you say, I am nervous, and *feel* just like fretting, and can't help it. Yes, you can. Did you ever stop to think that many invite fretfulness by improper diet? Many eat just what they like, regardless of consequences, and brave it out in fretting; whereas, had they chosen a simple diet, they would not feel like fretting, and their nerves would not be so "all unstrung."

If you feel nervous and fretful, and have been in the habit of eating whatever tastes good, regardless of consequences, try a simple diet. Ask God to help you overcome this fretfulness, and he *will* help you.

Overwork is another cause of fretfulness. Many mothers work too hard; especially is this so on the farm. The body is taxed beyond its strength, thereby causing that nervous feeling so common with us women. The husband should do all in his power to lighten the labor of the wife, thereby removing one cause of fretfulness.

God is able to take out of your heart all the spirit of scolding or fretting.

MAKING WALL-PAPER.

(Philadelphia Times.)

THE manufacture of wall-paper is singularly interesting.

First, a web of blank paper is set in a reel behind a blotching machine; two cylinders bring the free end of the paper into the machine, where a roller, working in a color pan, puts a large quantity of color upon the paper in blotches. Then a set of flat brushes, called "jiggers," brush quickly back and forth, thus spreading the coloring matter evenly over the surface of the paper. As the paper comes from the blotching machine, a workman takes one end of it, wraps it around a stick, and places the stick across two parallel endless chains, and the paper is thus carried up an incline. When eighteen feet of it has run out, the chains take up another stick that lies across them, and carry it up as they did the first stick; a third stick soon follows the second, and thus the work continues until the entire web of paper has been run out of the blotching machine. The chains, in their working, hang the paper in loops over a system of steam-pipes, and it is thus thoroughly dried before it reaches the end of the chain work, where it is again wound into web form.

Wall-paper designs are first sketched on paper, and then transferred to rollers of the size required. It is necessary to prepare as many rollers as there are colors in the design; thus, if the design requires printing in eight colors, eight rollers must be prepared. When all the rollers are ready, the artist directs the rollers, and each one is given a color. A workman, to whom that color has been given, takes a roller to his bench, sets it firmly in the grasp of a vise, and, with hammers, files, brass ribbons, and brass rods, goes to work. Every bit of the design that is to be in green is traced out for him, and he carefully reproduces it in relief on the roller. When his work is finished, the roller bears on its face, in raised brass, green stems, leaves, etc., and at the proper time and place will put the green coloring and shading just where the designer intended.

In like manner the other rollers are made ready for use; and they are then taken to a press, which has a large cylinder of the width of ordinary wall-paper. There are grooves around the sides and bottom of this cylinder, into which are fitted the rods on the ends of the rollers. When in position, the faces of the rollers just touch the cylinder. An endless cloth band comes to each of the rollers from below. Each band works in a color pan, which contains, in liquid form, the coloring matter to be carried on the roller to which the band belongs. Each roller is placed in such a position that the part of the design upon it will strike exactly in the spot necessitated by the relative position of the other rollers. When all is ready, the paper that has passed through the blotching machine is placed between the cylinder and the first roller; the cylinder and the rollers revolve rapidly, and soon the paper is beautifully printed.

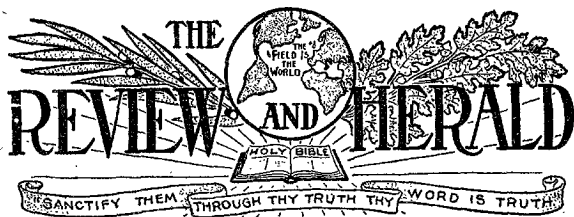
At each of the endless cloth bands there is a steel scraper called a "doctor." It is the doctor's duty to prevent too much liquid from the other pans from getting on the rollers.

The wall-paper press throws off ten rolls of paper a minute, and each roll contains sixteen yards.

It is said that stamped paper for walls was first manufactured in Holland, about the year 1555.

Some of the very costly wall-paper in use nowadays is beautifully embossed and hand-painted.

"To do a little is more than to talk much."



BATTLE CREEK, MICH., OCTOBER 24, 1899.

ALONZO T. JONES,
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WHEN, in order to accomplish a certain object, a miracle must be performed, it is evident that the object to be accomplished is of more importance than the miracle.

And when, in order to accomplish a certain object, a miracle has been performed, and the object *has been accomplished*, then that object accomplished is a greater miracle than the miracle itself.

Now the Lord never wrought a miracle merely for a show: it was always with a definite purpose, and would not have been wrought had it not been needed. If his object could have been attained without the miracle, it would have been so attained. But where his object could not be attained without the miracle as a means of attaining it, then plainly the thing attained was greater than the means by which it was attained. Then plainly, also, the thing attained by means of a miracle is a greater miracle than is the miracle by which that thing is attained.

The object of this *writing* is to impress upon every reader the vital truth that miracles are of no importance in themselves. The importance lies in the thing that is to be accomplished by the miracle.

The object of all the miracles that the Lord ever wrought was to bring people to the keeping of the commandments of God. The purpose of miracles, in very principle, is to bring people to the keeping of the commandments of God. The gift of miracles is one of the gifts of the Spirit. And *all* the gifts of the Spirit are to bring men to charity, which is the love of God: and, "this is the love of God, that we keep his commandments." The object of the gift of all gifts, and the embodiment of all miracles,—the object of the gift of Christ,—is to bring men to the keeping of the commandments of God.

Jesus did many miracles: and all in order that people might believe on him. And he said, "*Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*" John 14:11. And when the record was made of the many things that Jesus did, it was all "written, that ye might *believe* that Jesus is the Christ, the Son of God, and that *believing* ye might have life through his name." John 20:31. And in Christ Jesus nothing avails "but faith which worketh by love,"—the love of God,—and "this is the love of God, that we keep his commandments;" for "love is the fulfilling of the law."

Therefore the greatest of all conceivable miracles is the bringing of human souls to the place where it can be said of them by the Lord, "Here are they that keep the commandments of God, and the faith of Jesus."

It has required miracles to make this possible to human souls. It requires miracles now to accomplish it in human souls. But the one important thing to be remembered always is that this thing accomplished is greater than all the miracles that are required to accomplish it.

No miracle is worthy of any attention whatever if the purpose of it is not directly the keeping of the commandments of God.

Miracles of the Lord's working are always directed definitely to this one object. Consequently the *keeping of the commandments of God* IS THE TEST OF ALL MIRACLES.

And so it is written: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come

to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not harken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, *to know whether ye love the Lord your God with all your heart and with all your soul.* Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." Deut. 13:1-4.

Is it so, then, that with you it is a settled thing that the keeping of the commandments of God and the faith of Jesus is a miracle greater than all other miracles? If so, you will be in no danger of being deceived by a miracle, or any number of miracles. But if not, you are in danger of being deceived by the first astonishing thing that occurs to your sight.

And it is high time that with every soul this question should be settled.

A REMARKABLE scene in the late Congregational council at Boston illustrates the power of the plain old gospel truth, and shows how ready people are to recognize it and to welcome it. The crowds that had been in attendance daily and nightly, had been treated to eloquent sermons extolling evolution, displaying higher criticism, and magnifying science, when at last a genuine preacher of the gospel, Peter Taylor Forsyth, of Cambridge, England, stood up and preached the gospel,—just the plain, good, old, simple, saving gospel,—and the reporter declared that "if he had cried 'fire,' he could not have succeeded better in waking up the audience."

"The multitude in the galleries stretched their necks. The audience frequently stopped him with a volley of applause, but he drew his breath, and then rushed on." And the reporter proceeds: "What was this Peter Taylor Forsyth, who was capturing the audience, talking about?—He was talking about the cross, a very old theme, but a very attractive one to all Christians who are clothed in their right minds. He began with the assertion that the cross is the final seat of authority, and he was proving it. He talked about grace, and that is a joyful message to a sinful world; about forgiveness, and men and women need and want forgiveness; about an atonement that atones, and that too is what the world wants in spite of the floods of words with which theologians have tried to wash the meaning out of the atonement."

"When he had come to a climax, he exclaimed: 'Every man who breaks the law is under the curse of the law; but Jesus took the curse upon himself, bore it in his own body on the tree, and so set us free from the curse.' It seems to me that I never heard that great gospel truth said with so much effect. My eye swept the galleries, and the people were leaning far forward, grasping every word, eager as dry grass catching the first rain-drops. One man could hold in no longer, and he shouted 'A-m-e-n!' No Methodist ever put more fervor into the word. When Dr. Forsyth stopped, the audience applauded, and kept on applauding, and would not stop applauding until he appeared again. Then Dr. Stimson arose and said: 'There is only one thing that we can do now, and that is to sing one of the good old hymns.' And so the mighty throng sang, 'In the cross of Christ I glory,' with a will and a fervor that made the great temple vibrate with joy."

Thank the Lord for that! Thank the Lord that his voice of salvation could be heard amid the dismal din of the "sounding brass" and "tinkling cymbal" of worldly wisdom. Oh for preachers who will preach the gospel, who will preach "the power of God unto salvation," to a hungering, thirsting, perishing world.

A LEADING Presbyterian paper says that "all thoughtful Christians are looking and hoping for a revival of the power of the churches, almost buried and swamped, as they are, in secularism; and befogged, as they are, in the universal mist of doubt;" and it says that "this is not the only indication of the opening of the windows of heaven for an outpouring of refreshment from on high." It is the time for the latter rain. This thirst for it on the part of the churches, emphasizes the word of

the Lord: "Ask ye of the Lord rain in the time of the latter rain." This should be done by the people of God more earnestly than ever before, so that this thirst of the churches may be satisfied from the true source of power and refreshing, and they not be misled by an outpouring of the false.

STUDIES IN GALATIANS.

Gal. 2:20.

"I AM crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

It may not be amiss to emphasize what this scripture *does* say, by noting what it does not say.

It does *not* say, I want to be crucified with Christ. It does *not* say, I wish I were crucified with Christ, that he might live in me. It *does* say, "I am crucified with Christ."

Again: it does *not* say, Paul was crucified with Christ; Christ lived in Paul; and the Son of God loved Paul, and gave himself for Paul. All that is true; but that is *not* what the scripture *says*, nor is that what it means; for it means just what it says. And it *does* say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Thus this verse is a beautiful and solid foundation of Christian faith for every soul in the world. Thus it is made possible for every soul to say, in full assurance of Christian faith, "He loved me." "He gave himself for me." "I am crucified with Christ." "Christ liveth in me." Read also 1 John 4:15.

For any soul to say, "I am crucified with Christ," is not speaking at a venture. It is not believing something on a guess. It is not saying a thing of which there is no certainty. Every soul in this world can say, in all truth and all sincerity, "I am crucified with Christ." It is but the acceptance of a fact, the acceptance of a thing that is already done; for this word *is* the statement of a fact.

It is a fact that Jesus Christ was crucified. And when he was crucified, *we* also were crucified; for he was one of *us*. His name is Immanuel, which is "God with us"—not God with *him*, but "God with *us*." When his name is *not* God with *him*, but "God with *us*;" and when God with *him* was *not* God with *him*, but God with *us*, then who was he but "*us*"? He had to be "*us*" in order that God with *him* could be not God with *him*, but "God with *us*." And when he was crucified, then who was it but "*us*" that was crucified?

This is the mighty truth announced in this text. Jesus Christ was "*us*." He was of the same flesh and blood with us. He was of our very nature. He was in all points like us. "It behooved him to be made in all points like unto his brethren." He emptied himself, and was made in the likeness of men. He was "the last Adam." And precisely as the first Adam was ourselves, so Christ, the last Adam, was ourselves. When the first Adam died, we, being involved in him, died with him. And when the last Adam was crucified,—*he* being ourselves, and we being involved in him,—*we* were crucified with *him*. As the first Adam was in himself the whole human race, so the last Adam was in *himself* the whole human race; and so when the last Adam was crucified, the whole human race—the old, sinful, human nature—was crucified with him. And so it is written: "Knowing this, that *our old man* IS CRUCIFIED WITH HIM, *that the body of sin* might be *destroyed*, that henceforth we should not serve sin."

Thus every soul in this world can truly say, in the perfect triumph of Christian faith, "I am crucified with Christ;" my old sinful human nature is crucified with him, that this body of sin might be destroyed, that henceforth I should not serve sin. Rom. 6:6. Nevertheless I live; yet not I, but Christ liveth in me. Always bearing about in my body the dying of the Lord Jesus,—the crucifixion of the Lord Jesus, for I am crucified with him,—that *the life also of Jesus* might be made manifest in my body. For I who live am *always* delivered unto

death, for Jesus' sake, that the life also of Jesus might be made manifest in my mortal flesh. 2 Cor. 4:10, 11. And therefore the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

In this blessed fact of the crucifixion of the Lord Jesus, which was accomplished for every human soul, there is not only laid the foundation of faith for every soul, but in it there is given the gift of faith TO every soul. And thus the cross of Christ is not only the wisdom of God displayed from God to us, but it is the *very power of God* manifested to deliver us from all sin, and bring us to God.

O sinner, brother, sister, believe it. Oh, receive it. Surrender to this mighty truth. Say it, say it in full assurance of faith, and say it forever. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Say it; for it is the truth, the very truth and wisdom and power of God, which saves the soul from all sin.

"THE TRUE NOTE OF THE GOSPEL."

UNDER this heading, the *Outlook* of Sept. 16, 1899, presents the following excellent words, which have such a clear and true ring that they should be allowed to sound everywhere. Therefore we pass them on:—

The present time is plainly one of unprecedented opportunity and struggle for pecuniary profit, and of unexampled accumulations provoking to envy and to ambition. The master passion is cupidity for larger holdings, larger returns; and all ranks of society are equally pervaded by it. But not even in the church is the warning note of the Master adequately uttered: "Take heed, and beware of covetousness." Covetousness is described by Paul as "idolatry." Writing to the church at Colosse, he blacklists it together with the crime of fornication. It certainly is not so severely treated in the modern pulpit. In fact, it is now so disguised under such good names as economy, frugality, and thrift, that it sits incognito in the prayer-meeting and at the communion-table. It joins in the liturgical recital of the tenth commandment, but finds in the antique phraseology nothing that touches conscience with reproach.

What is now urgent is that Christian teaching shall do upon the tenth commandment that work of illumination that Jesus did upon the sixth and seventh, when he fixed the brand of murder upon the thought of hatred, and the stigma of adultery upon the lustful imagination. There is no lack of material in the New Testament for such a work. Particularly to be noted is the commonly unnoted significance of its common term for covetousness. The Greek word, *pleonexia*, literally denotes the desire for larger holdings. Jesus so interprets it in his parable of the poor soul whose chief desire was to build bigger barns. Acquisitiveness is the nearest English word for it. A prime concern of the Christian teacher is a plain and true definition of the real sin that the New Testament deals so severely with. It is to make *getting* the main desire and chief aim, or to be more intent on getting than on giving.

That this is not the sin of the rich more than of the poor is certain. It is seen in the wage-earner who cares more for full wages than for full hours or thorough workmanship, as well as in the capitalist who cares more for private dividends than for public services or his wage-earning partners, and in the office-seeker who is after a snug salary more than strenuous duty and public interest. Rich or poor, he is the covetous man, classed in the New Testament with the idolater; blacklisted there with the fornicator, whose thoughts are chiefly bent on getting for himself, intent on acquisition unbalanced by distribution of benefits and services.

If this surprises any, the explanation of so severe a judgment is not far to seek. The deadliness of covetousness consists in the insidious paralysis with which the passion of acquisitiveness affects the moral nature of its victim, while he flatters himself for respectable thriftiness. A soul thus stupefied ere it is aware, like a man inhaling carbonized air, may be nearer spiritual death, more incapable of resuscitation, than one who, overtaken by a sin of sudden passion, commits a crime.

It is needless for us here to set forth Jesus' teaching concerning wealth, further than to say that he regarded it, whether in small or large amount, as a trust in the interest of the divine social order that he termed "the kingdom of God," a good only when used as a social good, and pursued with an eye to

social as well as individual interests. Our present concern is simply to call attention to a point that we are convinced does not receive in Christian teaching to-day the emphasis laid upon it in the teaching of Christ himself and his chief apostle, in times similar to our own, of great social tension and the sharpest contrast between extreme wealth and extreme want.

A fresh point must be put to the familiar demand for more of gospel preaching. No gospel preaching hews to the line closer than it is related to the need of the time for salvation from the sin of the time. The sin that is nearest the root of our social disorder and unrest to-day is the eminently respectable and deadly sin of covetousness, tainting the life of the family and the church, as well as of the state—the acquisitiveness whose sole concern is making money, and growing fat on what should be shared with others. Intemperance and licentiousness are more disgusting, but covetousness, which often promotes them for gain, dwarfs them both in the social detriment it works.

If the country is to be saved in the near future from what John Bright deprecated as "reformation by hurricane," through some explosion of popular discontent with selfishly used wealth, "the peaceable fruit of righteousness" must be cultivated by the Christian pulpit. The pulpit that would dispense the gospel, and not dispense with it, must give full utterance and emphasis to the true note of the gospel concerning wealth and the use of it.

QUESTIONS ON THE SANCTUARY.

A BROTHER asks further light on Rev. 15:8, which reads as follows: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Who, then, under the seventh plague, utters his voice from the temple, saying, "It is done"? To get perhaps a better idea of the situation, let us glance at the preceding steps, and the attending circumstances at the time when this scene takes place.

When Christ ascended from this earth to heaven, he entered into an apartment described in Rev. 4:1-6: "After this I looked, and, behold, a door was opened in heaven." An apartment in heaven was opened before the prophet, and the first object that met his gaze was a throne set in heaven, and One sitting thereon; and the awe-inspiring aspect of him that sat on the throne flashed forth in the combined radiance of the jasper and sapphire stones, while an emerald rainbow encircled the whole. Before the throne was a glassy sea, and round about the throne were four and twenty seats, on which sat four and twenty elders. The throne itself was the source of marvelous lightnings, thunders, and voices; and round about the throne were also four many-featured living creatures, who stood and joyfully chanted, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

John was looking into the first apartment, or holy place, of the heavenly sanctuary. This is positively proved by the fact that before the throne blazed forth seven lamps of fire, which we recognize at once as the celestial antitype of the golden candlestick, with its seven lamps, in the earthly sanctuary, which candlestick always stood, by divine direction, at the left of the entrance door of the holy place. The antitype at which we are looking must occupy the same relative position in the sanctuary in heaven, and consequently be in the holy place there. But John's vision is continued in the next chapter (Revelation 5), where Christ, the minister of the sanctuary, is introduced upon the scene, and the angels, Christ's assistants in this great work, are also brought to view. By specific enumeration, one hundred million are mentioned as composing a part of the throng, and then innumerable millions more, which no figures can span. And all these, remember, were in that apartment into which John was looking, where was the antitype of the golden candlestick, the first apartment of the sanctuary in heaven.

When the time came for this sanctuary to be cleansed, at the end of the twenty-three hundred days, the scene was changed. The ministry was then to go forward in the most holy, instead of the holy, place. The whole company is therefore transferred to that apartment of the heavenly temple. The throne of God is moved there; and he, as the An-

cient of Days, takes his position thereon, in a new office; namely, as a *judge in a court of justice*; for that is what the word "did sit" means in Dan. 7:9, where the scene is described. Christ then goes in, as the sinner's advocate, before his Father. To that place of glory and honor he is escorted by "clouds," or multitudes, of angels. This thrilling scene is graphically delineated in Dan. 7:9, 10: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." This describes the change of position of Jehovah, the Ancient of Days, into the most holy place, at the time the ministry was changed, to cleanse the sanctuary. Then verses 13, 14, describe the change of Christ, the Son of God, and his assistants, to the same place, to complete his part of the work: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Here Christ and his retinue of angels came into the most holy place; and when this was done, then the whole shining array of sanctuary ministers, and all the agents necessary to carry on the work, were there, in the most holy place, to carry out to its conclusion the great redemptive plan. There was the throne, the Ancient of Days, Christ, our great High Priest; and there were the four and twenty elders, and the four living creatures, who, with the innumerable company of angels, constituted the imposing array of his heavenly assistants. The court thus arranged was to continue in session till the destiny of all probationers should be forever decided. Then Christ receives his kingdom, the marriage of the Lamb comes; and those who are ready enter in with him to the marriage.

This is a most momentous hour; and here, it seems, Jesus makes one of those thrillingly solemn proclamations that mark some of these closing crises of a world's destiny. Lifting up his hands, he exclaims, "IT IS DONE!" This we read in a statement in "Spiritual Gifts" (first edition), page 140: "I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth, and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censor. He raised his hands, and with a loud voice, said, 'It is done!' And all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.'"

Then the plagues begin to fall. We quote again: "It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary. . . . In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God, without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while he was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment. Then I saw Jesus lay off his priestly attire, and clothe himself with his kingly robes. Upon his head were many crowns, a crown within a crown. Surrounded by the angelic host, he left heaven."

The throne which Jesus takes at this time is his own throne. Previously to this time, he had been seated with the Father upon his throne. Rev. 3:21; Zech. 6:12, 13. At the period now under notice, the plagues are falling; and this brings us to the question of our correspondent, on Rev. 15:8, which says that "no man was able to enter the temple, till the seven plagues of the seven angels were fulfilled." We need not labor to show that the ex-

pression "no man" has reference to any one who has ever been a human being; for, as we have seen, the original word is simply *oudeis*, no one, no being; that is, no one to act as mediator, no one to carry on the sanctuary service. This would not, and we learn from Rev. 16:17, does not, exclude God the Father from the sanctuary in heaven at that time; for as late as the beginning of the seventh, and last, plague, a great voice is heard "out of the temple of heaven, from the throne," saying, "It is done." This is doubtless the voice of God. So, though Christ, at the close of his mediative work, threw down the censer, and uttered the words, "It is done," and with the angelic hosts left the temple, never more to return, it seems that the Father still lingers by his law, till the last judgment sent forth upon a disobedient world has been inflicted.

What movements occur in the temple after this, and how God removes his throne from the place (Rev. 21:22), no instruction, that we are aware of, is furnished us. But later still the voice of God is again heard, in the final crisis when God's people are at last delivered. This is brought to view in "Great Controversy," page 636, in these words: "In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, 'It is done.'"

The seeming difficulty in the mind of our correspondent is apparently the question of adjusting and locating the different times when the voice, "It is done," is heard, especially that of Rev. 16:17. For if there can be absolutely no being in the temple during the plagues, how could there be any one to speak from the throne under the seventh plague? But, as already noticed, the expression need not exclude the Father, any more than the expression "no man" in Lev. 16:17 excludes the high priest, who had some service to perform in the holy place, on the same day in which he ministered in the most holy.

We trust these remarks may be of some help to those who have felt any degree of perplexity over this question.

U. S.

THAT POST-OFFICE.

SEVERAL of our readers are somewhat concerned over a sentence or two in Sister Henry's answer to the letter of a sister, in the REVIEW of October 10, page 649. Yet we are quite sure that their difficulty is with what is *not* said, but what they suppose, rather than with what is really said.

It is certain that everybody who is acquainted with Sister Henry knows full well that she would never sanction the conducting of the business of a post-office, by *Sabbath-keepers, on the Sabbath*; and that she would not herself either go to a post-office or send for her mail on the Sabbath. It is therefore gratuitous to suppose that in the passage referred to she had any intention whatever of saying that the conducting of the business of a post-office on the Sabbath by *Sabbath-keepers* is necessary and legitimate business.

Now as an open and definite proposition, it is the truth that the keeping of a post-office is a legitimate and necessary business.

For a person who is not a Sabbath-keeper, the business of keeping a post-office is as legitimate as any other business.

The sister whose letter Sister Henry answered does not say that her husband keeps the Sabbath. She says, "My husband and I have charge of the post-office; . . . I [not we] feel as if I [not we] was in a great hole; . . . I wish to get out of this hole, but I can not get out unless I get out of this post-office, so I [not we] can keep the Sabbath just as I [not we] should."

The only conclusion that the editor drew from this, and we think the true one, is that the husband is not a Sabbath-keeper. This being so, the business of keeping a post-office is for him as legitimate as any other business. Nor does this prevent his wife from keeping the Sabbath and being a Christian just where she is. We have personally known sisters whose husbands kept post-office even in their own houses, and yet these sisters kept the Sabbath and lived with their husbands, without any difficulty.

Even more than this, we have personally known husband and wife to be Sabbath-keepers together, and *keepers of a post-office too*: it was a Sabbath-keeping post-office—no business whatever was done on Sabbaths. But as evidently this is not the kind involved here, it is not necessary to say more about that.

So it seems apparent that the difficulty in the minds of the readers who have written on this is because of what they suppose, rather than what is really said.

We make this explanation now, so that inquirers can have response in reasonable time; as Sister Henry is now on the Pacific Coast. If anything more needs to be said, perhaps Sister Henry will say it herself.

WHAT MISSIONARY WORK CAN I DO?

"PUBLICATIONS . . . are to be scattered abroad like the leaves of autumn," was the message given in 1874. As we see the leaves falling everywhere, we are reminded of the force of the figure used by the Lord. The leaves are carried everywhere; every nook and corner is filled with them. They fall noiselessly in the busiest thoroughfare, lodging in the carriages of the rich, as well as in the vehicles of the poor. We can not even keep them out of our houses. If our doors are open but for a minute, we

local Conferences pay them a small sum, which, together with the commission they receive on the sale of the papers, gives them a comfortable living. Why should not every Conference have many who devote their whole time to the work of carrying the *Signs of the Times* into the highways and byways, letting its light shine forth in the mansions of the rich as well as in the hovels of the poor? Arrangements should be made with the workers that they may be able to give papers to those too poor to purchase, that none need be passed by.

The publications are not to be rained down from heaven by the angels, but human beings will go everywhere with the printed pages, leaving them in the hands of all. What is better with which to gain an experience than the Harvest number of the *Signs*? What a wonderful work would be accomplished if our brethren in the cities, in the villages, and in the country throughout the whole land, should go forth selling the *Signs* to those who are able to buy, and giving to the poor. Now is the time to work for souls; for soon—yes, very soon—a state of things will arise that will make it difficult to work. For "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, forbidding circumstances." No one who bears the name of Seventh-day Adventist should be idle now.

S. N. HASKELL.



"THE HARVEST IS THE END OF THE WORLD, AND THE REAPERS ARE THE ANGELS."

find the leaves strewed over our floors. They are found in every place.

The distribution of small tracts, leaflets, and periodicals is best suited to answer the illustration. In the last few years there has been, from time to time, impulsive moves made in the distribution of our missionary paper, the *Signs of the Times*. Notwithstanding the fact that the greatest wisdom was not always used, yet the results show that the distribution of the paper has awakened a general interest in the truth in the localities where distributed. Many souls are rejoicing in the light to-day, who received the third angel's message from the *Signs of the Times*. It can be sent by mail to thousands of families where it would be difficult for the living messenger to go. By a little effort every village and town could receive the paper.

The printing-office on the Pacific Coast was established, in the providence of God, for the purpose of publishing a missionary paper that could be used by all our people in America. The special editions have already proved a success. We now speak a word in behalf of the coming Harvest number. We urge our brethren everywhere to give it a general circulation. Attention has already been called to this number. I need only to refer to it.

The *Present Truth* has accomplished much in England, and the *Bible Echo* in Australia, in awakening an interest where the public laborers are few. In Australia and New Zealand some of our brethren and sisters make it their sole business to sell the *Bible Echo* from door to door. In some places the

The following sketch of the Jew, by Mark Twain, is worth repeating:—

"If the statistics are right, the Jews constitute but one per cent. of the human race. It suggests a nebulous dim puff of star-dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other person, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, the Persian, rose, filled the planet with sound and splendor, then faded to dream-stuff, and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

MY VISIT TO AUSTRALIA.

VERY early in the morning of June 28 I left Melbourne to return to Sydney. There was a hard white frost, from which the passengers suffered severely, as there are no arrangements or appliances for heating the coaches. This was the first cold weather I had experienced; and, in fact, the coldest during my entire stay; for only two or three times afterward did we have a repetition of it, and then much lighter. You can understand from this the mildness of an Australian winter; for the months that I was there—June, July, and August—correspond to December, January, and February in the States. Early on the morning of the 29th, I arrived in Sydney, and went directly to the sanitarium at Summer Hill, where I took breakfast, removing my luggage later to Elder A. G. Daniells's home, where I remained during my stay. Most of the day was spent in looking over the city and harbor, in company with Elder G. B. Starr. We took a boat ride from Circular Keys, where the wharfs are, and where most of the vessels land, to Manley Beach, several miles down the harbor, and past the Heads. Such a ride gives one a fine view of the harbor, with its numerous inlets and estuaries.

Manley Beach is certainly a sight worth seeing, impressing one with the power and force of the mighty ocean, and also with the ease with which an omnipotent Hand can control its proud waves. It had been storming for two or three days, and the wind was still high, so that as many as six mammoth waves came rushing shoreward, one succeeding the other, with a roar that was frightful; yet there was a beauty and grandeur about the white foam and spray forming the crest of each billow, which, reflecting the rays of the sun, formed sudden flashes of the rainbow all along the line. As these mighty waves came rushing on, it seemed as if they would surely sweep over the beach whence we were viewing the scene; but all at once, as they reached the sandy beach, they would flatten out, obeying the divine command: "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."

On our return from the beach, we visited the principal park of the city, which is on a high point of land overlooking the harbor. The grounds of the park are well laid out and neatly kept; but I could not help noticing the lack of different varieties of trees that make the European and American parks so attractive.

Friday, June 30, was spent with Elder Daniells, Dr. Caro, and others, talking over the work in the city. The only sanitarium managed by our people in the continent is situated here, and is in charge of Dr. E. R. Caro. While the facilities and appliances are very meager, the building having formerly been a private dwelling, and hence poorly adapted to such a purpose, yet they have a good patronage, and have done successful work. One of the greatest needs at the present time, and, in fact one of the greatest needs in the entire continent, is a small, plain, but well-equipped sanitarium in a quiet, restful place, surrounded by the beauties of nature. The fact that people come and stay at the present place, with such accommodations, is evidence that such an institution is needed, and would receive a liberal patronage. Dr. Caro is deserving of commendation for his persevering efforts to hold up the light, and teach the principles of health reform and correct living, under such adverse circumstances. I sincerely hope that our brethren in America will respond liberally to the appeals for help to start the various enterprises needed in this destitute field.

Sabbath, July 1, in company with Brother G. W. Morse, I visited the Ashfield church, and spoke to them for an hour, after which I assisted Brother Morse, who is elder of the church, in administering the ordinances. Ashfield church is the result of the first effort made in the city, by Elder J. O. Corliss, who brought out the company. The work thus begun was followed by Elder S. Mc Cullagh, until an organization was effected, and the church where they now worship was built.

At three o'clock in the afternoon, in company with Elder Starr, I visited the Stanmore church, speaking to them for three fourths of an hour, and afterward taking part with Brother Starr in ad-

ministering the ordinances. The Stanmore church building is a good-sized brick structure, with a seating capacity of six hundred, including the lean-to on one side. The present membership is largely the result of the labors of Elders Haskell and Starr, the church being organized in place of the disbanded organization once known as the Sydney church. The present building was erected through the efforts and under the direction of these brethren. There are two other churches in the city,—the Parramatta and the Prospect,—but I did not visit either of these.

Toward the close of the Sabbath, Elders E. H. Gates and E. Hilliard arrived from the islands. Elder Gates was appointed superintendent of the South Sea Island work, and sailed from San Francisco, Jan. 14, 1899, to visit the islands where our missionaries are situated. After visiting most of these places, he left the "Pitcairn" at Tonga, with instruction for it to return to the States, while he and Elder Hilliard took passage on a steamer for Australia, to attend the Conference. Sunday, July 2, was spent in talking with these brethren about the work in the islands, and in further counsel with Elder Daniells over the coming Conference. In the evening I spoke in the Stanmore church on the rise and progress of the message.

On Monday, July 3, I returned to Cooranbong. The next few days prior to the assembling of the Conference were taken up in writing, with occasional counsel meetings with Elders Daniells and White, and others.

GEO. A. IRWIN.

WHAT DO SEVENTH-DAY ADVENTISTS BELIEVE?

SEVENTH-DAY ADVENTISTS claim to be giving to the world, in discharge of a sacred responsibility, a message warning the people against the worship of the "beast" and his "image."

They have long believed that, according to the prophecy in the thirteenth chapter of Revelation, there would be formed in this country an "image to the beast," which all the people would be commanded to worship, under penalty of death if they refused.

It was in view of this, that several years ago they took alarm at the rise and progress of a movement which, as they plainly saw, aimed at the enforcement of that worship; and began actively to oppose it. They organized the National Religious Liberty Association, circulated a vast amount of literature, and in many ways manifested an active interest in keeping themselves informed regarding the situation, and in educating the people to see the nature of the issue that was involved. They would not have done all this if they had seen nothing beyond the events then taking place. But they were looking at the prophecy, and opposed the steps then being taken by the National Reform party, as being the beginning of a movement that would end in the complete fulfilment of all that the prophecy sets forth.

But now, after the lapse of years, the work in behalf of religious liberty languishes. The efforts that were once so actively put forth have nearly ceased. At all the gatherings of this people this subject is put into the background or ignored altogether; the organization that was thought to be needed years ago has but a feeble and failing support.

What is the matter? Have Seventh-day Adventists concluded that they were wrong in their understanding of the prophecy, and that the momentous events they had anticipated are not really going to take place after all? Have they concluded that the crisis in this movement has been reached and passed—that the work of the "beast," the "false prophet," and the "image," has been accomplished? Or do they still believe that the climax has not been reached, and that we are surely and swiftly approaching it?

What kind of logic, what kind of consistency, has led Seventh-day Adventists at this date, years nearer the crisis than they were then, to slacken instead of increase their efforts? Ought we to exhort one another so much the less as we see the day approaching?

Can we explain the situation by looking at the movements of the enemy? Is he as active now as he was a few years ago? Let us see. At that time the forces pushing the movement for church and state union were, the National Reform party, the W. C. T. U., and the American Sabbath Union. To-day what do we see?—All these, and in addition, the Christian Endeavor Society, the Epworth League, the Christian Citizenship League, the League for Social Service, and the Sunday League of America, not to mention local organizations, such as the New England Sabbath Protective League. We see also the trade-unions falling into line with these for Sunday enforcement. And we see these leagues and societies flooding the country with their literature, covering large cities—as was done at Pittsburg—in a single day. Verily, then, we are on the wrong track here to obtain an explanation for our inactivity.

Since we are years nearer the thrilling climax of the great conflict than we were then, and since the forces of the enemy have vastly increased, and during this time our own efforts have almost ceased, is it not evident that somebody among Seventh-day Adventists has been sadly remiss in fulfilling this solemn duty to warn the world against the "beast" and his "image"? And who is "somebody"?

Great importance has of late been attached to other lines of work, and properly so; but does this make the religious liberty work less important? Do not Seventh-day Adventists see that this branch of the work is to be a safeguard to all the others? What would happen to these other lines of work, which are of such importance, if nothing were done to check the rising tide of religious persecution? What benefit has the work at large received from what has already been done in this line? Who can estimate it? Who is prepared to say that but for the work done by the Religious Liberty Association, many now laboring in these important lines of work might to-day be in prison instead of standing free before the people?

Do not be deceived by the idea—the writer has heard it expressed—that the purely benevolent lines of our denominational work are not going to draw persecution. Do not get the idea that some people engaged in this closing work are going to be so benevolent, so unselfish, so given to ministering to the poor and unfortunate, that the devil will pass them by in the final conflict. Jesus Christ did all these things constantly, and ere long found church and state united to put an end to his work by killing him. As with the Master, so will it be with the servant.

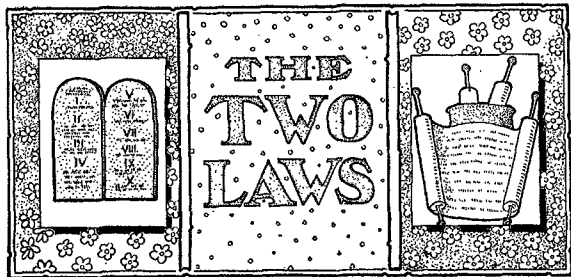
From the very fact, then, that other lines of work are important, the religious liberty work derives importance beyond that which it would otherwise have. It becomes of double importance. Here is a statement from "Testimony for the Church," No. 33—not the only one either—that might be cited on the subject:—

"We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that *this calamity may be deferred* until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then *let us work in harmony with our prayers.*"—Page 242. Italics ours.

Then what shall we do? The Religious Liberty Association has been formed expressly to provide an answer to this question. It has been formed in order that this work may not be done haphazard and disjointedly, but efficiently, through organization. Address the headquarters of this association (Monon Building, Chicago, Room 750), and you will be told what to do. But before all else, *become a member of the association*, by sending in your name and the initiation fee of one dollar. Only in this way can the *right* answer be given to the question, What do Seventh-day Adventists believe?

L. A. SMITH, Editor of American Sentinel.

"WHEN God has given us light showing the dangers before us, how can we stand clear in his sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned?"



In the preceding articles we have seen, in every case, and from every point of view from which this subject can be viewed, that there are two laws in the plan of God, since sin entered our world. We have seen that since sin is the transgression of the law, one of these laws must have existed before sin. After sin entered, came the promise of a Saviour, in the announcement, "It [the seed of the woman] shall bruise thy [the serpent's] head." Here sacrifices began; and we find Cain and Abel bringing their gifts to the cherubim-guarded gates of Eden. Thus early was the remedial system established.

Throughout the patriarchal age we find traces of this. Especially do we notice Noah and Abraham erecting altars, and offering thereon sacrifices for sin.

As the inhabitants of the world multiplied, many departed from God; yet even they did not forget to offer sacrifices, although the true significance was forgotten, as they forgot the promise of a Saviour. Like the offering of Cain, the sacrifices were expected to atone for sin, and also to purchase pardon. This is the heathen idea throughout the world.

That the Jews, in the days of Christ's first advent, had forgotten the true significance of these offerings, is evident, since they did not expect their Messiah to die. Even the twelve disciples could not understand this matter; and his death crushed every hope that they had entertained in him as the One who was to come.

Said Jesus, "O fools, and slow of heart to believe all that the prophets have spoken: *ought not Christ to have suffered these things*, and to enter upon his glory?" Then, to prove that he "ought to have suffered all these things" (crucifixion) he began "at Moses and all the prophets," and "expounded unto them in all the scriptures the things concerning himself." Luke 24:25-27.

Since at that time, the whole Jewish people did not expect the Messiah to die, what possible meaning could their sacrifices have had to them? The fact is, they thought that the sacrifices themselves took away sin. If not, what need was there of saying, in the letter to the Hebrews, "It is not possible that the blood of bulls and of goats should take away sins?"

This false idea of sacrifices caused some to continue offering them while still professing Christ. This fact may be seen by reading Acts 21:18-26. The letter to the Hebrews, written about four years later than the occurrences of Acts 21, was largely for the purpose of showing the true idea of all their typical services.

In the book of Hebrews are contrasted: (1) The earthly and the heavenly sanctuaries; (2) the offerings of each; (3) the earthly and the heavenly priesthoods; (4) the failure of the earthly system to make anything perfect; and the overwhelming sufficiency of the heavenly system to "save them to the uttermost that come unto God by him."

The blood of Christ was shed on earth; but the whole work of his priesthood is accomplished in heaven. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . For if he were upon earth, he should not be a priest." Heb. 8:1-4.

How plain it is, then, that since the priesthood is changed, the whole base of operations is changed—changed from earth to heaven.

With the earthly priesthood abolished, superseded by the one "after the order of Melchisedec;" and with this, the only efficacious one, confined to

heaven, I ask in all candor, What authority has any man ON EARTH to claim the title, or act the part, of a priest? Even Christ, "if he were on earth, should not be a priest." Where, then, is the authority for the papal priesthood? Is not that whole system a usurpation?

"The law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated FOR-EVERMORE." Heb. 7:28. "For these [earthly] priests were made without an oath; but this [heavenly priest] with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest forever after the order of Melchisedec." Heb. 7:21.

However, "those priests" here referred to, although made priests "without an oath," were nevertheless appointed by God (Heb. 5:4); but any man now on earth claiming that office, is not only made priest without the oath of God, but without the appointment of God; yea, in direct opposition to God; for, in the priesthood of Christ, God has abolished all need of an earthly priesthood.

"The word of the oath which was since the law." Since the law ended, or since it entered—which?—Since it entered; for the law here referred to ("the law [which] maketh men high priests") we have seen to be the law of the Levitical priesthood. This law was given through Moses. "The word of the oath" was given through David. David wrote "since" Moses. Therefore the "word of the oath" was given "since the law" was given. This law of the priesthood did not end until the priesthood was changed; and that was not until type met antitype.

How many persons have we heard—those persons who confuse the two laws—applying this text to the law of righteousness! By them, the expression "since the law" is made to mean since the law ended. The facts, as we have now studied them, show this interpretation to be doubly false,—false as to the law to which the expression refers; and false as to the time when "the word of the oath" was given. The law of righteousness did not even mention a priesthood. How could it, then, MAKE men high priests?

We have found two priesthoods; and they are distinctly defined, and also named. We have found that one supersedes the other. We have found why this is so, and when the change was made.

We have also found two laws; and have seen that they are as distinct, the one from the other, as the two priesthoods. The offices of the two laws are also distinct, and that distinction is clear-cut. One reveals sin to sinners; the other reveals (in type) the remedy for the repentant sinner.

Now the law which reveals sin can not itself be sin. Only perfect righteousness can reveal sin. Hear God, through Paul: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said: *Thou shalt not covet*." "Wherefore, the law is holy, and the commandment holy, and just, and good." Rom. 7:7, 12.

What law is it that says, "Thou shalt not covet"?—Every child ought to know; and most children do know. Is it not the law of TEN COMMANDMENTS? Are the ten commandments called a law?—Distinctly so. Read Ex. 24:12 with Deut. 4:12, 13. Here we find that that which God spoke, and that which God wrote, are the same; and that these words of the living God are called "a law, and commandments."

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard A VOICE ["whose voice then shook the earth." Heb. 12:26]. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13. Then, after repeating these ten commandments, in Deut. 5:6-21, Moses adds,

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a GREAT VOICE: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22. "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and

commandments which I have written; that thou mayest teach them." Ex. 24:12.

To repeat a little: "I had not known sin, but by the law." The law here referred to is the one which said, "Thou shalt not covet." This is the only law which Jehovah ever spoke and wrote. These are the only words directly spoken by God to man since man left his Eden home. They were spoken with an audible voice,—so audible that it "shook the earth," not merely Mt. Sinai. At that time the earth was shaken as it has not been shaken since, and will not be until the same voice shakes both earth and heaven. Paul wrote of both these times, saying: "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:26.

"I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, CONCERNING BURNT OFFERINGS OR SACRIFICES: but this thing commanded I them, saying, OBEY MY VOICE." Jer. 7:22, 23.

When the fathers heard his voice, in the time already referred to, they heard THE TEN COMMANDMENTS, and no more, for "he added no more." God is holy. Rev. 15:4. The law is holy. Rom. 7:12.

God is perfect. Matt. 5:48. The law is perfect. Ps. 19:7.

God is a Spirit. John 4:24. The law is spiritual. Rom. 7:14.

God is righteous. John 17:25. All his commandments are righteousness. Ps. 119:172.

God is just. Isa. 45:21. The law is just. Rom. 7:12.

God changes not. Mal. 3:6. The law changes not. Luke 16:17.

Why should God change when he is holy, perfect, righteous, and just? For such a God to change would be to become unholy, unrighteous, imperfect, unjust.

The law, being identical, can be only an expression of his character. Therefore everything not in harmony with God's law is not in harmony with God. Ah, more than that, that which is not subject to God's law is "enmity against God." Rom. 8:7.

The object of Christ's sacrifice, therefore, is not to license sin (transgression of the law), but to purge out sin, and through the Holy Spirit to enable us to "fulfil the righteousness of the law." Rom. 8:1-4.

The "cross of Christ" avails for all who believe. 1 Cor. 1:23, 24. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

Morality is defined by Webster to be, "The conformity of an act to the divine law." And "moral law" is defined by the great Century Dictionary as "that portion of Old Testament law which relates to moral principles, especially the ten commandments." It is therefore admissible, for convenience, to call the ten commandments—

THE MORAL LAW.

The whole service of the Levitical priesthood, which we have seen was minutely described by a law, "stood only in meats and drinks [meat offerings and drink offerings], and divers washings, and carnal [fleshly] ceremonies." Heb. 9:10, margin.

A law which stood only in ceremonies is a law of ceremonies. We may therefore call it—

THE CEREMONIAL LAW.

The "ceremonial law" ceased at the death of Christ. The "moral law" is still in force; for it is everlasting.

[The following is the second article in the series on "The Two Laws," which must be reprinted to supply subscribers whose names were received after that issue of the REVIEW was exhausted in which it was first printed.—EDITOR.]

"Thus saith the Lord of hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or

sacrifices: but *this thing* commanded I them, saying, *Obey my voice*, and I will be your God, and ye shall be my people: and *walk ye in all the ways that I have commanded you*, that it may be well unto you." Jer. 7:21-23.

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

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

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

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

Some have thought that in the days when they were required, the offering of sacrifices was compulsory. This view of the matter would destroy every truth that the Lord ever intended to teach thereby. That every offering was intended to be typical of Christ, the true sin offering, is well understood by every Bible student. The proof for this will appear later in our study of this subject. Since this is true, enforced offerings would be the same as enforced acceptance of Christ as an atonement for sin. This might do for the papacy, but it would never do for Christianity, because force is contrary to the gospel. Therefore at the very beginning of the book of Leviticus, the book which, more than any other in the Bible, contains full directions concerning the priesthood and offerings, we find it expressly stated: "If any man of you bring an offering unto the Lord, . . . he shall offer it of his own voluntary will." Lev. 1:2, 3.

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

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

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

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

I once knew a man who visited New York in order to exchange a few hundred dollars of good money for several thousand dollars of counterfeit money

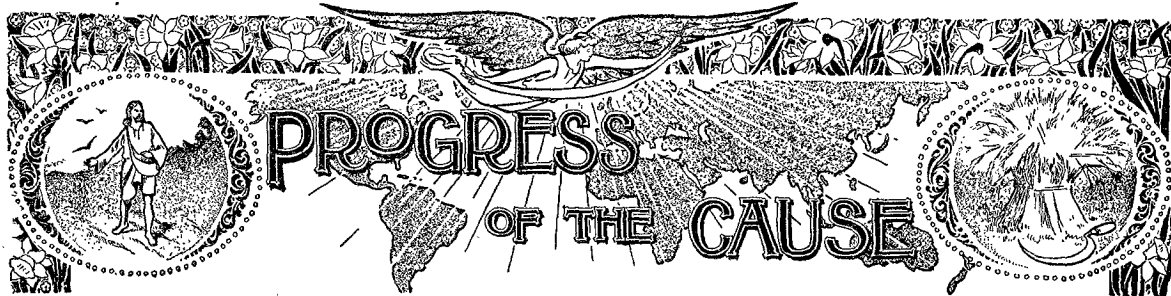
"that could not be detected;" his object was to devote a large portion of this spurious stuff to the advancement of "the cause" of God. In other words, he intended to make the Lord a "free will offering."

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

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

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

E. J. HIBBARD.



POLYNESIA.

We reached Tongatabu, June 3, after an eight-day trip from Samoa, and were met at the wharf by Elder Hilliard, Dr. M. G. Kellogg, Brother Butz, and their families. Two days before this the young king had been married, and many natives from the other islands of the group were at Nukualofa, the capital, to celebrate the royal wedding.

Nukualofa is a town containing good buildings, including the palace and church of the king. As we entered the harbor, the royal standard was floating from the palace. We were somewhat amused at its appearance. Though a very pretty silk banner, it revealed the peculiar union of religion and the state, as is seen in most other countries. In the upper right-hand corner of the banner was the dove of peace, with the olive-branch in its mouth; and in the lower left-hand corner was seen three crossed swords.

The brethren who live in this place have been studying the Tongan language, and are now able to speak quite fluently in that tongue. Dr. M. G. Kellogg has erected a small building for use as a residence and a sanitarium. On account of the opposition of the other doctors, he has not had as great success, thus far, as was hoped for; but we have no reason for discouragement in this matter. Sister Butz, a trained nurse, has been able to do considerable nursing. In connection with his medical work, Dr. Kellogg has some young men living with him who assist him with his work, and also give some time to study. The school conducted by Elder Hilliard and his wife has been successful, though at present not as large as formerly. At one time there was an income from this school. Although not a large number has accepted the truth in Tonga, yet there is no reason for discouragement. It takes a long time for persons past middle age to acquire a new language.

Thinking that it was not best that all these brethren should be situated in the same town, we sailed to the Island of Vavau, about one hundred and seventy-five miles north of Tongatabu, for the purpose of looking up a location for one of our workers. Brother Butz accompanied me to that place. The governor of the island was friendly, and offered to do what he could to help us to secure land for the erection of a mission building. After stopping there a few days, the "Pitcairn" sailed for Fiji, to discharge some cargo. As I had been invited to attend the Australasian Union Conference, to be held at Cooranbong, New South Wales, I left our ship at Vavau, and took steamer for Sydney, accompanied by Elder Hilliard. We had a pleasant trip to Auckland, New Zealand, where we had the pleasure of meeting friends whom we met over seven years ago.

From Auckland to Sydney we had terrible storms, which made the trip a very unpleasant one; but we arrived safely July 1, and soon found many kind friends among the brethren at Summer Hill. Here we met Elder Irwin, and had the privilege of attending the Conference at Cooranbong. All present felt that this was the very best meeting they had ever attended.

"It seems best to make Cooranbong or Sydney the headquarters of our Polynesian work. We are now

engaged in getting out tracts and small books in the Polynesian languages. We are of the best of courage in the work of the Lord.

E. H. GATES.

ENGLAND.

SOUTHAMPTON.—From September 8-14 I was with the company in Southampton. As this was the place where our special work began in England, it was a matter of no small interest to me to visit it again. Old remembrances were revived as I passed the former home of Sister Cavil. This was the first dwelling that my wife and I entered on England's soil. We came to that house from Liverpool, Dec. 31, 1878, and tarried under its roof until Jan. 3, 1879, when we entered our own hired house. In that house we held Sabbath and Sunday evening meetings until May 18 of that year. Then we began meetings in our tent on the corner of Shirley and Waterloo roads. These meetings were continued until August 3, when we began services in "Ravenswood" house, having just moved into that spacious building, in which was a large hall.

It was my desire, during my recent visit in Southampton, to obtain an understanding of the present situation in that church, so that I might better labor for them. Accordingly, I obtained a list of names and addresses of members, that, as far as possible, I might visit and pray with them in their homes. The company are scattered over considerable territory in the suburbs of this "borough" of over one hundred thousand inhabitants.

During my stay among them, I made thirty-nine visits. To do this, with the walking to and from my lodging to the meeting-hall, required one hundred and twenty miles of walking. This exercise kept the blood well circulating, and mind and body in a vigorous condition. The weather was exceptionally fine all the days of my sojourn. While with them, I held twelve public services, one of these being the funeral service of one of the sisters. On the last Sabbath of my visit, I baptized a sister, who united with the church; and the ordinances of the Lord's house were celebrated. It was a precious day for that church.

The interest in, and the attendance upon, the public services increased from the first. The hall was well filled at the closing service. Many expressed themselves as encouraged and strengthened by the labors put forth in their behalf.

May the Lord give grace to those of Southampton who have the light of truth. May they so "arise and shine" in the various neighborhoods where they are living, that, although it may be "all unconsciously to themselves," they "may flash light upon the pathway of others."

J. N. LOUGHBOROUGH.

LIVERPOOL.—March 28, having been recommended by the General Conference to labor in England. My family and I left San Francisco, Cal., where we had been for three years. After a short visit to our home in Oregon, we went to New York. There, in company with several other missionaries, we took the steamship "St Louis," of the American

line, May 30. In due time we arrived at Southampton; and after attending the council of workers in London, which lasted ten days, we went to Liverpool, where, in company with Elder Altman and family and Brother Harris and his wife, I have since been laboring.

Liverpool is a city of about seven hundred and fifty thousand inhabitants, but including its suburbs, the population numbers perhaps more than one million. Brother Drew, who came here from California about twenty years ago, has been laboring faithfully as ship missionary. A few persons are engaged in the sale of *Present Truth*. Otherwise there has been but little labor for the spread of the last message.

August 25 a general meeting for this part of England was begun. Elders Prescott and Loughborough, the Drs. Kress, and the writer took part in the labor. A few Sabbath-keepers came from other places. We had secured a good location in the northeastern suburb of the city, for the sixty-foot tent. The Lord has been with us from the beginning. The interest to hear the special truths for this time has been good; our tent has been crowded, especially Sunday nights. September 3 the general meeting closed; but we had arranged to continue the meetings each evening, also the Bible study at 3 P. M. The interest continues to grow, and I hope to see a large company obedient to the faith.

I have greatly enjoyed my labors in England, and have reason to believe that the Lord still has a work for me to do here. I pray that the time may soon come when God's chosen people will go everywhere, preaching the gospel of the kingdom. May we be remembered by the REVIEW family at the throne of grace?
E. E. ANDROSS.

NORTHWESTERN INDIA.

ALTHOUGH this is only a corner of this great land, there are millions of people here. This section contains a large proportion of the European population of India.

We are living at the summer capital of these provinces, and are trying to give the third angel's message. Two persons have been baptized, two others have begun to keep the Sabbath, and still others are interested. When I left Calcutta, I knew of but two Sabbath-keepers in all this section. I found that one of these had gone back, and the other was trying to be a secret disciple. So far as I know, there are now Sabbath-keepers in six places in Northwestern India. I hope to visit some of them, and to strengthen them.

The canvassers have done good work, going even into Cashmere. The truth has been scattered as fully as the people would receive it, and its sowing has not been without results. One brother received the message as soon as it was presented, and with nearly his whole family is keeping the Sabbath. His son-in-law, hundreds of miles away, received the message from another canvasser. He was discharged from his position, but stood firm. One sister was turned out of her home because she would obey the Lord. Another was told that she could not be the person in her husband's estimation that she was before she began to keep the Sabbath. One was told that before the year was over, she would be sorry that she ever saw a Seventh-day Adventist; that she would have so much trouble that she would wish she had never heard of that people. The man who said this occupies a prominent position in the work of pushing Sunday observance in India, his work taking him over all the country. He also declared his intention of fighting Seventh-day Adventists as hard as he can.

A movement is now on foot to crush out our work in this land; and if the next year develops as much wrath against commandment-keepers as the last year has, we shall see more of the persecuting power than we had expected to see in this land, at least so soon. But we are to look for rapid developments in the last days.

The *Oriental Watchman* is doing good pioneer work, molding ideas, and preparing the way for the proclamation of the message. Oh that we had the money to scatter literature broadcast over all this great empire!

There have been some attacks on our canvassers, both on those who canvass for books and on those who canvass for the *Watchman*, in the daily papers, and much talk in some places, showing that the dragon is wroth, and is preparing to persecute the remnant seed of the woman. Some see this, and begin to think seriously as to what it may mean.

In some sections famine is now staring the people in the face; but we hope it may be averted. The plague is on the increase, and more virulent than ever. There is also an increasing water-famine in the worst stricken plague districts. I asked an educated native the cause of all this, and his reply was, "It is because of our transgressions and iniquities."

God grant that many may see the truth, and repent before it is too late.
F. W. BROWN.

A PLEA FOR CHINA.

"THE field is the world." Christ died for the world. He is not the Saviour of the Jews alone, nor yet of a select few among the Gentiles. He is the "Saviour of all men," and would have all "come to repentance." His heart yearns over China, and his Spirit broods over that land of darkness, with the same tender love manifested in lands of Bibles. He is the "Desire of all nations," the only One who can satisfy that heart-longing which Heaven has planted in every breast.

Men, the world over, are dying without hope. The vast majority are passing away with no one to point them to the Christ of the "blessed hope." From China a million hands stretch heavenward, feeling after God, imploring a drink from the fountain of life to quench their thirsty souls. Hark to the plea of a million voices:—

"Long we've served our pagan gods and pagan rites,
Long we've labored 'neath the darkness of the night;

But we sigh
To draw nigh

To our Saviour's breast;

Come, oh come, and tell our darkened souls the rest."
Shall we turn a deaf ear, pass by on the other side, and leave these blood-bought souls to perish? Shall we, when asked concerning our neglected brother in the day of Judgment, reply, "Am I my brother's keeper?" and receive Cain's brand of blood?

The great day of God is at hand, yet much, very much, remains to be done, especially in lands of heathendom. "China's millions" presents the needs of this field in a most impressive manner: "There are a million villages in China which have never yet heard the name of the Lord Jesus Christ. . . . You might have photographs of these villages, and if these photographs were passed before the meeting at the rate of one hundred every minute, you would have to sit here for nearly seven days, night and day, while that interminable line of pictures was going on—pictures not of persons, but of whole villages of men and women who have not yet heard that the Lord Jesus loved them, and died for them."

China must have the light of the third angel's message; for the whole earth is to be "lightened with his glory." This work must be done speedily. A recent Testimony says: "We have no time to lose. The end is near. Everything will be placed to obstruct our way, so that we shall not be able to do that which is possible to be done. I know, from the light given me of God, that the powers of darkness are working with intense energy from beneath. We have warnings now which we may give, a work which we may do, but soon it will be more difficult than we can imagine."

Storm-clouds of war already hang low over this benighted land. Satan is marshaling the "kings of the East" for the battle of Armageddon. Famine, flood, and pestilence are rapidly doing the work of death, and thousands upon thousands are hastened on beyond the reach of the gospel. "Intense energy" is being manifested on the part of the destroyer, while saving light is being withheld because of lack of money to send the messenger. How long shall this continue? How long shall souls, each more precious than all the wealth of this world, "go down into the pit," where they have no hope for the truth?

We are on the border-land of the long-promised Canaan. The coin of this world will not pass in the Edenland; but there is opportunity now to place it in the hands of him who can change it into the currency (redeemed souls) of that goodly land. Those who make a rush to do this will make to themselves friends of the unrighteous mammon, which shall give them an everlasting welcome.

Whatever is done must be done quickly. The warning is given, make haste to lay all upon the altar. Houses, lands, stocks, bonds, all will be accepted by the Exchanger if the heart goes with it. Let offerings be made "in righteousness," and the treasury of the Lord's house be filled, that many messengers may speed away with the invitation to those in "regions beyond" to come to the marriage supper of the Lamb.

Again the Lord says, Hasten; for soon it will be too late: "As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19:16-22), they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven."

Let each one ask himself the questions, Am I among those who have made a covenant with the

Lord by sacrifice? Ps. 50:5. Am I among the people who are willing in this the day of his power—willing to receive all, willing to give all? Ps. 110:3.
E. W. CAREY.

Frankfort, Ky.

THE WORK IN THE GERMAN CONFERENCE.

OUR last general meeting at Magdeburg, July 13-22, was a season of refreshing to the many souls in attendance. The Bible studies conducted by Elders Waggoner and Olsen, also the instructions of Dr. Kress, were gratefully received by our people, and a spirit of unity and courage in the Lord seemed to prevail.

Our field showed considerable growth during the last year, about four hundred persons having been added to the churches, and the tithe increased from ten thousand dollars to fourteen thousand five hundred dollars. While new churches are springing up all over the German empire, the work is also extending in Holland and Hungary. There are now over seventeen hundred members in this Conference, thirty ministers and Bible workers, and about sixty active canvassers. Three brethren were set apart to the ministry at this meeting. The report of our publishing house was also encouraging, over twenty-eight million pages of publications in ten tongues having been printed, and about seven hundred thousand copies of journals. The house was able to help various missionary enterprises with its gain.

Important steps were taken at this meeting to advance the work in this vast field. The vote to start an industrial school was passed unanimously, the Sabbath-school contributing one hundred and fifty dollars for this purpose. Three thousand three hundred dollars has been pledged. A suitable place has been found in the very heart of Germany, within sixty miles of Berlin, and fifteen miles of Magdeburg. This property, consisting of a water-mill of from four to ten horse-power, and nearly ninety acres of land, is situated in the midst of pine forests; yet we have within eight miles two broad-gauge railroads, two narrow-gauge roads, and a canal connecting us with Hamburg, Berlin, and Magdeburg. A city of thirty thousand inhabitants is eight miles distant. The mill is in fair condition, the land all under cultivation. The price for the whole estate, including also four horses, other livestock, harvest tools, etc., is thirteen thousand dollars.

We are making arrangements to have the health-food factory in connection with the school, also a small sanitarium. We are glad that Dr. Hoenes and his family have safely arrived, and are ready to take hold of the medical mission work; we have also Brother Arnold Roth with us. Elder Olsen, Dr. Hoenes, and others of the leading brethren who have seen the farm, are favorably impressed with it.

May this new enterprise be blessed of the Lord to the development of many faithful and successful workers, and the accomplishment of much good to suffering humanity. May the Lord alone be our trust, strength, and wisdom.
L. R. CONRADT.

The Hague, Holland.

THE WORK IN MONTREAL.

WHEN I reported last I was laboring in the Northwest. Since then, wherever the Lord has opened the way, I have continued to labor in his fear for the spread of the truth, and for the salvation of perishing souls. In the early winter I came to Montreal to aid in the work among the French and English in this city, by visiting families and holding meetings.

The first of January I spent four days with the church at South Stukely, Quebec. It was cheering to see that the good work begun there more than twenty years ago is still progressing. The first of February I spent two weeks in Battle Creek, Mich., on the occasion of my mother's last sickness. The blessed prospect of a glorious reunion of all the redeemed at Christ's appearing is indeed cheering to weary pilgrims. I also attended the camp-meeting held in June at Sutton. The Lord drew near, and led in all the services. Several persons made a new start in his service, and others accepted Christ as their Saviour, and were baptized.

With these exceptions, I have devoted my whole time to the work in Montreal. The first of May, Mrs. Bourdeau and her daughter, Miss S. P. Andrews, came here to aid in the work. They assist in the meetings, in our Sabbath-School, in a Sunday-school, in conducting cottage and children's meetings, and in visiting families. Miss Andrews also teaches a church school. We have a suitable hall for our regular weekly meetings, and have also held several meetings in a mission hall in another part of the city. We have had to encounter obstacles by the way, and the work has progressed slowly; but

the Lord has helped, and marked advance has been made. Some earnest souls have accepted the truth, and God has granted signal answers to prayer in healing the sick. To him be all the praise.

Elder and Mrs. D. T. Bourdeau and Sister Lucy Vaes have been for some weeks about eighty miles north of this city; but they are now with us. Elder I. N. Williams and his wife have just spent a few days with us, and their labors were appreciated. On Sunday, October 1, at 11 A. M., I baptized ten persons in a large pool of clear running water in this city, the water being always at summer temperature. In the afternoon of the same day, Elders Williams and D. T. Bourdeau, with the writer, met the brethren and sisters in the meeting hall at 862 St. Lawrence St., and a church of twenty-two members was organized. Let us pray that God will bless in the work in this large city, and that accessions of such as shall be saved may be made to this little band.

My address is 836 St. Lawrence St., Montreal, Quebec.
A. C. BOURDEAU.

ONTARIO.

LONDON AND INGERSÖLL.—After the camp-meeting closed, we continued the meetings at London until the first of September. Although the attendance was not large, the persons who did come were very attentive, and several were converted. Seven were baptized, and sixteen were added to the church. Others are keeping the Sabbath, and expect to be baptized and unite with us soon. Among these is a brother seventy-six years of age. When fourteen years old, he was confirmed in, and united with, the Church of England, of which he has been a member ever since. To our astonishment, he said that in all his life he never had a religious desire or a holy aspiration until he came to the tent; and he further said: "When I first came to the tent, I came to scoff and ridicule; but, fortunately for me, I went away praying. God arrested me; and since I have been going to your meetings, I have gained the victory over evil habits against which I have been struggling for many years." The last day, while we were taking down the tent, he asked us to have a season of prayer for him, that he might get the victory over the tobacco habit, which had clung to him since he was fourteen years of age. Several of us gathered in the family tent, bowed around the aged man, and poured out our souls in humble prayer to him who has all power in heaven and on earth. It was an affecting scene. He wept like a child, and indeed we all wept. At the close of the prayer season, as an appreciation of what God had done for him, he handed us his pipe and case, which had been his cherished idol for many years, saying, "By God's help I give it up." We all felt like saying, "Thanks be to God that giveth us the victory through our Lord Jesus Christ."

We pitched our tent, and began meetings at Ingersöll, Friday evening, September 8. The meeting opened with about one hundred persons in attendance; and although we have had some frosty nights, yet this does not seem to lessen the ardor of the people, nor to decrease the congregation, there having been a steady increase from the first. We are situated in the center of the town, on the main street. It is a public place and easy of access. The people seem to take advantage of the situation, and come to the tent. We never saw more evidence of the guiding hand of God than we have seen since deciding to come to this place. Almost everything that we needed to pitch the tent and prepare for the meeting was within a few rods of the grounds. If the weather continues favorable, we shall no doubt see some fruits of our efforts in this place. Let all who have an interest in the work in Ontario pray earnestly that God will abundantly bless the efforts that are being put forth in this place and throughout the dominion.

WM. SIMPSON,
J. F. BALLENGER.

TORONTO.—It was our privilege yesterday, September 24, to receive into the church, by baptism, three young men, two of whom have just begun the observance of the Sabbath. As we witnessed their burial in the likeness of our Lord, we realized that vast opportunities for good lie before them. We expect that others will soon be baptized. Our church school has begun. The attendance is small, but we hope it may increase.

F. D. STARR.

NOVA SCOTIA.

HALIFAX.—This is the capital of the province, and, including its suburbs, has a population of fifty thousand. It is the headquarters of the British army in North America, and of the North American squadron of Her Majesty's navy. Besides sailors, there are one thousand five hundred soldiers, in-

cluding officers, stationed here. Halifax has one of the finest harbors in the world.

But little public labor has been done in the city. About ten years ago Elder I. E. Kimball held a short series of meetings in a hall, and many books have been sold.

Across the harbor is Dartmouth, where members of four families are observing the Lord's Sabbath. We meet with these each Sabbath. Their Sabbath-school consists of sixteen members, including ourselves.

August 11, in company with Brethren D. A. Corkham and J. R. Israel, I began meetings in our new tent. There has been a fair attendance, and some interest is manifested. The Spirit of God is working. One person who gave up the truth several years ago has been reclaimed, and is now working for others. Although we have not presented the Sabbath in public, many are discussing it among themselves.

We have taken ten new yearly subscriptions for the *Signs of the Times*, and four for the *Life Boat*; have sold five dollars' worth of tracts, twenty-three copies of "His Glorious Appearing," eighty copies of the *Signs of the Times*, and received in collections \$19.07. Brother Israel has held several family Bible readings each week, and distributed many periodicals.

If those who are interested in the work here would kindly send clean copies of any of our periodicals to us, they would be gratefully received and judiciously used. Address 104 North Street.

We are of good courage, and pray that God will bring out of this proud and wicked city a people prepared for his coming.

G. E. LANGDON.

JAMAICA.

KINGSTON.—The Lord is blessing the work. Elder Haysmer is now in another island, Brother J. E. Wellman having charge of the work here.

We have an improvement meeting every other Tuesday evening, which is well attended. The other Tuesdays we have missionary meetings. Wednesday evenings three district prayer-meetings are held; and on Sabbath, services are held in the church. Sunday evenings we have preaching. From one hundred and fifty to two hundred and fifty persons attend these meetings.

We expect to begin printing a paper in a few months. Last Tuesday two persons left to canvass a neighboring island.

W. F. BURKLEY.

AUSTRALIA.

If the dear brethren in America who have given money for the advancement of the work in Australia could be here, and see what my eyes have seen, and hear the testimony of the students, and of the brethren who have accepted the truth, and see the progress the cause is making, they would never regret having helped this grand work. I never before contributed money where it seemed to go so far and accomplish so much as it has here. It is soul-inspiring to see the efforts put forth to advance the truth by those very poor in this world's goods, some of whom have recently come to the faith.

I am writing from Hamilton, Newcastle, where all is busy activity. The brethren are preparing to build a small church to bind off the interest aroused by the successful camp-meeting held here. They are also preparing for another camp-meeting, to be held in Mateland, twenty miles from here.

D. A. OWEN.

OKLAHOMA CAMP-MEETING.

THIS was the largest meeting ever held in the Territory by Seventh-day Adventists. One hundred and five tents were pitched, and eight hundred and fifty persons were camped on the grounds. A large attendance from the city of Kingfisher and vicinity was present every night.

The wind played havoc with the large tents, tearing the pavilion and the dining-tent, and to save greater disaster they were let down more than once, and our meetings were held in the smaller tents, amid clouds of dust. One must experience a dust-storm in order fully to realize its effects. And when his eyes, ears, nostrils, and lungs are filled with dust, and his hair, clothing, and the food that he is trying to eat, as well as the table which bears it, are all covered with dust, he has a forcible illustration and impression of the truth that he is *dust*.

Yet through it all, not a murmur was heard. We had a good meeting. The Lord was present, and blessed the people. Elders H. Shultz and J. W. Westphal, Prof. C. C. Lewis, Drs. Mathewson and Allen, with the workers in the Conference, and the writer, performed the labor in the interests

of the meeting, in its different departments. The Sabbath-school interests were faithfully looked after by Brother and Sister Sorenson. Some valuable instruction was given, and plans were made which will help the churches in the future if they are adhered to. Brother and Sister Sorenson were re-elected to the positions of president and secretary of the association.

Brethren S. C. Osborne and N. P. Nixon labored in the interests of the canvassing work. A large class of intelligent persons received instruction daily. The canvassing work is prospering in Oklahoma.

A large part of the Conference is composed of Germans, and daily services were held in the German language, as well as with the youth and children. The principles of true education and of health reform were presented, and some interest awakened along these lines. Several persons decided to attend the Keene Academy, and the prospect for an increased patronage is fully assured. An additional health institution, in the district, is now projected at Oklahoma City, with Dr. Allen in charge. The Conference and tract society have united with the church in erecting a building in that city, for a house of worship, a depository and offices, and a church school. The basement is finished, and the material for the enclosure of the upper part is on the grounds, and paid for.

The Conference will be able to settle its bills, although its laborers have been increased. Two years ago the tract society was encumbered with a debt of seven hundred and fifty dollars. It has paid that debt, and reports eight hundred dollars on hand, with its outstanding accounts greatly reduced in number. This surplus will be used in missionary work in extending the circulation of the *Signs of the Times* in those regions where there are no churches.

The offerings made on the grounds by the Sabbath-school, and the contributions to the foreign fields, amounted to \$413.20, besides the contributions for the work at Keene, Tex., and home work. The mills in the city gave, including eight hundred pounds of flour, over thirty-one dollars toward the expense of the meeting. This gift was unsolicited.

Three new churches were added to the Conference. Success has attended the efforts of the laborers during the summer, and all are feeling of good courage. Elder C. McReynolds was re-elected president, and Wm. McReynolds was elected secretary and treasurer of the tract society. Brother Christian Schaeffler was chosen secretary and treasurer of the Conference, and corresponding secretary of the tract society.

R. M. KILGORE.

THE NEW ENGLAND CAMP-MEETING.

THE New England camp-meeting was held at Pawtucket, R. I., September 15-25. In many respects this meeting was the best of the eleven which it has been the privilege of the writer to attend this year. From the very first the meetings were excellent. The social meetings were wonderful occasions. Oftentimes so many desired to speak that the congregation had to be divided; and then several, even in the different divisions, were on their feet at the same time, anxiously waiting an opportunity to tell their experience. The work of consecration seemed to be the key-note of the meeting, and shouts of victory were constantly heard.

During the meeting some sought and found their Saviour for the first time. Many who were lukewarm were caused to realize their condition, and induced to flee to Christ for refuge, and find peace and pardon through the power of the Holy Spirit.

The laborers from abroad were Elders Ballenger and Basney, and the writer. Brother Curtis, of the Pacific Press in New York City, was present. Professor Griggs and Dr. Nicola, of South Lancaster, Mass., represented the educational and the sanitarium work of that place.

The business meetings of the Conference and tract society passed off pleasantly and harmoniously. Elder H. W. Cottrell was again elected president of the Conference; but, being District superintendent, will hold the office only until some one else is found to assume the responsibility. He has been president of the Conference for several years; and on account of the multiplicity of other duties, he should be released.

The Conference is in a good financial condition. The newly established sanitarium is prospering fairly well. The prospects for the academy at South Lancaster seem good. The debt upon the institution is gradually being diminished. The needs of the general and of the local work were considered, and nearly thirteen hundred dollars was raised in money and pledges, of which the Southern field and foreign missions received a little more than one half.

Brother Paul C. Mason was elected secretary of the tract society. This office has been ably filled by Sister E. T. Palmer for twenty-two years, and the Conference and society were loath to elect some one else, as Sister Palmer has given entire satisfaction, and the change was only made at her earnest request.

The outside attendance was fair, and large on Sundays. Several were deeply interested in what was said, and some attended our social meetings; and although there was not much outward demonstration, yet there was such a moving of the Spirit that they were deeply stirred, and some of them shouted victory, and inquired in regard to the points of faith which they had

not heard before. The preaching was of a practical as well as of a doctrinal nature; and, indeed, most of the preaching that should be done in these last days is to present the truths of the message in simplicity and earnestness. There was a drawing near to God on the part of ministers and people. Twenty-three persons were baptized. At the close of the meeting all returned home, feeling that they had been greatly benefitted. The brethren and sisters are filled with a zeal that we think will do more for the cause spiritually and financially during the year to come than has been done by the New England Conference in the past. We praise the Lord for this good meeting. S. H. LANE.

THE WISCONSIN CAMP-MEETINGS.

FIVE camp-meetings have been held in Wisconsin this year. Two of these—the one at Marshfield and the one at Waukesha—have already been reported in the REVIEW. One was held at Clear Lake, September 4-11; another at Sextonville, September 12-18; and the last one, at Clintonville, September 19-26.

At Clear Lake, about two hundred of our people were present, and the interest was excellent. Twenty persons were baptized, and the demand for more meetings was such that Elder N. P. Neilsen and Brother J. B. Locken remained to continue the work. Several family tents also were left standing, and a few of the campers remained; so the meeting was practically continued in the camp a week longer than the appointed time. Then the family tents were taken down, and the meetings were continued two weeks more. As a result of this effort, six adults fully accepted the faith, and six more promised to keep the Sabbath, and a Sabbath-school of twenty-eight members was organized. About twenty came into the school as a result of the meetings held.

The Sextonville meeting was smaller in attendance, yet the interest was good, considerable attention being paid to the meeting by the people in the neighborhood. Three persons were baptized. The campers did not desire to continue the meeting, but wished it supplemented with two general meetings to be held the last week in October, and the first week in November, the first of these at Kickapoo, and the other at Mt. Hope.

The number attending the meeting at Clintonville was about the same as at Clear Lake, and the interest, both in the camp and in the neighborhood in which the meeting was held, was good. About one half of the camp came forward to seek the Lord on the Sabbath of the camp-meeting. Fifteen persons were baptized the following day. Elders Herrmann and Stebbes, with Brother Beardsley to help in the singing, remained to continue the work at Clintonville. The weather soon became so cold that they had to move from the camp to the church.

Of all places for holding a camp-meeting that we have had, that of Clintonville is certainly the best adapted for the work. The grove is a beautiful one, and the wood around it begets an inspiration in the heart that makes a Christian feel as if he is in the presence of God. During the days of the camp-meeting, many earnest prayers ascended to the courts of heaven; and the answer was returned in showers of blessing. The experience of Peter, James, and John, upon the mount of transfiguration, seemed to be repeated. Many were led to exclaim, "It is good for us to be here."

In all the camp-meetings of the season, the entire number of our people who attended was not far from two thousand. Eighty-eight persons were baptized, and several hundred were especially moved upon to seek a closer relation with the Lord. It has been a season of hard work; but one in which a great many blessings were enjoyed. A few more seasons like this, and we believe the work will be done. WM. COVERT.

MANISTEE (MICH.) CAMP-MEETING.

THIS local camp-meeting is now a thing of the past. Its influence I am sure still lives. The Lord visited his people in a most remarkable manner. The attendance was small, and the weather not all that could have been desired, still there was no complaining. No one was made sick through exposure. Some who came to the meeting bowed down with disease, went home realizing that God had touched them in body as well as in spirit. I am sure the power of the Lord was present to heal all; not all were healed, however. Oh that God's people might soon come to the unity of the faith!

The good old custom of holding a parting meeting was observed, and it was one of the most wonderful meetings I was ever in. A tent was pitched in the city to develop the interest. May God bless the work and the workers in Manistee. W. OSTRANDER.

SOUTHERN ILLINOIS CAMP-MEETING.

WE closed the camp-meeting at Mt. Vernon, September 25. Most of the brethren remained till the close. About forty tents were pitched, and nearly two hundred persons camped on the grounds. Elder Davis, from Indiana, was present, also Elders Andrews, Curtis, Thompson, and Taggart, and the writer. Elders Kauble, of Illinois, and Donnell, of Indiana, were present part of the time. All labored earnestly for the success of the meetings, which grew better as we came near the close. Several persons who resisted the work of the Spirit in conviction of sin yielded before the meetings closed.

The Spirit of God worked upon the hearts of the children, and several made a start in the service of God. Sister Jean Phillips, who had charge of this branch of the work, reported some interesting cases. An interest was manifested by the citizens of Mt. Vernon, and many expressed regrets that the meetings should close so soon.

We all look back upon the ten days spent in this gathering as a bright spot in our history, and pray that the final gathering may soon come.

The last Sabbath of the meeting, thirteen persons were baptized in the stream just back of the camp. C. H. BLISS.

KANSAS TRACT SOCIETY PROCEEDINGS.

THE twenty-fifth annual session of the Kansas Tract Society was held in connection with the camp-meeting at Wichita. The treasurer's report showed a larger amount of business for the year ending June 30, than for the previous year; but much of the business was on periodicals, as several weeks of the winter were such that the canvassers could not do much with books. A net gain of \$469.25 was shown for the year.

Resolutions were adopted, (1) expressing gratitude to God for his prospering hand, and pledging to devote more time and money to the advancement of the third angel's message; and (2) recommending that we take hold of the *Signs* work in every part of the State; (3) that all take an interest in selling our small books; and (4) that we do all in our power to influence suitable persons to connect themselves with the Lord's work by selling our literature.

The following officers were elected for the coming year: President, J. W. Westphal; Vice-President, C. A. Beeson; Secretary and Treasurer, R. M. Rokey; State Agent, W. F. Surber.

R. M. ROKEY, Sec.

SOUTH LANCASTER ACADEMY.

THE regular work of South Lancaster Academy, for the school year of 1899-1900, began at nine o'clock, September 27, according to appointment. About one hundred students have enrolled, and the number is steadily increasing.

The exercises were begun with a praise service. This was followed with short talks from members of the school board, and others. The work of the school was readily arranged, and on Thursday regular class work was begun.

We have a most excellent class of students. This is remarked by many. A quiet, studious spirit seems to prevail in the work; but best of all, the presence of the Spirit of God is felt in the school. This was particularly manifested in the praise service. It is gratifying to know that the deep religious work done here last spring, after the General Conference, is lasting. The testimonies of the students on this first morning had the true ring. They praised God not only for the privilege of being at the school, but, better than this, for constant victory over self.

Last year at the close of the school, there was held one of the best social meetings it has ever been my privilege to attend. Such shouts of victory from so many young persons, I never heard before; and to see so many of these same students still proclaiming salvation through the power of God, is a source of great encouragement to me. I never saw stronger evidence of the worth of religion. With this good spirit prevailing in the school, workers are sure to be obtained for the cause of God; and this is the purpose for which the school was established. The managers of the school, however, would be glad to see more young men enter,—young men in early manhood who desire to devote themselves to the work of the ministry, or to other features of the cause of present truth. There are many young married men who, with some schooling, would be enabled to do excellent work.

We trust that the Spirit of God will move upon such as should attend the school to connect with it at their earliest opportunity; for the harvest is already ripe, and there is a dearth of consecrated,

educated laborers. Our trust is in God, and we feel that it is his good pleasure that this good work begun in the school shall continually deepen throughout the year. FREDERICK GRIGGS.

WISCONSIN.

THE church school at Moon, Wis., has begun its work once more. Thirty-one pupils are already enrolled, and the number will soon be increased to forty. The children are full of enthusiasm, and desire to get that knowledge that will not only fit them for this life, but also for the life to come. We look upon the children as younger members of the church, and are trying to make our school a training-school for the church. I believe it is possible to live out Matt. 18:15-17 in a church school as well as in the church.

We have one advantage that many of our schools have not,—we are away from the cities and towns. Although the children will not know as much about cities as the city children do, they are more interested in the truth; and when told of the conditions existing in our large cities, they have a desire to be missionaries.

Christ is our teacher, and under his all-wise instruction, guided by the sweet influence of his Holy Spirit, we can be prepared to help save souls for the everlasting kingdom. Pray for us. THOMAS ROWE.

AN EXPERIENCE.

I WISH to tell the readers of the REVIEW AND HERALD what the Lord has done for me, and thus express my gratitude to my dear Saviour, who has so wonderfully heard and answered my cry.

Last winter I was prostrated upon a bed of sickness. Physicians were summoned in council, and their final decision was that I must die, as I had tuberculosis of the bowels,—a disease which, from a human standpoint, is incurable.

Sisters Annie and Bessie Suffcool, having at that time arrived in our city to engage in work for souls, I became their first subject. They suggested that we go to the Great Physician, and began having prayer around what was supposed to be my death-bed. My heart was led out to God; and while they were engaged in prayer, I received the evidence that I would be spared. I learned to pray as I had never prayed before. How I cried to God that I might be spared from the grave, so that I might learn his will and do it! I was brought close to death's door. One night I fell into a sleep from which the attending physician said I would never arouse; but the angel of mercy watched over me. As morning dawned, I began to arouse, and was slowly brought forth from what was, to all appearances, the icy hand of death.

When the physician came, he said he would not have been more surprised to find me walking about the house, than he was to find me alive. I lingered, my case being kept constantly before the Lord. Spring drew on, and the change for the better became more noticeable.

In June I began to walk a little, and to-day I stand a living witness to the healing power of God. Not only has he healed me physically; but I am washed, in the precious blood of Christ, from all my past sins; and day by day I walk with him, and by his grace will walk in all the light as it is revealed to me in his precious word of truth.

I am exceedingly thankful to be numbered among those who are preparing for his coming. I desire, if it is God's will, to live to see Jesus coming in the clouds of heaven, thus being among those mentioned by Paul in 1 Thess. 4:17.

God forbid that I should ever forget the hand that was nailed to the cross for me, and that has been held over me through this experience, and has brought me to his side. MRS. ARVILLA LOOMIS.

Merrill, Wis.

VICTORY.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." These were the last words that fell from the lips of our Lord and Saviour as he stood upon Mount Olivet, while beams of light were radiating from his countenance. A moment later, while his disciples were gathered around him, he was "taken up and a cloud received him out of their sight."

The promise is as far reaching as the commission. The early disciples began preparing themselves for the outpouring of the Holy Spirit as soon as the promise was given, by continuing with one accord in prayer and supplication, putting away all differences and all sin, and claiming the promised blessing by faith. And when the day of Pentecost was fully come, they were all filled with the Holy Ghost. Those who are now receiving light and power from above are receiving it in precisely the same way.

Every child of God who receives the message now going to the world, "Receive ye the Holy Ghost," must first have received the message of righteousness by faith; and every saint who has received them both is shouting victory over every besetting sin. Every additional shout of victory helps to swell the loud cry of the third angel. My brother, are you with the marching host of God? If not, fall into line. By believing God, "sin shall not have dominion over you." I know that the anchor holds, and that Jesus is able to keep us from falling. Claim the victory by faith, and then shout.

R. D. QUINN.

UNION COLLEGE NOTES.

AS PREVIOUSLY announced, the college opened September 20, with a larger attendance than at any opening since 1893. More young ladies had engaged rooms in the college home than were enrolled during the entire time last year. Students from nineteen States were enrolled, and the opening was a pleasant and profitable occasion to both teachers and students.

If the parents and friends of these young persons could have attended the social meeting at the beginning of the Sabbath of the first week of school, and listened to their ringing testimonies, they would have felt richly repaid for all the sacrifices that had been made to get them into school this year; in fact, it was a genuine consecration meeting. From twenty-five to thirty students were constantly on their feet, waiting their turn to tell of the wonderful love of God, and to consecrate their lives to his service.

Several promising young men are here to fit themselves for the ministry. Several experienced ministers are on the college faculty; and our young men who are, or ought to be, preparing themselves for this sacred work, will find just the help here that they need.

More young ladies than usual have entered the teachers' training classes; and the class gives promise of being the strongest one ever turned out from this school. Other courses are well represented, the preparatory medical and commercial being quite strong.

The *Practical Educator*, our college paper, has been a great help during the summer in presenting to the people the advantages offered by the college. During the college year it will contain articles of much interest to our people generally. A series of lessons will be given on the different branches, in which spiritual instruction will be combined with the literary, showing how the Bible may be made the foundation of all work. These lessons will be of great benefit to both church and home school teachers—to all interested in education.

Three Sabbath-schools were organized in the college on the first Sabbath after the college opened,—the English, German, and Scandinavian, meeting in their respective chapels. Meetings are also held in the afternoon with the different nationalities, thus making the day one of great interest, all being made to feel at home.

There is room now in the college homes for only twenty more students. Arrangements are being made, however, for all who come, and all will be made comfortable. Many have found homes in private families, where they are meeting all, or nearly all, their expenses for board and room, by working mornings and evenings. A large number will enter at the beginning of the winter term, and comfortable accommodations will be provided for all.

The year already promises to be the best one in the history of the institution. There is perfect harmony and good feeling between board, faculty, and students, and the blessing of God is attending the work.

ARCHDALE (N. C.) CHURCH SCHOOL.

OUR church school at Archdale, N. C., began September 4, with an attendance of twenty-eight. Brother M. L. Woodall, of Raleigh, N. C., is in charge.

The people here are deeply interested in the school, and the attendance is largely from those not of our faith. We believe the Lord opened the way for the school to be established at this place, and trust he will still direct and make it a help to the cause here.

The school property consists of ten acres of good land, with substantial school building, large barn, blacksmith and wood-work shop, fruit-trees, etc., and is in an excellent location. We have fitted up a room

in the building for a regular meeting-place, and are having excellent meetings, which are well attended. We hope to see a good work accomplished.

A few of our people have already moved here, and we expect others. If any who would be a help to the work desire to settle here in order to send their children to the school, we shall be glad to have them come. However, we would prefer that they see the place for themselves before deciding to move here.

There is plenty of property for sale here at reasonable prices, but houses for rent are scarce. Some Sabbath-keeping brother who is a good blacksmith and wood-worker, and who can do general repair work in this line, might do well here, as we have the shop, and it is an old and well-paying stand.

Railroad and telegraph office, Trinity, N. C. Post-office, Archdale.
—B. F. PURDHAM.

A LETTER.

CHANDLER, O. T., OCT. 15, 1899.

DEAR BRETHREN AND SISTERS IN CHRIST: I rejoice that my wife and I are now united in the truth. We attended the camp-meeting at Kingfisher, and it was a good experience for us both. Previously to that meeting, my wife was not a Sabbath-keeper, but now she rejoices in the whole truth. She is very deaf; but by sitting close to the speaker, she heard all the preaching. Before that, she had not heard a sermon for years.

My present experience gives me great joy. Three years ago I would have thought it an impossibility for me ever to grasp so quickly these wonderful victories and truths. Oh, the joy of uninterrupted peace! "In the world ye shall have tribulation, but in me ye shall have peace." Thus I have often quoted this passage, though it does not read that way. But I will let this rendering stand, as it will best serve my purpose to bring out a few thoughts concerning consolation.

In the world, ye shall have sorrow; but in me, ye shall have gladness. In the world, ye shall suffer loss; but in me, ye shall find gain. In the world, ye shall be hated; but in me, ye shall be loved. In the world, ye shall have weariness; but in me, ye shall have rest. In the world, ye shall have disappointments; but in me, ye shall have fulfillments. In the world, ye shall have trials; but in me, ye shall have joy and gladness. In the world, ye shall mourn; but in me, ye shall find comfort. In the world, ye suffer poverty; but in me, ye shall find riches, for all things are yours. In the world, ye shall be reviled; but in me rejoice, for great is your reward in heaven. Ye are the salt of the earth; ye are the light of the world. Ye have the right of way to an inheritance incorruptible, undefiled, and that fadeth not away. Happy are ye if ye count all this loss as dross, that ye may win Christ and the kingdom of God.

These are indeed perilous, tricky, deceptive times; therefore, brethren and sisters, let us press onward, keeping our eyes fixed on the prize at the end of the race.

Yours in Christ till he comes,
ISAAC GENTIS.

WANTED—MONEY AND MEDICAL MISSIONARIES.

AMONG English-speaking countries, Australia is *par excellence* the harvest field for medical missionaries. The physical habits of the people are bad. Especially is the appetite for strong drink and a diet of flesh indulged with an utter disregard of consequences.

In America almost every person knows something concerning the human body, and the simpler laws of nature by which its functions are regulated. Even the primary schools give instruction in the more elementary physiological facts. In Australasia, children are taught nothing about their bodies, and the majority of adults have been brought up to believe that it is not necessary to understand anything about the natural functions of the body. Physical suffering has alone been able to arouse an interest to study the laws of health and disease. In a country where the dietetic habits are radically wrong, the people must suffer the effects of transgression. Their bodies are literally poisoned with poisonous matter ingested with their diet of flesh and their strong drink, and the people do not know the cause of their sufferings. How pitiful it is to see intelligent men and women abusing their bodies, bringing upon themselves disease and death through lack of knowledge.

Nor are the colonials averse to instruction. Health lectures are well patronized, and the medical missionary is welcomed in their homes. As many as three thousand adults have attended illustrated medical lectures in several localities. The Australasian Medical Association has done what it could, and is still actively and energetically working to enlighten the people; but the association is terribly hampered. With a central sanitarium so deficient in facilities that the Lord has said that *he is ashamed of the representation it makes in this great country*, with but few workers, and with but little money, it is impossible to press the battle well onto the enemy's ground. Though the workers are zealous, their labors are necessarily difficult, and the results not proportionate to the efforts made.

The greatness of the work demands the establishment of a central sanitarium at once. In the colonies a united effort is being made to raise forty thousand dollars for this purpose. This means twenty dollars from each person, and most of the people are poor, as well as having to support a rapidly developing evangelical work. Australasia is a comparatively new field, and there are many avenues for the distribution of money. Can we not look to our brethren and sisters in America to help us in our emergency?

The Lord is working for us. One of our patients at the Sydney Sanitarium, a clergyman of the Church of England, has given two thousand five hundred dollars as a thank offering for returning health, the money to be used in the equipment of the new institution. Must the Lord look to unbelievers for money? Is it possible that some of those who have money invested in worldly enterprises will feel burdened to invest it in this branch of the Lord's work?

Already there are thirteen medical missionary enterprises in Australasia. Everywhere men and women of influence are becoming interested in the work. Patients come thousands of miles to be treated, and for surgical operations. Some of these have accepted the truth. The medical missionary work is destined to do much good in this great new country, where it is needed so much; but we must look to those whom the Lord has blessed with money in America to help us place it upon a plane that will command respect, and give it due influence.

This article is written by one who feels deeply the need of this people. Do not read it without doing something. Let every one ask the Lord to direct him how much to give, and then let him give as the Lord directs.

EDGAR R. CARO, M. D.



FOR WEEK ENDING OCTOBER 21, 1899.

—Chicago has over two hundred and twenty thousand children in her public schools.

—The British Parliament convened October 17, in extraordinary session, to consider the South African situation.

—A terrible epidemic of dysentery is reported in Japan. Out of fifty thousand persons attacked nearly twelve thousand have died.

—There were 2,733 deaths reported as having occurred in Michigan during the month of September, or 115 more than were reported for September, 1898.

—It is said that when the dry season begins in the Philippines, the United States will have on the grounds an army numbering nearly 64,000, besides a fleet of forty-five war-vessels.

—MANILA, OCTOBER 17.—The newspaper *Patria* has been suppressed, and its editor, Senor Utor, a Spaniard, has been placed under arrest on a charge of printing and publishing seditious documents.

—The English banks are hoarding gold in expectation of the great demand caused by the South African war, as appears from the fact that of the net imports of last week, amounting to \$4,065,000, only \$264,000 went into the Bank of England.

—A despatch from Cape Town, October 17, says that three hundred Boers and eighteen British have been killed in a battle at Mafeking. This report comes from a British source. Censorship over press despatches is already so rigorous that little news comes through.

—A newspaper editor in Germany has just been sentenced to imprisonment in a fortress for six months, on a charge of *lese-majesty*, for criticizing Emperor William. The leading agrarian organ blames the emperor, "because, by frequently identifying himself with public measures, he compels criticism."

—In Michigan, during the present season, there have been 43,000 acres of sugar-beets under culture, and nine factories will be operating before the close of the present month. The estimated output of these factories next year is 60,000,000 pounds, being only 15,000,000 pounds less than the annual consumption of sugar in the State.

—The international yachting contest between the "Columbia" and the "Shamrock," which is attracting general attention in the United States and in Great Britain, after seven failures to make the distance in the appointed time on account of a lack of wind, on Monday, October 16, scored one race, in which the American boat finished full ten minutes ahead of her challenger. The next day the topmast of the "Shamrock" broke just after the boats started, and the race was awarded to the "Columbia."

—The American Beet Sugar Company at Grand Island, Neb., recently advanced wages fifteen per cent.

—The salary of Admiral Dewey is \$13,500 per annum, which he will continue to receive, even after retirement.

—It is said that the Mormon hierarchy is ready to spend \$500,000 rather than have B. H. Roberts expelled from Congress.

—Thomas B. Reed, ex-speaker of Congress, has been admitted to the bar of New York. He is to reside permanently in New York City.

—The United States press censorship in Manila, against which the newspaper correspondents protested some time ago, has been abolished.

—The English Presbyterian Church has ten hospitals connected with its missions in China and India, where 30,000 patients are treated annually.

—Serious storms, accompanied with floods, prevail in the southern districts of Italy, bridges, houses, and churches being destroyed or injured.

—It is proposed to place memorial windows in the new Roman Catholic chapel at West Point, in memory of Generals Sheridan, Rosecrans, Newton, Sumner, Cahill, Ryan, O'Brien, and other soldiers who held the Catholic faith.

—A Catholic order of the "Sisterhood of Perpetual Adoration" is to be established at Washington, D. C., where the convent for that purpose will soon be erected. The sisters who will form the nucleus of the order in this country, will come from Brussels, Belgium.

—Official despatches from Batavia, capital of the Netherlands Indies, declare that no fewer than 5,000 persons were killed, and many others seriously injured, by the earthquake in the Island of Coran, September 29. The town of Amhei, on the south side of the island, was destroyed, and several other villages were wrecked.

—The evening of October 18, John Alexander Dowie was assaulted in Chicago, while delivering an address on "Doctors, Drugs, and Devils." Two thousand medical students attended the lecture, and one hundred and fifty policemen were required to quell the riot and disperse the students, who hurled bottles of acids and foul-smelling disinfectants at the police.

—Reports from the Philippines are very meager. Rumors of Filipino generals plotting to surrender their commands, and in one case to deliver Aguinaldo to General Otis, are published, but they lack confirmation. It is also reported that some messengers of the Filipino president, entrusted with \$80,000, with which to buy supplies in Hong-Kong, have decamped with the money.

—The Canadian volunteers for the Transvaal were much disappointed to learn that the British government was intending to receive them merely as recruits for the regular army, and the Dominion government made an earnest request to the imperial war-office that Canada be allowed a complete brigade of its own, with a Canadian officer in command. As a special favor, this was granted October 16.

—It seems suggestive that representative men who visit the Philippines should be so reticent concerning their observations in the islands. Prof. Dean C. Worcester and Colonel Denby, of the Philippine Commission, arrived in Vancouver, October 18, and were asked for an interview by the press. They replied that they had been summoned home for a conference by the President, and did not deem it expedient to give out anything for publication before that conference has taken place.

—Ottmar Mergenthaler, the inventor of the linotype, is very ill at his home in Baltimore, Md., and is not likely to recover. He was born in Germany in 1854, and although still a comparatively young man, has lived to see his great invention in general use, both in this country and in Europe. At the age of eighteen he landed in Baltimore with only thirty dollars, and began work at his trade, that of clockmaker. Four years later he conceived the idea of the linotype, and worked on it for ten years before achieving success.

—The Guardian Trust Company, of Chicago, has secured absolute control in the United States of the patents of the Pollak-Virag automatic telegraph system. The importance of the system lies in its extraordinary speed performance. It is said to have a capacity of from 80,000 to 150,000 words an hour. Mr. Baker, of the Postal Telegraph Company, who has just returned from Europe, where he went to test the system, says he sent 242 words in nine seconds over 700 miles of wire. The large amount of matter that can be sent over one wire will greatly reduce the number of wires required, and also save much time.

—An international congress under the patronage of the French government will be held in September, 1900, to consider the question of Sunday as a legally and socially recognized day of rest. The sessions will be held in the Palais du Congrès of the exhibition, there being two sessions daily, at nine and at three o'clock. The president of the organizing committee is Senator Berenger, and representatives from both Catholic and Protestant clergy are on the committee, which will include members of Parliament, economists, and statisticians, and delegates from various chambers of commerce, manufacturers' unions, and railway companies. The congress will be open to all who are interested in the program, but only active members and delegates will have the right to take part in the sessions. The fee for membership has been fixed at ten francs [about two dollars]. The discussions will all be in the French language.—*Chicago Times-Herald*.

—The pope has given 20,000 francs to establish Roman Catholic schools in the Sudan. He is "hopeful that the Sudan under British rule will prove a fruitful missionary field."

—The 17th inst. anti-imperialists from many parts of the country met in convention in Chicago. Resolutions calling for the war in the Philippines to cease immediately, were passed, and will be submitted to Congress.



CAMP-MEETINGS FOR 1899.

DISTRICT ONE.			
*Atlantic, Jersey City, N. J.,	Nov.	7-12	
West Virginia, Parkersburg,	Nov.	17-23	
DISTRICT TWO.			
Florida, Lakeland,	Nov.	3-12	
DISTRICT SIX.			
California (local), 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
 H. W. Burrows..... 1 00
 Elmer Putney..... 1 00
 Friends..... 3 50
 Total..... \$188 95

NOTICE!

WANTED, at once, the name and address of every Seventh-day Adventist in your church who does not take the REVIEW. Address the editors.

FLORIDA STATE MEETING.

THIS meeting will be held at Lakeland, Fla., Nov. 3-12, 1899. As this is the occasion of our annual Conference, let the delegates elected by our churches be in early attendance. The Florida Tract Society and the Florida Sabbath-school Association will hold their annual sessions in connection with this meeting. Outside help will be provided. Reduced rates will be secured. Let all make an effort to attend.

L. H. CRISLER, Pres.

SCHOOL-TEACHERS.

ARE you one yourself? Do you know young people who are teaching, or who have ability to teach? Whatever your answer, it is time you were giving the subject some thought. Over one hundred schools have been started this fall, and every available teacher who has had some training in the principles of Christian education has been pressed into service. Most emphatic calls are still coming, yet there are none to fill them. If we had twenty-five more young persons prepared to teach, we could find positions for them at once.

And what about the class who should be taking a preparation to enter the work a year hence? We believe one hundred young men and women should enter Battle Creek College at the beginning of the winter term, Dec. 20, 1899, determined to become teachers in the Lord's schools. Literature—special instruction from the Lord—will be sent to the address of all who respond to this call. Send us your own address, and the names of all teachers with whom you are acquainted. Address E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

GOOD HEALTH FOR ALL.

HERE is an opportunity for every Seventh-day Adventist to assist in the prevention of disease in his own neighborhood during the coming winter and for all time.

In December a special midwinter number of *Good Health* will be issued, containing the most important information concerning the maintenance of health in winter. Dr. Kellogg will have a valuable article on "Winter Diseases, Their Prevention and Cure." The employment of hydrotherapy as a means of treatment in colds, pneumonia, fevers, etc., will form an interesting and profitable feature. The treatments suggested will be fully illustrated and simply described, so that any one ordinarily skillful can put them into practical use. A number of our well-known physicians will contribute articles describing simple remedies, giving directions for various cold-weather emergencies, and telling what to eat, drink, and wear in order to keep well the year round.

This number will be of great value as a means of reference in the home; and it is hoped that at least every REVIEW

subscriber will show his interest in this work by an immediate order for eight or more copies of the magazine. It is designed to furnish eight copies, post-paid, for only twenty-five cents. This barely covers the cost of paper and postage. When these copies are sold or otherwise disposed of, you can order again; but we wish your first order now, so that we may know how many to print.

Just think of the good you may do, the suffering and perhaps the deaths, you may prevent by helping in this effort. Do not delay, but send in your order at once. Twenty-five cents pays the postage and delivers eight copies at your door. Send money-order or stamps; but do not send silver. Address Good Health Pub. Co., Battle Creek, Mich.

GENERAL MEETING FOR GENERAL CONFERENCE DISTRICT 3.

ELDERS IRWIN AND HASKELL will hold a general meeting at Mt. Vernon, Ohio, beginning November 16, and continuing ten days, thus including two Sabbaths. This will be an important meeting, as they have a special message for the people at this time. That this meeting may accomplish the most good to all interested, it has been decided to make it a general meeting for the whole District, and ask presidents of Conferences to arrange for as many of their workers as possible to attend.

Sister Haskell will attend the meeting, and will spend time each day in giving instruction in the best methods of conducting Bible work. Those who are engaged in this work, or those who have some thought of giving their attention to it would do well to be present, that they may have the benefit of the studies.

The Testimonies the Lord has sent to be read in these meetings, and the excellent lessons Brother Haskell is giving on the third angel's message, are having a good effect upon all who are privileged to hear them.

We hope this meeting will be attended by many of the brethren, especially of the leading laborers in the different Conferences. It is time to lay plans for the winter's work, and the recent Testimonies make it necessary to lay our plans differently from what we have been doing, so we feel free to urge Conference committees to lay aside their work for a few days, and attend this meeting.

Elder Kennedy, president of the Ohio Conference, and Professor Loughhead, principal of the Mt. Vernon Academy have extended a general invitation to hold the meeting at Mt. Vernon. Every effort will be put forth to make it a pleasant and profitable occasion. A. J. BREED, Dist. Supt.

UNION COLLEGE.

Winter Term.

THE winter term of Union College will be one of unusual importance. Special classes will be formed in a number of practical lines of work. A canvassers' school will be an important feature. A large number of canvassers are already planning to attend during the entire term of twelve weeks. Write for special information concerning this line of work.

Training classes will be organized for the purpose of furnishing instruction to church officers and leaders, and Sabbath-school workers. This will include instruction of much value to church elders, deacons, clerks, Sabbath-school superintendents, secretaries, etc., and will be in charge of some of our most experienced ministers and teachers.

There is already in attendance a large, enthusiastic class of young women, who are making thorough preparation for church school work. There will be room for several more during the winter term. To catch the spirit of enthusiasm and earnestness of these classes will be worth much to our teachers who take up this work.

The District Conference, which will be held here during this term, will bring to Union College some of the most prominent laborers in the denomination, and at this time many important questions will be considered. Every church in Union College district should be represented, that the churches themselves may afterward receive the benefit of that which will be given.

Remember, the winter term begins December 13, and closes March 6. More than three hundred students are already enrolled, and a high grade of work is being done.

Write us your special needs, and we shall be glad to furnish any information possible. Address W. T. Bland, College View, Neb.

NOTICES.

WANTED.—A Seventh-day Adventist woman who desires a good home. Can make from \$3 to \$4 a week at general house-keeping. Good references given and required. Address E. O. Gibson, 58 Robin St., Everett, Mass.

WANTED.—A good Adventist man who can take care of 12-horse-power engine and sawmill. Steady employment offered if he can lead meetings. Wages, \$25 a month, board and washing, or \$1 a day of nine hours. Address M. D. Karr, Rensselaer, Ind.

ADDRESS.

ALL communications for Vermont Tract Society should be addressed to Miss R. E. Purdon, 190 N. Winooski Ave., Burlington, Vt.

APPOINTMENT.

NOTHING preventing, I will meet with the church at Muskegon, October 28, 29. The ordinances will be celebrated at this time. We hope the brethren from Sullivan can be with us. B. F. STUREMAN.

PUBLICATIONS WANTED.

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

L. W. Axton, lock box 84, Norborne, Mo., REVIEW, Signs, Instructor.

The editors of the REVIEW desire to obtain ten copies of the *Christian Educator* for February, 1899.

"Early . . . Writings"

In the German Language

"Early Writings of Mrs. E. G. White,"
"Experience and Views and
Spiritual Gifts."

PRICE, 75 CENTS.

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Geo. H. Heafford, General Passenger Agent, Chicago, Ill., or
Harry Mercer, Michigan Passenger Agent, 7 Fort Street, W.
Detroit, Mich.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect October 9, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

No.	Mail and Express, to Chicago.	LEAVE.
No. 9.	Chicago Express, to Chicago.	12.15 P. M.
No. 1.	Chicago Express, to Chicago.	9.00 A. M.
No. 3.	Lehigh Valley Express, to Chicago.	3.40 P. M.
No. 5.	Pacific Express, to Chicago, with sleeper.	1.10 A. M.
No. 75.	Mixed, to South Bend.	8.20 A. M.
Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.		

EAST-BOUND FROM BATTLE CREEK.

No.	Mail & Exp., to Pt. Huron, East, and Detroit	LEAVE.
No. 4.	Lehigh Express, to Pt. Huron and East.	8.27 P. M.
No. 6.	Atlantic Exp., to Pt. Huron, East, & Detroit.	2.25 A. M.
No. 2.	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.	6.50 A. M.
No. 74.	Mixed, to Durand (Starts at Nichols).	7.35 A. M.
Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.		

GEO. T. BELL, 1st A. G. P. & T. Agt., Chicago, Ill.
A. S. PARKER, Ticket Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

EAST.	8	12	6	10	14	20	36
	*Night Express.	(Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac m'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 8.00		pm 11.30
Niles.....	11.25		8.45	pm 12.08	4.40		am 1.20
Kalamazoo.....	am 12.40		10.15	1.00	5.37		am 2.30
Battle Creek.....	2.10	am 7.25	pm 12.10	2.08	6.52	pm 6.00	4.40
Marshall.....	3.00	8.05	1.00	2.42	7.28	6.48	5.00
Albion.....		8.30	1.30	3.09	7.51	7.10	5.27
Jackson.....	3.50	8.50	1.50	3.30	8.11	7.30	5.50
Ann Arbor.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Detroit.....	5.55	11.10	3.47	4.58	9.43		7.48
Falls View.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Susp. Bridge.....					am 5.02		pm 4.13
Niagara Falls.....					5.17		4.33
Buffalo.....				am 12.20	5.30		4.40
Rochester.....				3.13	6.14		5.30
Syracuse.....				6.15	11.50		10.45
Albany.....				9.05	am 4.15		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	6.19		7.40
Boston.....				3.00	9.03		10.34
WEST	7	13	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.00		pm 6.00
New York.....					6.00		am 12.10
Syracuse.....					am 2.00		pm 12.25
Rochester.....					4.05		pm 2.25
Buffalo.....					5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	am 8.50	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	7.45	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	8.50	11.05	am 8.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.00	pm 12.25	5.00	3.50	9.08	3.00
Kalamazoo.....	1.40	10.37	1.20	5.40	4.28	10.00	3.35
Niles.....	3.15	11.57	2.35		6.05		5.05
Michigan City.....	4.25	pm 12.55	4.10		7.05		6.01
Chicago.....	6.30	2.30	6.05		8.55		7.50

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.10 p. m. daily except Sunday.

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

A PRACTICAL SUGGESTION.

"LET US TRY IT."

Many times while attending camp-meetings and other gatherings, we are asked by our young people what we would advise them to read and study, in order to obtain a more thorough knowledge of the truth. Many of them hope to have a part in proclaiming the message in some of its various phases; and while their circumstances will not admit of a college education, they still have a desire to devote some time in studying the truth, that they may become familiar with the fundamental principles of the message for this time.

To all such we would say, Read those tracts that treat upon the vital points of the third angel's message; such as, "Present Truth," "The Second Advent," "The Coming of the Lord," "The Signs of the Times," "The Judgment," "Elihu on the Sabbath," "Should Not Christians Keep the Sabbath?" "Why Not Found Out Before?" and any others that give in a few words the point of Bible doctrine you wish to study. These tracts have been written with much care and earnest prayer. They can be read in a few minutes, and furnish food for reflection through the busy hours of the day. They should be scattered by the tens of thousands everywhere.

The question is often asked, Why are our young men so successful in reaching the people with the truth when they first engage in the work of the ministry? The reason is apparent. Many of them have only their Bibles, a set of charts, a few tracts, and perhaps "Thoughts on Daniel and the Revelation;" and when they preach on the Sabbath question, they study some tract treating on that particular subject in connection with the Bible, using a few pointed texts to prove their argument. Other subjects are treated in like manner. At the conclusion of the discourse people are heard to remark, "How very plain. I never heard any thing like it. Did you?" It is true. They never did. For "never man spake like this Man." And when the representative of Christ uses the language of the Master, it carries conviction to the hearts of the people. Many are led to accept the message as a result of the well-directed efforts put forth by those who have made a careful study of the pointed truths contained in our tracts and pamphlets.

If those who have been longer in the way, and have a larger experience in studying and circulating these publications, would use them as extensively now as they did in the early history of the cause, I am sure that many more would accept the message for this time. Let us try it. A. J. BREED.

Your Money Back if You Want It!

Christ foretelleth the

St. MARK, 13.

destruction of the temple.

31 And the second is like, namely this, "Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."
32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

A.D. 33.
a Lev. 19. 18.
Mat. 22. 39.
Rom. 13. 9.
Gal. 5. 14.
James 2. 8.
b Luke 19. 44.
c Deut. 4. 39.
Is. 45. 6, 14.
& 46. 9.
d Mat. 24. 3.
Luke 21. 7.
e 1 Sam. 15. 22.
to him, Master, see what manner of stones and what buildings are here!
2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.
3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,
4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

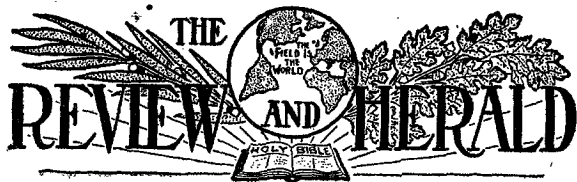
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REVIEW AND HERALD PUB. CO., Battle Creek, Mich.



BATTLE CREEK, MICH., OCTOBER 24, 1899.

THE *Christian Advocate* says that "conversion, in the Methodist sense of the word, is the greatest thing that can happen to a human being." And let all the people say, Amen.

In reply to questions concerning the Filipinos and their ability to govern themselves, Admiral Dewey says, decisively: "I will say this much for the Filipinos,—they are more capable of governing themselves than the Cubans are."

THERE is reported some uneasiness in London lest Russia seize the whole of China and take under her "protection" all of Afghanistan, and France take Siam, while Britain is employed so busily in Central South Africa. There is danger that the world will never again know peace.

THE *Interior* says that the ovation to Admiral Dewey "demonstrates that the people of the United States are the most exuberantly warlike of any of the nations." Doubtless it was something of this kind that impressed Lord Salisbury a year ago, and caused him to remark that the entrance of this nation upon the scene as a world-power, was not an element that would make for peace.

THE Japanese empire has established a national system of education, in which it is decreed that "religion in any form" shall "no longer be taught in any of the schools receiving financial aid from national funds." That is a good thing, if she will only stick to it; for we have known other places where there was loud profession made that religion was not taught in the public schools, but the profession was a farce.

THE *Iowa Workers' Bulletin* reports that last summer a prominent politician in south-eastern Iowa was asked to read the Declaration of Independence at a Fourth of July celebration, and he refused, with the words, "No, the Declaration of Independence is a back number—been relegated long ago. It's dead. And I am so old I don't wish to associate with anything so dead as it is. It might be contagious."

Not long ago Archbishop Ireland delivered an address in London, in which he expressed the hope that the "cordial relations" between Britain and the United States "would increase as the years pass." The *Northwestern Chronicle*, published at St. Paul, the Catholic paper of the Northwest, challenges the archbishop's hope, in this vigorous sort: "No man, not even an archbishop, can become the champion of the infamous false pretense of 'cordial relations' between England and America, and still continue to be the accepted exponent of American Catholic opinion;" and "if the report should be confirmed, a great many admirers of the archbishop in this country would consider themselves warranted in severing the 'cordial relations' between him and them."

THE two-months' subscriptions on "The Two Laws" will begin to expire with our next number. The articles on "The Two Laws" will continue through four numbers after next week. Then we shall begin a series on "The Return of the Jews, and the Millennium." Thousands of persons are thinking on "the return of the Jews," expecting soon the millennium to dawn. These articles will enter thoroughly into the subject, in both these phases. No subscriber can afford to miss them. Every reader whose period expires with a two-months' subscription should renew for at least six months.

ONE result of excavations in the ruins of ancient Babylon is the discovery of the fact that the "broad walls of Babylon" were *one hundred and thirty-eight feet thick*. There was first an outer wall twenty-four feet thick, an inner wall forty-three feet thick, "built of burnt brick bearing the stamp and impress of Nebuchadnezzar," and between these two walls there was a filling of seventy-one feet.

THE *New York Tribune* says that the Trans-Siberian railroad is already a splendid success, only so far as finished; and it will take two years yet to finish it. The traffic is already so great that rails one-third heavier are being laid in place of those first laid, which were supposed to be heavy enough to carry the traffic for years. The number of trains has had to be nearly tripled already—originally three pairs, now there must be eight pairs. The *Tribune* says that the building of the railroad is sufficient to make the reign of the present czar "one of the most glorious in Russian history."

It is now proposed to set apart Thursday, December 14, the one hundredth anniversary of the death of Washington, as a special holiday. Time was when the people of the United States contemplated with pardonable pride the fact that they were comparatively free from the time-wasting, dissipating public occasions of enforced idleness so frequent in the Old World nations, especially in Catholic countries; but nowadays in many things they are just like the people across the water, *only more so*. Besides, are the American people expected to be so glad that Washington is dead that they will wish to *celebrate* the day he died?

IS NOVEMBER THE MONTH?

If your subscription expires in November, do not neglect to renew without delay.

If the yellow address label on the first page of this REVIEW, or on the wrapper, reads, "November, '99," like this,—

John Brown 1422

it indicates that the "Subscription Order" blank found enclosed in this week's paper should be filled out by you NOW, and mailed to us, AT ONCE.

REVIEW AND HERALD.

THE ANNUAL OFFERING FOR THE INTERNATIONAL TRACT SOCIETY.

LAST week the REVIEW called attention to the general missionary offering to be taken Sabbath, the 28th inst., for the International Tract Society. We would call further attention to the matter. These annual collections are made by recommendation of the General Conference, and, at present, are the means upon which the society depends for support. The work being done by the organization is advancing. The seed already sown is yielding abundant fruit. Our publications have been sent as advance agents to every field where our missions have been opened, and the work placed upon a permanent basis.

The International Tract Society was organized, through the providence of God, to occupy an important place in the work. It was the original design not only to create and meet the demands for papers and tracts in new fields, but, as far as possible, to secure unity of action among our various tract societies. During the last few months a special effort has been made more nearly to meet the original purposes of the society. The secretary has removed to New York City, and increased opportunities for extending the work have come as a result. Our publications are being sent to several entirely new fields. Porto Rico and Alaska stand especially prominent in the list. Encouraging openings are presenting themselves in Greece. It is proposed to increase immediately our facilities for producing and supplying reading for the blind. Here is a promising field, which has long waited for proper recognition. In this connection we should also mention the late appointment of a corresponding secretary for the society, and the partial arrangements for the opening of a branch office, possibly in Chicago, with the view of extending the influence of the Missionary Reading-Circle, and securing greater efficiency in our home missionary work.

The consideration of these matters impresses the importance of a proper support for the society. We call especial attention to the desirability of all our churches, companies, and isolated Sabbath-keepers participating in the forthcoming offering. Let the old-time missionary zeal and earnestness be revived throughout our Conferences. The times call for action. God has given us light and truth, and it behooves us energetically to impart it to the nations, kindreds, and tongues of the earth. He will bless and glorify his people in their present fulfilled opportunities for sacrificing in the interests of the work. I can not better close this appeal than by quoting an extract from the writings of Sister White. She says:—

The importance of bearing burdens in connection with the work of God must be impressed upon the heart. *All should be instructed that every department of the work of God demands their interest and support.* The great missionary field is open to men, and the subject must be agitated again and again. The people must understand that it is not the hearers of the Word, but the doers of the Word, who will have eternal life. Not one is exempt from this work of beneficence. God requires all men to whom he imparts the gifts of his grace to communicate, not only of their substance to advance the truth, but to give themselves to God without reserve.

Geo. A. IRWIN.

WANTED.

TEN good men of field experience in the circulation of literature. A good salary and permanent employment. References required. Good Health Pub. Co., Battle Creek, Mich.