

The Adventist REVIEW AND HERALD And Sabbath



"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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GIFTS DIFFERING.

SEE how the flowers of the wood and field
 Look upward to the sun,
 And take the wondrous largess he doth yield
 To each and everyone:

The daisy needeth whiteness like the snow,
 And store of sunny gold;
 The stately lilies crave the power to glow
 In colors manifold;

The honeysuckle asketh perfume sweet
 To glad both great and small;
 Still other suppliants, other gifts entreat —
 The great sun giveth all.

O brothers, sisters, — ye who strive to be
 All ye can be for God, —
 The Sun of righteousness doth shine, and ye,
 With feet on common sod,

May look above for aid. What do ye need —
 Patience for ills that grieve?
 Strength? gentleness? faith? hope? Ask ye with
 speed.
 Freely shall ye receive.

Thou with the need so sore thou scarce canst pray
 Thou with the need so small
 That thou dost blush to voice it, ask — ye may!
 The great Sun giveth all.

— Minnie L. Upton.

A NEGLECTED WORK. INDEXED

MRS. E. G. WHITE.

EVERY Christian family should illustrate to the world the power and excellence of Christian influence. God designs that every family on earth shall be a symbol of the family in heaven, and parents should realize their accountability to keep their homes free from every taint of moral evil. [Fathers and mothers should teach the infant, the child, and the youth, of the love of Jesus. Let the first baby lisping be of

Christ.] The father, the priest of the family, if he is connected with God, will feel a divine charge to set himself apart to the grand and elevating work of saving the souls of his children.

But the work of parents, which means so much, is greatly neglected. Awake, parents, from your spiritual slumber, and understand that the very first teaching the child receives is to be given to him by you. > You are to teach your little ones to know Christ. This work you must do before Satan sows his seeds in their hearts. Christ calls the children, and they are to be led to him, educated in habits of industry, neatness, and order. This is the discipline Christ desires them to receive.

Parents, your children's future success depends on the home discipline they receive during their early years. If you have allowed Satan to discipline and control them, if you have not taken up and fulfilled your God-given responsibilities, if you have neglected to seek the Lord for wisdom to enable you to co-operate with him in the work of training your children, if you have not taught them what it means to do the will of God, their lives will testify to your neglect.

The lessons given during the first years of life determine the future of the child. In husbandry, plants need constant and diligent care at the very first, that they may grow symmetrically. So it is with children. From the earliest moments of their life the children are learners. They are built up by what they see and hear, and parents are sowing the seed that will yield a harvest, either for weal or for woe. If pleasant scenes are kept before them in the home, they will become familiar with Christian courtesy, kindness, and love. But if parents are Christians in name only, and are not doers of the word, they place on their children their own superscription, and not the superscription of God. Children long for something to impress the mind. For Christ's sake, parents, give their hungry, thirsting souls something upon which to feed.

Children are naturally active, and if parents do not furnish them with employment, Satan will invent something to keep them busy in an evil work. Therefore train your children to useful work. But do not feel it your duty to make their lives unpleasant. The unpleasantness will come fast enough. Bring all the pleasure possible into your exercises as teacher and educator of your children. Encourage them to make a companion of you. Sinful impulses, sinful inclinations, and objectionable habits you will surely find in your children, but if you encourage them to seek your society, you can give a right mold to their tastes and feelings, and banish discontent, repining, and rebellion. Overcome their pride by giving them an example of meekness and lowliness of heart.

A woe rests upon parents who have not trained their children to be God-fearing, but have allowed them to grow to manhood and womanhood undisciplined and uncontrolled. During their own childhood they were allowed

to manifest passion and willfulness and to act from impulse, and they bring this same spirit into their own homes. They are defective in temper, and passionate in government. Even in their acceptance of Christ they have not overcome the passions that were allowed to rule in their childish hearts. They carry the results of their early training through their entire religious life. It is a most difficult thing to remove the impress thus made upon the plant of the Lord; for as the twig is bent, the tree is inclined. If such parents accept the truth, they have a hard battle to fight. They may be transformed in character, but the whole of their religious experience is affected by the lax discipline exercised over them in their early lives. And their children have to suffer because of their defective training; for they stamp their faults upon them to the third and fourth generation!

This is a serious question, and one that should be carefully and prayerfully studied by those who have children, that they may know how to educate their little ones to be Christians. How many parents there are who are too careless and selfish to try to overcome the rude traits in their own characters lest they be perpetuated in the characters of their children. Such parents need to think solemnly of the training they are giving the younger members of the Lord's family.

The neglect of parents to train their children makes the work of the teacher doubly hard. The children bear the stamp of the unruly, unamiable traits revealed by their parents. Neglected at home, they regard the discipline of the school as oppressive and severe. Such children, if not carefully guarded, will leaven other children by their undisciplined, deformed characters. They practice deception by misrepresenting their school matters to their parents. They complain of their teachers and the rules, and parents believe their testimony before the testimony of Christian teachers who are seeking to do their duty in the fear of God. Thus the work of the teacher is made much more taxing than it should be, because parents have not the truth stamped upon their hearts. The good that children might receive in school to counteract their defective home training, is undermined by the sympathy which their parents show for them in their wrong-doing.

Shall parents who believe the word of God continue their crooked management, and confirm in their children their evil propensities? Fathers and mothers professing the truth for this time might better come to their senses, and no longer be partakers in this evil, no longer carry out Satan's devices by accepting the false testimony of their unconverted children. It is enough for teachers to have the children's influence to contend with, without having the parents' influence also.

This great work is a work that can be done only by the Holy Spirit. And the Spirit can not do this unless parents welcome Christ into their hearts as an abiding guest. The Holy Spirit must be honored in the temple of the soul, where he delights to dwell.

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A STUDY IN THE PSALMS.

REV. WM. P. PEARCE.
(Goshen, Ind.)

PSALM 117.

THERE are just as many books in the Bible as there are chapters in Isaiah — sixty-six; but there is no book which contains stronger appeals to human experience, and better fits every circumstance of life,— a book which is read more, sung more, memorized more,— than the Psalms, which consists of one hundred and fifty lyric poems. In this psalmody is a variety of themes, dealing with the practical, experimental, and doctrinal. It sings of the law and history. It glows with Messianic promise and prophecy. It denounces sin, aids to repentance, and points to a future life. The whole book is one rainbow of mercy, a mine of treasure, and a hive of the sweetest honey.

No doubt David sang some of the psalms to the accompaniment of the harp, and Isaiah, Jeremiah, and the prophets chanted them. With psalms, Jehoshaphat and Hezekiah celebrated their victories. From them, the Maccabees drew courage in their struggles to achieve their country's independence. Verse 12 of Psalm 118 was sung louder than the din of battle, as the Protestant army achieved their victory at Courtas. Psalm 58 gave the Huguenots their "Song of Battles." Cromwell and his Invincibles, after the battle of Dunbar, sang Psalm 107. Luther called the forty-sixth his "Battle Hymn." Daniel Webster listened to the reading of the twenty-third as he lay dying. The Scotch Presbyterians sing only psalms in their worship; and all lovers of the sacred Scriptures find great comfort in their inspired truths.

SHORTEST PSALM.

The one hundred and nineteenth is the longest psalm, the one hundred and seventeenth the shortest. Yea, more, it is the shortest chapter in the Bible; but, as Spurgeon said: "Though very little in its letter, it is exceedingly large in its spirit." It takes in the whole world; for it says: "O praise the Lord, all ye nations: praise him, all ye people." The longest verse in the Bible is Esther 8:9, with ninety words, or four hundred and twenty-six letters. Psalm 117 contains but thirty three words, or one hundred and thirty-three letters. But of so great importance was it that Paul, in his address to the Romans, refers to it when speaking of the dissemination of the gospel among the Gentiles and heathen: "Praise the Lord, all ye Gentiles; and laud him, all ye people." Rom. 15:11.

MIDDLE CHAPTER.

Not only is Psalm 117 the shortest chapter, but it is also the middle chapter, of the Bible, and, doubtless because of its brevity and character, was used in the worship of the pious Hebrews in the same connection as we use the doxology. Regarding each psalm as a chapter, and each book which is too short to be divided, there are eleven hundred and eighty-nine chapters, this being the middle one, with five hundred and ninety-four on each side of it.

PRAISE.

PRAISE is the beginning and also the closing thought. In fact, the author repeats the words, "Praise ye the Lord," a score of times in this book. Praise to God is as indicative of our love to him as is prayer. Prayer helps us to resist temptation, but praise says that we have gained a victory over it. Prayer precedes, but praise succeeds. Prayer helps us to take hold of God; but by praise God takes hold of us. How beautiful has Kempthorne written:—

"Praise the God of our salvation;
Hosts on high, his power proclaim;
Heaven and earth, and all creation,
Laud and magnify his name."

But the praise of this chapter is specific rather than general. It is specific in its character: "For his merciful kindness is great toward us: and the truth of the Lord endureth forever." It is specific in its utterance: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. 115:1.

GOD'S KINDNESS.

The first thing in the analysis of this chapter is God's kindness; or, in other words, his affectionate disposition toward the human race. The history of life is a history of kindnesses. But this kindness here mentioned is of no ordinary kind. There is a kind of kindness without the mercy. Kindness will assist the starving enemy; but merciful kindness will forgive him also.

During the Revolutionary War a Dunkard leader named Miller was grievously insulted by a man named Widman, who was afterward sentenced to be hanged as a British spy. Miller went to General Washington and begged for Widman's life. The commander-in-chief replied: "I would like to release Widman, because he is your friend; but I can not, even for that consideration." "Friend!" cried Miller, "why, he is my worst enemy, and therefore I want to save him." That was merciful kindness, and such kindness won his pardon. How true of God with us! Were we not enemies? Had we not sinned against him in an awful manner? But—

"He saw me ruined in the fall,
Yet loved me, notwithstanding all;
He saved me from my lost estate:
His loving-kindness, O how great!"

HIS TRUTH.

The second thought in this analysis is his truth. This means the whole word of God intact. Here, in plain language, we have his revealed will by which we can learn to live and die. It matters little to me if some men declare that it contains errors; for I believe it to be as unerring as the "loadstone" that attracts the needle and makes it point to the north. I care little whether men declare it uninspired; for I see that it inspires others. It worries me not, if "higher critics" and agnostics oppose it; for, bless God, his truth can never be deposed. It "endureth forever;" and Christ added to this when he said: "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

RESOLUTION.

This being the case, let us all form this resolution, "I will walk in thy truth." Ps. 86:11. To walk in the truth is to walk with God as Enoch walked, and as the two disciples walked with Jesus on the way to Emmaus. Let us lift up our voices and say:—

"Let the sweet hope that Thou art mine
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end."

"WHEREFORE do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Isa. 55:2. They waste talent and toil who spend this life in seeking only earthly things. Vanity of vanities, all is vanity—a vain shadow—a hallucination, "as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite." Isa. 29:8.

PHILIP GIDDINGS.

RELATIONSHIPS.

Delia Rees, in *Triumphs of Faith*.

It is a very common thing for Christians, and even deeply spiritual ones, to give much of their attention to the matter of experience; and it is perhaps a fact that a large per cent of our spiritual instructors call our attention in this direction.

People are frequently asked, "What is your experience?" or, "What kind of an experience have you to-day?" Some are much elated, and rejoice to tell of a very blessed experience in Christian life; while others are much distraught, because they have not found such blessedness, and yet others realize they have not so good an experience as they once had. And many become morbidly occupied with their mental and spiritual conditions, utterly failing to see that it is our *relationships* that may be secure and eternally the same, and not our experience.

Experience is a transient—that is, an ever-changing—fruit of life. We are not called to experiences; they are *incidents* of our calling. We are called "unto the *fellowship* of his Son, Jesus Christ, our Lord." And what does fellowship mean? Something more than a fellow-feeling. Fellowship involves companionship, and companionship must rest upon common relationship.

So the question that should occupy our attention is one of *relationship*. And our relationships, settled and kept right, make experience a subservient thing in all its varied phases, working hope in the heart. The life that has its source deeply hidden in the settled relationships of the will of God, will find a continual flow of living water, and will be "like a watered garden, and like a spring of water, whose waters fail not;" while the life that has its source in the surface springs of experience must fluctuate, and frequently find itself dried up in the sand-bogs of self and worldliness. Such a one will often find a time of drought.

But you ask: Are not relationships experimental?—Indeed, they are. They belong to the realm of experimental knowledge and real consciousness; but they exist in the *will*, and not in the sensibilities of man. My relationship toward God has to do with the attitude of my *will* toward God's will; and if this is perfect, if my will unreservedly and deeply chooses his will, it will draw my entire being to share the same, my powers to do his will, and finally my feelings to rejoice in his will.

It is well to note the passing conditions of experiences of a life in Christ and a walk with God; but it is a sad thing to become so occupied with these that the *relationship* of the will becomes unbalanced, and no longer draws the individual, consciously and unconsciously, to choose and delight in the will of God outside of selfish interests. All of the abiding fruits of a Christian life must spring from the *facts* of *relationship* to God. O soul, distraught and troubled from a morbid habit of looking *inward* on the mental and spiritual conditions of self, look up, see Jesus, and believe that he has chosen you to certain ends in life, which will involve the unfolding of his will in every day; and you have but to choose his choice, and acquiesce in the actual unfoldings of his purpose, as the days go. And in this attitude you will, like the flower that ever turns its opening petals toward the sun, unconsciously be taking on in character the beautiful colorings of his own personality, while the word of his truth will fructify in the unselfish soil of your heart, and yield in your life a harvest of good for others.

WHEN you feel terribly afflicted, visit the sick.

S. O. JAMES.



THE SABBATH-SCHOOL WORK.*

A. T. JONES.

If on this occasion I can say something to enable you to see the fullness of the truth expressed in the Sabbath-school lesson that you have studied and recited, I shall be satisfied. I do not know whether in this hour I shall get beyond the first verse of your Sabbath-school lesson. It will make no difference if I do not, because to know the truth, with its consequences, that is expressed in that verse, is to know everything. Indeed, all the verses that follow but express the consequences of the truth of that verse.

That verse reads: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

Whosoever believes that, and grasps the fact there stated, is prepared to understand the fullness of the salvation that the Lord Jesus brought to the world. And whosoever does not so grasp that which is stated in this verse as to recognize it constantly, can not grasp, in its truth, in its sincerity, the salvation that Christ has brought.

All have sinned: and death came by sin. But all of us have sinned as the consequence of that which was brought to the world,—because of our being in that vortex into which the world was plunged by the sin of that "one man" to whom God gave the world in the beginning. "By one man sin entered into the world." When sin had so entered by that one man, it was impossible for any of his, of themselves, to rise above that which he had entailed. It was impossible for any of us to receive from him more than he had. And after he had sinned, sin only was that which he had. Consequently, he sunk the human race under the power of sin—in the sea of sin; and because of that sin we all have sinned; and so death has passed upon all. When that one man sinned, death passed upon him; and he never could draw any of us, any of his posterity, higher than he was. Consequently, when he became subject to death, by sin, we all became subject to death, because, being thus crippled, we all have sinned.

But it is the great problem, to begin with, to get mankind to realize that each one is the subject of death,—that only death is that which belongs to us, as we came into the world, and as we are naturally in the world. If each person in the world would hold upon his heart, would hold in his very consciousness, the truth that death has hold on him,—that to death he is subject, as expressed in the Scripture, though not in our translation: "Death is their shepherd,"—that death is the watchman over all mankind,—that death is to each one as a shepherd herding his flock,—there would be a universal readiness to believe the gospel. But by thousands, even of the people who fear the Lord, and who have a heart to serve him, that truth is not recognized, and by the vast multitudes of people it is not believed at all. And that is why the gospel is allowed so little place in the lives of men.

The deception of thinking that they have life in themselves has been for ages, and is still, the bane of mankind. This deception is couched in the conception of the immortality of the soul. Vast multitudes of the human race, and indeed the whole human race, naturally, as it is, have come under the power of that deception—of thinking that they have life themselves so certainly that even the Lord himself can not deprive them of it. Through the deception in which they are involved, they have come to believe that a part of themselves is "immortal," and, logically enough, that, therefore, it is "a part of God"—and then the conclusion, "How can God destroy a part of himself?" By that argument they convince themselves that the Lord himself could not destroy them, if he wished to.

The whole human race is naturally under that deception. And the way in which they came under this deception is precisely the way in which they came under the deception of sin. It is a part of the original deception: yea, rather, it is the very kernel of the original deception. For what was it that the deceiver said to the woman, to get her to depart from God into sin? What was it?—"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be like God." You will be like the divine, and not subject to death. That was the original proposition in the original deception that brought us under sin; that was the original deception into which the race went by that "one man," by whom came sin and death; and it is not strange that this deception of men's thinking that they have life in themselves should be as widely disseminated as is sin. The two things came in together; and they belong together forever.

But the Lord spoke otherwise. Before this deceiver spoke, the Lord had said: "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. And this was the truth. It was the truth when he spoke it; it was the truth the day they ate of the tree; and it is the truth forever. And the only reason that Adam and Eve did not die in the very hour that they ate, is that Jesus Christ stepped in between, and took upon himself the curse of sin, and its penalty of death. And this he did in order that mankind might be delivered from the death into which they had been plunged by that "one man." Therefore, since the Lord Jesus stepped in between, and himself received the stroke of death that must come upon the man the day he sinned; and since the Lord Jesus did this solely in order that the man might have the opportunity to receive life instead of death, it became essential, and in the gift of Christ that day it was given, that the man and all mankind should have sufficient space in which to breathe to allow them to live long enough to fix each his choice of life or death.

That is the origin, that is the source, and that is the philosophy, of the life which now we have in the breath that we draw moment by moment. It all lies solely in the gift of Christ: it is indeed Christ, and only Christ. Each person to-day and ever is directly indebted to Christ for the life which he has in the breath that he draws moment by moment.

But now, this which we have, which mankind call life,—this is not in reality true life. The Scripture has defined it: the word of God has named it, not in a figure, but in a statement of truth in answer to the ever-pertinent inquiry, "What is your life?" And you know the answer. "It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4:14.

This life which we have is truly only a vapor. It is given merely as a breath,— "for a little time,"—in order to extend to us the opportunity to seize upon *life indeed*. Without this life which is but a vapor, we should have no opportunity, man himself anywhere never would have had any opportunity, to partake of life indeed. Surely, if it were not that this life, even though it be truly a vapor, were given us, mankind would never have had any opportunity to breathe at all after Adam sinned. And let it be repeated, for it can not possibly be repeated too often, this breath itself is given us by the gift of the Lord Jesus; and for the breath drawn moment by moment, every soul in the world to-day, and ever, is dependent upon the gift of Christ, which he made when man had sinned.

The word that Jesus spoke, therefore, is literally true,—true in every sense,—when he spoke of himself as "the living bread which came down from heaven," and "giveth life unto the world." For all the life that the world has to-day, is because the Lord Jesus gave himself to receive the stroke of death that otherwise must have come upon the man at the beginning, because of the sin that he had sinned. And, in another place, Christ himself said: "I am come that they might have life, and that they might have it more abundantly."

Oh, that tells the whole story again! When did Jesus come, in the meaning of that text? When was his coming? When was he offered? At what time was the offering of Christ made? He is the Lamb "slain from the foundation of the world." The offering of Christ, in its very substance, was when, in the beginning, the man had sinned, and had become subject to death because of the sin. Then and there Christ gave himself: there he set himself forth as the offering. Though not actually appearing in flesh, as afterward, though not actually dying the death, yet there he gave himself: the gift was as certainly made then as it is now. Consequently, when he came thus *at the beginning*, he came that mankind might have life; because just then mankind needed life.

Adam and Eve needed life from that day in the garden; for if Jesus had not then offered himself, if he had not then thus "come," death would have come to them the day that they sinned. But the Lord Jesus came and gave himself, and thus took upon himself all that was to fall upon them, or upon us, that Adam and Eve might receive what was better. And in the nature of things, they must have breath to enable them to live long enough to give them time to choose that which God had brought,—the gift of himself, which is life. Consequently, *at that point he came*, that mankind might have life. Then, whosoever will take the proper advantage of this breathing space, of this life which is but a vapor, which is given to us solely that we may choose that which is life indeed,—life eternal,—receives life more abundantly. At the moment when the man had incurred death, *He* came that we might have life, even life enough to allow us to breathe, in order that we might make use of this breathing spell of life in such a way that we should have life more abundantly, even the life which is eternal substance, even as the fullness of the life of God.

So, you can see that this life which all men have for the mere passing moment, is not real life: it is "even a vapor." And this death that we meet when that vapor "vanisheth

* Sermon delivered at the Tabernacle, Battle Creek, Mich., Sept. 8, 1900, and stenographically reported.

away" is not real death: it is a *sleep*. Only that life which is the life of God is life indeed; and only that death from which there is no resurrection, from whose power there is no possible deliverance,—only that is death indeed. This life which is but a vapor, and this death which is but a sleep, form for mankind a valley of decision between the life which is life indeed and the death which is death indeed. And this life which is life indeed, *is the life*, and that death which is death indeed, *is the death*, referred to in the gospel of Christ, in the word of God, in calling us unto himself, and in giving the gift to deliver us from the curse under which we are: "I have set before you life and death. . . . Choose life that you may live."

So, then, death has passed upon all men: death is the master, death is the sovereign, death is the shepherd, of the human race. But thanks be to God, *who gave his only begotten Son*; and blessed be the name of the only begotten Son, *who gave himself*, that we might have life, and that the death might not fall upon us without our deliberate choice.

And behold! in the abundance of his mercy and the greatness of his grace, God gave not merely a single breath to breathe; not haply an hour in which to live; but has given to every one in the world, time upon time, time upon time, hour extended upon hour, day upon day, of this breathing spell, so that, if by any means in the long-suffering of God, each one might receive the gift and lay hold upon life indeed, instead of receiving death indeed at the last, as that which he has fixedly chosen.

HOUSEHOLD HINTS.

"THE most effectual remedy for slimy and greasy drain pipes is copperas, dissolved, and left to work gradually through the pipes."

"The mica windows of coal stoves can easily be cleaned with a soft cloth dipped in vinegar and water. This should be done when putting the stove up."

"Once a week, refrigerators should be thoroughly cleaned, everything removed, shelves and racks washed in warm soda-water, wiped dry, and then sunned, if possible."

"Knives with wooden handles should never be dipped in hot water, as it loosens the handles. The blades may be placed in the water in a mug, by which plan the handles will be kept dry."

"To clean a porcelain kettle, fill it half full with hot water, and put in a tablespoonful of powdered borax; let it boil. If this does not remove all the stains, scour with a cloth rubbed with soap and borax."

"Steel knives that are not in general use may be kept from rusting if they are dipped in a strong solution of soda (one part water to four parts soda). Then wipe dry, roll in flannel, and keep in a dry place."

To keep stockings in good order, and to have them last twice as long, wash them right. Have clean lukewarm water and good white soap, and do not let them lie in the water. Rinse and hang up to dry before a fire as quickly as possible, and never iron them. Always wash black stockings separately from white or pale-colored ones.

"Filling for cracks in a range is made by taking common wood ashes, adding an eighth or more the quantity of salt, mixing the whole to a thick paste with cold water. Fill the crack, and, usually, the filling will remain until the stove is useless. Should it crumble out, 'try, try again.' Blacking can be applied to it as well as to the stove."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson W. S. Sadler

FRUIT IN HEALTH AND DISEASE.

FRUIT, on account of its delicate and varied flavors, constitutes a dietetic luxury in health; and becomes, on account of its acids, which tend to inhibit the growth of germs, as well as the readily digestible form in which its food substances are presented, a most useful food in disease. Taking the different fruits as a general class, we may find in them the following substances: sugar, albumen, fat, starch, acids, water, bitter flavors, and indigestible substances.

SUGAR.

The acidity of many of the fruits is almost completely disguised by the large amount of sugar which they contain. The sugar of fruit is practically divided between glucose, which is not as sweet as ordinary sugar, and levulose, which is several times sweeter than cane sugar. Honey owes a large per cent of its sweetness to this form of sugar. Peaches, apricots, and plums contain about two per cent of sugar; raspberries and blackberries, contain about four per cent; strawberries, blueberries, currants, and prunes, about six per cent; cherries, from nine to eleven per cent; grapes, fifteen per cent. In green fruits the starch has not yet been changed into sugar, and this largely accounts for their marked acidity.

ALBUMEN.

If fruits contained a larger amount of proteids, they would constitute almost an ideal dietary, but they are very deficient in this important food substance. The majority of fruits contain no proteids at all; and in those which do, with only one or two exceptions, the quantity is less than one per cent. Raisins have two per cent; figs, four per cent; bananas, nearly two per cent. So these are the only fruits upon which it could be considered at all proper to attempt to live permanently. However, it is often advantageous to be able to feed patients several days upon a food that is entirely free from albumen; as, in cases where the stomach needs rest, or in some acute kidney troubles.

FAT.

Fat is another food substance in which the majority of fruits are very deficient. From the fact that nuts and fruits generally grow in such close proximity, and that nuts contain a large per cent of albumen, and are also especially rich in fats, it would seem as if nature had given us a suggestion that they would form an ideal combination, which is a fact well sustained by both careful scientific experiment and human experience. Figs contain a little more than one per cent of fat; strawberries, a small amount; while olives contain about twenty-five per cent. Unfortunately, the ordinary process by which olives are preserved renders them practically indigestible; however, a method has been adopted whereby ripe olives may be secured in a digestible form.

STARCH.

Green fruits contain raw starch, just as potatoes or grains do; but, unlike the latter, as the fruit ripens, a digestive process takes place

under the influence of the sunlight, changing the starch into sugar, which requires but little digestion to be ready for assimilation. One reason that children become ill as a result of eating green fruit is the quantity of raw starch it contains, which so embarrasses the digestive functions that the germs secure the upper hand, and poisons are formed, which create the severe intestinal disturbances so frequently noticed under such circumstances. The only ripe fruit that seems to contain a little starch is the banana. If unripe fruit is to be used as food, it should be thoroughly cooked, just as is necessary in the case of the potato.

ACIDS.

The three most common acids that are found in fruit are, first, citric acid, which gives the well-known acid taste to lemons, also found in the lime fruit and sour oranges; second, malic acid, which is more widely distributed, being found in apples, pears, peaches, plums, cherries, gooseberries, and currants; third, tartaric acid, which is found in its original form in grapes.

WATER.

This is the most abundant substance found in fruit, and under ordinary circumstances is as pure as the best distilled water. In tropical countries, where the water is almost continually contaminated with various poisons, this property of fruit becomes of great hygienic value. There are portions of Africa where ninety per cent of the white people die within a few years after arriving, and it has been found that those who absolutely refrain from drinking the water in its contaminated form do not suffer from these frightful ravages of jungle fever. Soldiers in the most fever-laden tropical districts, who have been allowed to live upon a hygienic dietary, and eat the fruits that grow there in such profusion, have ordinarily maintained good health; while their comrades who ate the ordinary military fare, and did not use fruit, were stricken down with fever. Water is the great tissue cleanser, whether applied to the inside or outside of the body. Many who are faithful in keeping the body clean on the outside, do not drink sufficient fluid to properly cleanse the tissues on the inside, which, in some respects, is the more essential. From this point of view, fruit is valuable, containing, as it does, a large amount of water in an absolutely pure condition.

BITTER FLAVORS.

Green fruit often contains some bitter flavors and an astringent principle—tannic acid. Nature undoubtedly stores this in the fruit as a protection from animals that would otherwise undertake to eat it. This bitter substance is generally found in the rind.

SPIRITUAL LESSONS FROM BITTER FLAVORS.

It very often happens that many of our most precious experiences come to us with a bitter flavor just beneath the surface. This bitter flavor serves the purpose of protecting these things spiritual from the depredations of those who would in no wise be benefited by them.

Providence has permitted these bitter flavors to appear, in a greater or less degree, in almost every experience that comes to the sincere, struggling Christian. The occasional bitter experience of a Christian's life should not be interpreted as meaning that the life is not worth living; on the other hand, it should be regarded as an evidence within itself of the inestimable sweetness of experiences which lie just beneath the area of these bitter and disappointing trials, more or less of which every Christian must pass through.

INDIGESTIBLE PORTION.

A food could scarcely be perfect unless it contained some indigestible substances to serve as a mechanical stimulus to the alimentary canal. The skins and seeds of fruit are practically indigestible. The skins of most fruits are both waterproof and germ-proof. This is to retain the flavors and juices on the inside, and to prevent the germs from penetrating from the outside. When the outside of fruit is injured, decay sets in very rapidly.

NUTRITIVE VALUE OF FRUITS.

From the nutritive point of view, fruits need to be combined with other foods in order to maintain man's natural strength for any length of time; nevertheless, on account of their value in other directions, they should, as far as possible, constitute a regular part of the daily bill of fare. Modern society has established the custom of eating fruit in the morning, a little at noon, and none in the evening, eating, instead, what is supposed to be "light" things for supper, but which are in reality heavy for digestion, heavy for the nerves, heavy for health, and light only on the cook. When supper is eaten at all, fruit is a much more suitable article to constitute the main portion of such a meal, as, on account of its rapid digestion, it does not tend to disturb the night's rest.

DIGESTIBILITY.

Some fruits are naturally tough and hard, and contain a large amount of woody matter, and so are necessarily more or less difficult of digestion. In fact, the variety of fruits that will keep for a long time, may be generally considered hard to digest. The tough and hard russet apple can always be bought late in the spring, while the mellow, tender apple generally disappears early in the winter. The luscious, delicate pears do not keep so long as the tough, stringy ones, which can be purchased in the markets months after the season is over. The same is true with peaches. Fortunately, nature has so arranged it that there is a variety of fruits coming on the market for a large part of each year, so that it is not necessary to try to live upon fruits that are tough and hard. Strawberries, when not combined with cream and sugar, and when thoroughly washed, so as not to have a large amount of garden germs clinging to them, are very easy of digestion. Nice, ripe peaches are one of the best fruits to give an invalid. The same may be said of ripe grapes and watermelons.

RAW VERSUS COOKED FRUIT.

Those who care for the sick are often puzzled to know in which form it is best to serve fruit, raw or cooked. It is well to remember that fruit which contains no fiber is readily digested, even when it is raw. However, if it contains much fiber, or woody substance, a weak stomach would not be able to disintegrate it, and, in such cases, it would be better to have it cooked. Raw fruit, however, contains a live principle, which is necessarily destroyed in cooking. This can be clearly illustrated by placing, side by side, a raw apple and a baked one. In a few days a luxuriant mold will cover the baked apple, while the raw apple will not be likely to show even the first signs of decay;

yet the same germs must have lodged on both. The raw apple contained a live principle, which enabled it to resist the growth of germs, while the baked apple had lost this power of resistance. It is for the same reason that a dead animal decomposes, while a live one does not.

The reason that so many persons nowadays are overwhelmed with germs, is because there are so many walking around who are nearly dead. The perfectly healthy man, like the perfectly healthy fruit, is proof against germs. In the cooked fruit, a live principle has been destroyed, and it does not possess the same disinfecting qualities that it did before. When we wish to use fruit to disinfect an invalid's stomach, so far as possible we should give him raw fruit. Canned fruit frequently contains so much sugar that it becomes an excellent means for encouraging fermentation in weak stomachs. It must not, however, be inferred from this that there are not the same food elements in cooked fruit that there are in the raw. But any food substance that will more readily decay or ferment outside of the body, will be subject to the same process inside the body in cases where there is little or no digestive activity.

SPIRITUAL LESSON.

The power of raw fruit to resist the growth of germs that may lodge upon it, conveys a most beautiful and practical spiritual lesson. The living, growing, acting Christian, in contrast with the one who is backsliding, possesses a power that enables him to go to any place on the face of the earth where God may direct, and at the same time carry with him that power of moral resistance that will enable him effectually to withstand the many darts of the enemy, and prevent the growth in his experience of the various germs of vice and sin, found in the influences with which he, in common with his associates, is surrounded. The growing Christian, the live Christian, is able by the power of the divine life, with which he is so closely connected, to live above the line of moral disaster and spiritual disease.

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REVERENCE FOR GOD'S HOUSE.

THOMAS H. JEYS.

(Modale, Iowa.)

THE word declares, "Out of the abundance of the heart the mouth speaketh." All our actions, then, are simply the outward manifestations of our inward lives. While it is possible to assume a mock reverence, which may deceive human observers, it is not possible for one whose heart is moved by the Holy Spirit, to act irreverently in God's house or presence.

"Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Lev. 19:30. Why the injunction to reverence the sanctuary, which was made of earthly material?—Because God's presence made it a holy place. As Moses turned aside to view the burning bush, God called to him, to come not nigh, but put his shoes from off his feet. The ground was holy. God's presence made it so. Our God says: "I dwell . . . with him also that is of a contrite and humble spirit." When two or three of such meet in an appointed place, God comes with them. That spot is hallowed by God's presence.

God's word abounds with instances of the disastrous results of presumptuous irreverence. Uzziah was smitten for his willingness to "rush in where angels feared to tread." Nadab and Abihu were careless of God's requirements concerning his worship, and consequently lost their lives. Korah, Dathan, and Abiram murmured, and the earth opened and swallowed them.

"Now all these things happened unto them for ensamples: and they are written for our admoni-

tion, upon whom the ends of the world are come." In this age of growing indifference to everything sacred, and when, because "sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil," how carefully should God's remnant people study his will to do it. Instead of following after and imitating the prevailing evils, how much better to be among those who sigh and cry for the abominations done in the earth!

It seems clear that it is the duty of God's people to cultivate in themselves and their children reverence for God's house, which is so desirable in itself, and the absence of which is such a marked sign of our times. Children are not the only offenders. Indeed, the natural exuberance of childhood can not be so condemned by God as the stolid indifference of some adults, to things sacred. Running through the aisles does not necessarily show a lack of reverence on the part of the young child; but it does stand forth as a marked accusation against the parent who willingly permits such a desecration of God's house.

Loud talking, laughing, and noises of every kind are out of place, and especially common talk during intermissions in the service. What idea of the sacredness of God's house can the child have, when his elders, to whom he looks for an example, discuss in boisterous and unsubdued tones the current gossip of the week? How can he feel that he is in God's very presence, when older and presumably wiser ones seem to have no realization of the fact? How can the little one be expected to walk softly before God, when father or mother, aunt or uncle, pays no attention to the command? How then shall we train our children in this important matter?

1. By letting God's grace so fill our own hearts that his presence shall be a living reality to us, and we shall instinctively conduct ourselves properly in God's house.

2. Having taught by example, we should also teach by precept. This is imperative. Children have a right to be thus taught, and he who holds back from his child the instruction God would have imparted, "fails to provide for his own . . . and is worse than an infidel." 2 Tim. 5:8.

3. Having taught by precept and example, we should, *if necessary*, use those sterner measures which God and nature have placed in our hands. We read of Abraham, the friend of God, that he was known to be one who commanded his children and his household after him; and again, that Eli incurred God's displeasure because his sons made themselves vile, and he restrained them not. He *did* reprove with his sons. 1 Sam. 2:23-25. But the Lord says he did not *restrain* them. The Scriptures tell us that we are not to withhold correction (Prov. 23:13, 14), even to the application of the rod; and that we may not spare for the child's crying. Prov. 19:18. Shall this be to gratify our own desire for supremacy?—Ah, no! It is to "deliver his soul from hell." It will not be supposed that this means alone will suffice to instill reverence in the child; but with our own hearts touched and made tender by His presence, we should deal gently, firmly, and wisely with the little ones intrusted to our care.

4. We should leave all cheapness, all frivolity, all laughing, all loudness, outside the sacred walls of God's house.

A TENDER conscience, an ear to hear the voice of the Good Shepherd, a vehement desire to know the divine will, that we may do it, are all essential to an upright walk and to an enjoyment of duty. And these are found only in a perfect consecration of all to God.

S. O. JAMES.



"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 MIGHT have said a word of cheer
 Before I let him go.
 His weary visage haunts me yet;
 But how could I foreknow
 The slightest chance would be the last
 To me in mercy given?
 My utmost yearnings can not send
 That word from earth to heaven.

I might have held in closer clasp
 The hand he laid in mine;
 The pulsing warmth of my rich life
 Had been as generous wine,
 Swelling a stream that, even then,
 Was ebbing faint and slow.
 Mine might have been (God knows) the art
 To stay the fatal flow.

Ah, friend, whose eyes to-day may look
 Love into living eyes,
 Whose tone and touch, perchance, may thrill
 Sad hearts with sweet surprise,
 Be instant, like our Lord, in love,
 And lavish as his grace,
 With light and dew and manna-fall,
 For night comes on apace.

— Selected.

WORK FOR THE WINTER.

MRS. GEO. A. IRWIN.

ANOTHER winter is just upon us, when more time can be given to reading, and when the great sower of iniquity, and his host of colleagues, will be especially alert. Shall we allow it to be said concerning us that "the children of this world are in their generation wiser than the children of light"?

We would like to have more of our sisters engage in a systematic house-to-house distribution of tracts. I feel sure all will know what I mean by this, as it is nothing new; and all who have ever tried this work know how it opens the way for talks concerning the truth, and Bible readings. I am sure there should be far more Bible readings given. The outline readings which Sister Haskell has prepared for this department the last few months were for the purpose of helping all to get started in this work. Sister Haskell will be glad to answer any questions, or to give any personal help that any sister requires. Tracts can be ordered from the tract societies, and arranged in packages as you think best; or send to us, and we will gladly furnish them to you at the rate of two packages for twenty-five cents. I mention especially one pamphlet, which comes with special force at this time, "The Marshaling of the Nations," written by Elder Jones. This pamphlet should be either sold or loaned in every home, and it will be read with interest because of its plain exposition of the attitude of the nations to the inspired prophecy. No one is better adapted to the work of distributing our literature than our sisters who are not entirely confined at home by family cares; and if, in any way, we can assist such, we are ready and willing.

A brother in Battle Creek makes it a rule to take his horse and buggy and start out before five o'clock Sunday mornings, ac-

companied by several earnest sisters, to visit portions of the city where the truth is not known, and place our reading-matter at the doors, or in the mail boxes, before the people are up. Judging by myself, anything coming in this way would receive special attention at the earliest opportunity, and I feel much interested in this way of reaching the people.

The letters that are received are encouraging, showing an increase in diligent work; but we are not satisfied by any means, and hope that during the coming months we shall be able to send out large supplies of literature, which will be put in immediate circulation.

EXTRACTS FROM CORRESPONDENCE.

I RECEIVED the book, "Every Day Dishes," and write to ask you to allow me to keep it two weeks longer, as I wish to study it further, and copy recipes. I am delighted with the result of vegetarian cooking. I am sure our table looks neater and more appetizing than when I used meat. I really believe I have saved my husband from an attack of sickness by this means. He does not believe in a vegetarian diet, but as long as he seems to enjoy his food, and does not demand me to cook meat, I am not going to do so. Last month our grocery bill was about fourteen dollars, besides milk and considerable garden produce, but I am sure it will be much less this month.

I can not tell you what an inspiration and help your letter was to me. I had been having a peculiarly trying week, and was almost discouraged; but your letter helped me to submit myself to God's will instead of trying to get him to remove the difficulties that seemed to stand in the way. I am so glad he did not change my circumstances then.

This sister has learned the secret of victory. It is a great deal better to have strength given than to have the difficulties removed. The grace of God is sufficient for all our need; and the greater the trial, the more glorious will be the victory, and the more joyful the experience.

MRS. G. A. IRWIN.

The moment we willfully disobey God in any particular, we cut off the supply of grace, and soon we find ourselves shorn of strength, and fall an easy prey to the enemy. As we come into harmony with God, there are wrong habits to be corrected, and appetites to overcome. The Holy Spirit will bring them to our attention sooner or later; and if we yield a ready and willing obedience, we shall find victory easy and continuous; but if we draw back from the sacrifice, every carnal appetite will seem intensified, and we shall find that the longer we dally, the harder will be the struggle for deliverance. If, after putting a thing on the altar, promising God we will give it up, we again indulge in it, we shall most assuredly bring defeat into our lives. Sin in the camp brought defeat to the hosts of Israel. I hope that some dear soul may profit by my experience. On this very point I have had line upon line, and precept upon precept, and I trust I have learned my lesson perfectly. "Whatsoever toucheth the altar shall be holy" unto the Lord; "it shall not be redeemed." An appetite renounced is never ours again.

The secret of victory lies in the will. When we heartily will to obey God, faith comes easy and natural. Let us settle it, then, that when we have been shown the evil of any habit, we will enter into a lifelong covenant with God that that habit shall be corrected. Not that we will do it, but that we will fully and freely consent that he, by his own blessed power, shall utterly root out and destroy every such hindrance to our spiritual development; and having done this, let us confidently trust him to do it.

Our Father will not force us to yield on any point. He waits for us to consent to have him purify and cleanse us. He lets us fall again and again, until, hav-

ing learned how utterly impossible it is to serve two masters, we shall turn, heart-sick and weary, to him who is mighty to save.

I love the truth, and do all I can for it. I live on a farm two miles from town. I am giving an orphan boy a home, and am trying to be a mother to him. He has been with me over seven years. I also furnish a home for an aged sister while she wishes to stay. I take the REVIEW AND HERALD and *Sentinel of Liberty*; and after we have read them, I give them away. I have sold the special numbers of the *Signs of the Times*, and am scattering the tract entitled "An Open Letter." I also do all I can in nursing the sick. I do not have the spare time that townfolk have, but I do the most of my missionary work on Sunday. My husband is not in the truth; and when he goes to town on Sunday, I go with him, taking with me a roll of papers and tracts, to distribute. This almost always opens the way for conversation concerning the truth. Please pray for my husband, that he may give his heart to God.

We would like to come into communication with many more such women as this. Surely the same opportunities lie within the reach of all.

REQUESTS FOR PRAYER.

"PLEASE remember my husband in your prayers."

"Please pray for my infidel son and his unconverted father, that they may be consecrated to God and his work."

"I am at present working with a very sick man—one who has run a gambling house for a living. He wishes me to read the Bible as often as he is able to have me come over. Will you please take this case to our Father, that his Spirit may rest upon this man, and that he may be converted?"

"My husband is not a Christian. My children keep the Sabbath with me; but I fear they are not all thoroughly converted. I ask the prayers of our sisters in behalf of my husband, and that I may have grace to live Christ in my family, and lift him up before my dear ones, so that they may be drawn to him."

"My husband and I request the prayers of the readers of this department for the recovery of our husband's wife, who is lying very ill with fever. We have given reading-matter to this family, and tried to interest them in the Third Angel's Message. They are young, and I request prayer that, if it is God's will, she may be spared to her husband, and be led to accept the truth for these times. I ask prayer for myself and family, that we may get the victory over every besetting sin, that God may set his seal upon us as a family. I also request prayer for my father, who is unconverted. I expect to go to see him this fall. Pray that I may be able to reveal the truth."

A letter from a brother states the following sad news: "My wife has been confined in the State hospital for the insane since last January, and the physician in charge does not give much hope of recovery. At the time of the collapse of her mental powers she was laboring to the best of her ability in the work suggested by Sister Henry, and was enthusiastically planning to enlarge the field of her usefulness. She was a firm believer in every phase of the Third Angel's Message, and applied its principles to the most minute details of life. We have two children, the older not yet four years of age. I will thank the sisters very much if they will unite their prayers for her recovery, if it is the Master's will."

NOTICE!

THE Oakwood Industrial School, at Huntsville, Ala., is destitute of fruit, there being no way by which they can obtain it in quantities during the summer months. As all doubtless know, the work in the Southern field is in a needy condition; and while all may not be able to give money for this cause, we thought perhaps there would be a number of churches in localities where fruit is abundant, who could prepare a barrel of dried apples or peaches for this school, and see that it is shipped to them. Such help as this would be greatly appreciated.

As a general thing, the crops in the South have been a failure this year; and I know of places where a barrel of flour, or of corn meal, or of fruit, would not only be appreciated, but would really lessen the suffering from hunger which seems inevitable at present. I shall be glad to hear from any churches whose members will club together and make such contributions, and to give further particulars concerning the needs.

MRS. GEO. A. IRWIN.



“COOL INDIFFERENCE.”

MRS. L. FLORA PLUMMER.

In 1898 this sentence was published as a part of a message to the people of God: “Our great peril is in regarding the Lord’s plans with cool indifference.” In each of these closing years, the work of God in the earth increases in importance and solemnity. Each plan that is laid to advance it, takes on a deeper significance as the time of probation grows shorter. And now it is plainly stated that any one who looks with careless indifference upon the Lord’s plans is in *great peril*. It is evident, then, that the carrying out of his plans, whatever they may be, is of great benefit to the person helping to carry them out.

But in these days, when there are so many ideas and notions advocated, how many we know what the Lord’s plans are? None of us would willingly place ourselves in “great peril” by disregarding his plans. But we wish to be careful. We would rather wait and see how a plan “works” before we have much to do with it. And while we wait, our attitude could not be more truly described than by the two words “cool indifference.”

The people of God ought to be able to recognize the Lord’s plan without having to wait to see how it works. His plans will be in harmony with his word and with the testimonies of his Spirit. It need not be expected that every plan will be marked out in detail by the Spirit of God; for by his Spirit the Lord has said that we must *devise* plans for accomplishing certain results. Hence, plans that are urged by men and women may be the Lord’s own plans; and in regarding them indifferently, we may be placing ourselves in peril.

READING CIRCLE STUDY.

S. N. HASKELL.

THE first chapter of Revelation is an introduction to the book. The first three verses are an introduction to the chapter. The first verse is a key to every prophetic book in the Bible, and shows how they were all given. Dan. 10: 20. The first verse gives the title of the book, its author, its object, the manner by which it came, and the agent who brought it to John upon the Isle of Patmos. The book is a revelation of the Saviour to the servants of the Most High. If we do not have an interest in the study of the Revelation, it is high time for us to begin to find out whose servants we are (Rom. 6: 16); for this book is a revelation to the servants of God. Deut. 29: 29. There is not a doctrine in the Bible that is not found in the book of Revelation. It is a compendium of the entire Bible.

The Spirit of God states the faithfulness of John in giving this book to the people. Verse 2. God pronounces a special blessing, something more than ordinary, upon him who reads and those who hear and keep the sayings that are written in this book. Such blessings remain upon individuals. 1 Chron. 17: 27. To all such comes a heavenly benediction of

peace from God the Father, the seven Spirits which are before the throne, and from Jesus Christ, who has washed us from our sins in his own blood, and exalted us to the position of kings and priests in the spiritual kingdom of our Lord and Saviour, Jesus Christ. Col. 1: 13, 14. This position is above earthly potentates. No human name, title, or position gives any preference before God. The humblest of his children are exalted as high as those whom the world calls great.

God reveals himself through his word, to the heart of everyone who loves and obeys him. He is also revealed as the one who destroys the wicked, and delivers his people when he comes with the clouds of heaven. It is then that every eye will see him (Matt. 24: 30); and a representative class of the wicked, who took part in his crucifixion, will behold him. Matt. 26: 64; Dan. 12: 2.

He is also revealed as the merciful High Priest in the heavenly sanctuary. The apostle John, banished to the lone Isle of Patmos for the word of God and for the testimony of his Son, identifies himself as *our* brother and companion in tribulation, and in the kingdom and patience of Jesus Christ. He states distinctly the day upon which he had his visions (Rev. 1: 10; Isa. 58: 13; Mark 2: 27); and while in vision, his attention was arrested by Christ’s voice, “saying, I am Alpha and Omega, the first and the last.” This expression and its equivalent occurs four times in this chapter, and more times in the book of Revelation than in all the other portions of the Bible. “I AM” refers to Christ, and should ever be written in capital letters. Ex. 3: 6, 14.

The seven churches in Asia, with their names and character, are used as an object lesson of the seven periods of the gospel, reaching to the second coming of Christ. Christ amid the seven golden candlesticks is an object lesson of his walking in the midst of his people, holding his ministers in his right hand.

The description of Christ in this chapter is quite similar to that in Daniel 10. The penetrating eyes of Christ watch the purifying effect of the trials upon the church, as they have fellowship with Christ in his sufferings. 1 Peter 4: 12, 13. The roar of the sea represents the voice of the Almighty. Eze. 1: 24.

The word of God is salvation to him who receives it, but destruction to him who rejects it. Matt. 21: 4. The shining of the sun is but a figure of the light of God shining in the face of Jesus Christ, representing the righteousness of God that clothes the Son of God from his head to his feet. The righteousness of Christ covers his people from their birth to the grave (Isa. 49: 5; 46: 3, 4); and if found in the way of righteousness, hoary hairs are a crown of glory. Prov. 16: 31.

Christ not only took the nature of man in his fallen condition, but passed through the grave, and henceforth and forevermore holds the keys of the grave and death. The book itself speaks of things which were, and are, and which will take place in time to come.

This first chapter is the keynote to the whole book. It is truly a “revelation of Jesus Christ,” the world’s Redeemer. In verses 5 and 6 we have a beautiful glimpse of his character. He is revealed as “the Faithful Witness,” in the heavenly courts, having power to come forth from the grave. He is “Prince of the kings of the earth,” and loves us with such perfect love that he can take us, all befouled by sin, and wash us in his own precious blood, and exalt us to positions of kings and priests in his kingdom. What a privilege for fallen humanity! Truly, our citizenship is in heaven. Phil. 3: 20, 21. Those who are worthy to claim kingship with him, will demonstrate their relationship by being true witnesses for the truth, in deportment as well as in words.

In verses 13–16 we have a revelation of his personal appearance—One whose glory could not be looked upon by mortal man unless especially strengthened by the Lord. In verses 16 and 20 his tender love for his people is revealed, for he holds the ministry in his right hand.

The seventh verse reveals the majesty of his return to this earth, when “all kindreds of the earth” will behold him as the mighty conqueror.

Truly, this chapter is indeed a “revelation of Jesus Christ,” revealing his *character*, his *personal appearance*, his *present care for his people*, and his design *finally to free them* from all the powers of earth, hell, and death.

BEREAN LIBRARY STUDY.

Rev. 1: 1–20; “Thoughts on Revelation,” Pages 323–344.

AS WE enter upon the study of the book of Revelation, we know of nothing more appropriate as an introduction than the following extract from the first-page article in the REVIEW AND HERALD, No. 15, 1888:—

“Make it a point when you have a moment’s leisure, to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind.”

Blessed promise that the angels will enlighten our minds, if we make persistent efforts to understand. Let us all enter upon the study of Revelation with a determination to prepare to stand in the battle of the great day.

DAILY READING FOR OCTOBER 14–20.

Sunday,	“Thoughts on Revelation,”	Verses 1–3
Monday,	“ “ “ “	“ 4–8
Tuesday,	“ “ “ “	Verse 9
Wednesday,	“ “ “ “	“ 10
Thursday,	“ “ “ “	Verses 11–20
Friday,	article on Reading Circle Study in the REVIEW AND HERALD of Oct. 2, 1900.	

QUESTIONS ON FIRST CHAPTER OF REVELATION.

1. How many are mentioned as being instrumental in giving the book of Revelation to the church? Who are they?

2. Why was it given?

3. Upon whom is a special blessing pronounced? V. 3.

4. How many join in sending a message of grace and peace to us? V. 4.

5. Give six features in the character of Christ mentioned in verses 5, 6.

6. How many and what are the facts stated in regard to Christ’s coming? V. 7.

7. What is the significance of the expression “Alpha and Omega”?

8. Why was John banished to the Isle of Patmos? V. 9.

9. Give Scriptural proof showing which day of the week is the Lord’s day.

10. What is meant by the seven churches, and what do they include?

11. Where was Christ seen? V. 13. What do the candlesticks represent? V. 20.

12. Describe the personal appearance of Christ. Vs. 13–16.

13. What is the significance of the seven stars in his right hand? V. 20; Mal. 2: 7.

14. Give the different forms of expression which Christ uses to show his power. Vs. 17, 18.

15. How did he obtain the keys of hell and death? Heb. 2: 14, 15.

16. What was John commanded to write? V. 19.

17. What symbols are explained in verse 20?



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ALONZO T. JONES, } EDITORS.
URIAH SMITH, }

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

THE THIRD ANGEL'S MESSAGE.

The Time.

WE have shown that the sixth of the seven trumpet angels ceased to sound Aug. 11, 1840; and that then, as says the Scripture, "The second woe is past; and, behold, the third woe cometh quickly." Rev. 11:14. The third woe and the seventh trumpet are identical.

When "the seventh angel sounded," said the prophet, "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." And now is the time.

The prophet also said, "The nations were angry." This we have seen fulfilled in the nations since 1844, even to the present hour—the nations that are now in the distress and perplexity of the China entanglement.

The prophet further said: "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy ["corrupt," margin] the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings and voices, and thundering, and an earthquake, and great hail." Rev. 11:18, 19.

Now we wish it to be clearly seen, and it may be, that the events here named are identical with those of Rev. 14:6-20—the threefold message—and 16:1-21—the consequences of rejecting that threefold message; that the events of Rev. 14:6-20 and 16:1-21 are but an explanation in full of those mentioned in Rev. 11:18, 19. To make this plain, we shall here bring together the statements of Rev. 11:18, 19, and the corresponding ones of chapters 14 and 16.

1. "And thy wrath is come." Rev. 11:18. The third angel says, "If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God." 14:9, 10. And in the seven last plagues is filled up the wrath of God. 15:1, 6-8; 16.

2. "The time of the dead, that they should be judged." Rev. 11:18. "I saw another angel fly in the midst of heaven, . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." 14:6, 7.

3. "That thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." Rev. 11:18. This time of reward is at the coming of Christ; for he says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." 22:12. Again he said: "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. But his coming follows immediately the Third Angel's Message; for, says the prophet, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14:14, 16. This harvest is the end of the world." Matt. 13:39.

4. "And shouldst destroy them which destroy the earth." Rev. 11:18. "Another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the

altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God." Rev. 14:17-19.

Here are shown two reapings. One is by the Son of God, reaping the harvest of the earth, gathering the wheat into the garner of God. The other is to gather together those who are to be cast into the wine press of the wrath of God. The former are the fruits of the true Vine, Christ Jesus. For he says: "I am the true Vine." "I am the Vine, ye are the branches." This is the *Vine of heaven*; for Christ, the true Vine, came down from heaven to do his Father's will; and of this Vine the "Father is the Husbandman." All who abide in Christ, the true Vine, will be gathered by the angels into the kingdom of God, when he comes on the white cloud to reap the harvest of the earth. The others are called the clusters of the vine of the earth. Those have no connection with the heavenly Vine, but are of the earth, earthy. And when the clusters of this vine are gathered, it is only to be cast into the wine press of the wrath of God.

This same result is shown by John the Baptist under another figure: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:11, 12.

5. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. Why is this called the ark of his testament?—Because within it is his testimony, as there was in the earthly temple, which was a pattern of the heavenly. "In the ark thou shalt put the testimony that I shall give thee." Ex. 25:21.

But what was the testimony, or testament, that was put in the ark? "He gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." 32:16.

These tables Moses broke when he came down from the mount and found the people given up to idolatry. Then said the Lord to Moses: "Hew thee two tables of stone like unto the first: and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark." Then, said Moses: "I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10:1-5.

This ark was called the ark of the testimony, or testament, because in it were the tables of the testimony which God gave to Moses, and that testimony was the ten commandments. It is this alone that gave it the title of the ark of the testimony.

Now we have shown that this sanctuary, or temple, on the earth was only a pattern, or figure, of the sanctuary, or temple, in heaven. Therefore, that testimony, which gave to the ark of the earthly sanctuary the title of the ark of the testament, must be identical with the testimony that gives to the ark in heaven the title of the ark of his testament; that is, the ten commandments. Now this temple of God in heaven is opened at the sounding of the seventh trumpet. There is shown the heavenly ark of his testament; and connected directly with this stands Rev. 14:12,—the Third Angel's Message,—saying, "Here are they that keep the commandments of God."

6. "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19. This is identical with the record of the events of the seventh plague. For, says the Scripture, "The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:17-21.

But the seven last plagues comprise the wrath of God. This wrath is poured upon those who worship the Beast and his Image, upon those who refuse to keep the commandments of God and the faith of Jesus. And the Third Angel's Message is to warn men against that worship, that they may escape this wrath; and it calls them especially to "keep the commandments of God, and the faith of Jesus."

These things show that these three messages of Revelation 14, and the wrath which is foretold by the third of these, and the coming of the Lord, which follows the third, represent events referred to as occurring when the seventh angel shall sound. It is therefore absolutely certain that in the days of the voice of the seventh angel, when he shall begin to sound, the Third Angel's Message of Revelation 14 is due to the world.

Here we must refer again to Rev. 10:7, where the angel declares with an oath that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." We have shown that the mystery of God is the gospel, and that the gospel is the power of God unto salvation, and that therefore in the days of the voice of the seventh angel, when he begins to sound, the power of God for the salvation of man will be finished in those who believe, and in behalf of those who will not believe. Note especially that this is in the days when the seventh angel begins to sound.

From the texts presented in former articles, as well as those already given in this, it is plain that the events connected with the Third Angel's Message end with the end of the world. Therefore, the Third Angel's Message is the means by which God makes his last effort for the salvation of men; and by which he perfects forever all who shall meet him in peace when he comes in glory. Eph. 4:18; 5:25-27; Col. 1:27. Thus it becomes of the utmost importance to the children of men to know when the Third Angel's message is due to the world.

In our article of September 18, in discussing the subject of the mystery of God and its finishing, we cited the sanctuary and its services of the Levitical law, and showed that they were typical of the heavenly sanctuary, and the work of Christ in his priesthood. We showed that the services ended with the cleansing of the sanctuary, and that Christ's priestly service ends at the cleansing of the heavenly sanctuary, and we showed that this cleansing began in 1844. Therefore this last service of the gospel, the finishing of which is identical with the finishing of the mystery of God, began in 1844.

Again: we showed that the cleansing of the sanctuary was really a work of judgment. It was so understood by those who performed the service; and it was so intended to be understood by the Lord, who established the service. This is made certain by the fact that whosoever was not a partaker of the services that day was cut off without mercy when the services closed. He had no further chance. His probation was gone. This was but typical of the work of Christ once for all, and the cleansing of the heavenly sanctuary must be likewise a work of judgment. This answers exactly to the words which describe the scenes of the seventh trumpet when it begins to sound, that then was come "the time of the dead, that they should be judged." And as we have seen, this cleansing of the sanctuary, this work of judgment, this "time of the dead, that they should be judged," began in 1844.

But this time of the dead, that they should be judged, is the same time referred to in Rev. 14: 5, 7, in that message which carries still the everlasting gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, yet saying with a loud voice to all, "Fear God, and give glory to him; for the hour of his judgment is come." Paul preached this same gospel, but not that the hour of his judgment was come, but simply a judgment to come. Acts 24:25; 17:31. But when the time comes when the seventh angel shall begin to sound, then it is declared, in accordance with the same gospel, the hour of his judgment is come. But this, as we have shown, is identical with the cleansing of the heavenly sanctuary, which began in 1844. Therefore it is certain that the seventh angel began to sound in 1844.

That this "hour" of judgment is not the great day of Judgment, which comes at the end of the world, but is a time that precedes the end of the world, answering to the time of the cleansing of the sanctuary, is shown by the fact that two other messages follow this one before the coming of the Lord and the end of the world. But these two do follow this one, and the third of these is the Third Angel's Message, which warns all men against the worship of the Beast and his Image, and against receiving his mark, under the dreadful penalty of having to drink the wine of the wrath of God; and which at the same time calls all to keep the commandments of God and the faith of Jesus.

This wine of the wrath of God is the seven last plagues, with the last of which come the lightnings, and voices, and thunderings, and an earthquake, and great hail, which come at the sounding of the seventh trumpet. These commandments are the testimony of God, which was brought forth prominently when the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.

All these things are but the events that occur in the days of the voice of the seventh angel, when he begins to sound. And as we have found that this seventh angel began to sound in 1844, then it was, and onward, that the Third Angel's Message is due to the world. When this message is finished, the mystery of God will have been finished. When this message closes, the work of the gospel will be closed. And when the seven last plagues, which are pronounced by this message against those who worship the Beast and his Image, shall be poured out upon them who have the mark of the Beast, and upon them who worship his Image,—with the pouring out of the last of these comes the end of the world.

Therefore, now is the time when there is danger of being drawn into the worship of the Beast and his Image. The people now living are the ones who are concerned in this. The people now living are they who will be called upon to make an image to the Beast, and to worship the Beast and his Image. These are also the people who will be warned by the message of God against all those things, under penalty of suffering the seven last plagues, and will be called to the keeping of the commandments of God and the faith of Jesus because "the hour of his judgment is come."

Now is the "hour." "Get ready, get ready, get ready."

The colleges and universities are now in the time of their annual opening. Incident to this opening, one of the practices of the students is the "rush," usually "the cane rush." Following is a description of one that occurred at Rutgers College, September 21, as reported in the *New York Times* of the 23d:—

Fritz Wittig, a member of the freshman class of Rutgers College, was injured in a cane rush here last night, and it is thought that he will not recover. The rush was one of the old-fashioned kind, a cane being given to about forty members of the freshman class, who placed it on the ground and formed a ring around it, guarding it with their bodies. An equal number of sophomores charged in two V-shaped wedges to secure it.

The rush continued for fifteen minutes, at the end of which time a count of hands showed that the sophomores had won. When the sophomores were dragged from the heap of struggling students by the upper classmen, several freshmen were taken from the pile unconscious. All of them, however, re-

vived quickly, with the exception of young Wittig. He was carried to the chapter house of the Delta Upsilon fraternity, and medical aid was summoned. Drs. Williamson and Smith worked all night and all day on the young man, but failed to restore consciousness. They found that he had suffered a concussion of the brain, and hold out small hope for his recovery. He was still unconscious this evening.

When a college allows such practices as that, what can that college do in the way of instruction to counteract the evil principles of which such practices are but the manifestation? How far are such practices removed from barbarism, not to say savagery?

A SERMON OF THIRTEEN WORDS.

THE first impression from this statement would be that this must be a very short sermon; and so it is, if we look only at the bulk and number of the words. But there are other and better standards by which to measure sermons. If we take into consideration the sentiments of these words, we find them as wide-sweeping as the universe; their results have no limit; their theme no understanding can fathom, and no study explain. This sermon consists of John's words concerning Jesus, when he saw him coming unto him. "Behold," he said to those crowding around him, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

"What," asks one writer, "is the most characteristic account of Christianity, by which its supporters may demand that its pretensions shall be tried? The evangelist supplies us with a sufficient answer, first, in John 1:29: 'Behold the Lamb of God, which taketh away the sin of the world;' and, secondly, in John 20:31: 'But these things are written, that ye might believe that Jesus is the Christ, the Son of God.' Christianity is a system that aims at the remission of sin, through faith in Jesus Christ as the Son of God, as a preparation for the life of eternity. It is a method devised by the divine wisdom, and carried out through a supreme sacrifice, to bring all men back unto the moral standard of exalted purity, brightened by a heavenly hope, though its progress is retarded by the operation of a great antagonistic force that struggles to retain men under the bondage of its sensual power.

"When Christianity was first proclaimed, the world was well-nigh lost in sin. The noblest cultivation, and the most perfect art, and a skill in law and government which has never been surpassed, were unhappily found to be compatible with a baseness of moral degradation, the very language of which, by God's mercy, has now become obsolete and unknown. Now the gospel revelation rests upon the principle that the removal of the weight and stain of moral evil was the first requisite to the restoration to a higher life, and that no cure could be found for the deeply seated mischief, except through the renewed contact of God himself with human nature, God himself condescending to assume that nature with the express purpose of winning the world to purity and holiness. Christ came, not only to take up man's nature, and to show forth the noblest example of its capacity, but more than this, by a still more marvelous condescension, he came to die for our sins, that thus the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, might purge our conscience from dead works to serve the living God. This is the concise summary of the whole matter. And the Christian argument must always remain weak and defective, if it ever swerves aside from preaching its most important practical results, the remission of sin through faith in Christ. We must not rest satisfied, then, with the negative position that the power of sin has been destroyed. It was the further object of the work of Christ that a higher life might be created through faith in his name. We must pass on from the removal of the hindrances by which man was fettered, to recognize the large capabilities that were infused through the regenerate life."—*Arch-deacon Hannah*.

When John exclaimed, "Behold the Lamb of God," the image of the Holy One, suffering for his people, and bearing their sins (Isaiah 53), stood

before his soul. The intuition to which he gave utterance was simultaneous with the appearance, before his eyes, of Christ's person, so gentle, so calm, and so meek. If salvation for our race is through atoning blood, then these are, of all possible words, the most fitting to set forth a Saviour slain. If life for the saved comes through the death of their Saviour, he can have no fitter description than this: "The Lamb of God, which taketh away the sin of the world." "That taketh up, and taketh away." The word signifies both, as does the corresponding Hebrew word. Applied to sin, it means to be chargeable with the guilt of it, and to bear it away. In the Levitical victims, both ideas met, as they do in Christ, the people's guilt being viewed as transferred to these victims, avenged in their death, and borne away by them. John wishes to point out Jesus as the Messiah. He designates him as "the Lamb of God." The most obvious reference is to the prophetic announcement of Isa. 53:7. We have there the servant of God, the Messiah, compared to a lamb brought to the slaughter; and it is said of him that he hath borne our griefs, was wounded for our transgressions; he bears the sin of many; so that here, and here only, we have the connection between the lamb and the bearing away of sin; that is, by expiation, by the offering of himself. With eyes enlightened by the Holy Spirit, John beholds the Lamb, which God himself had prepared (Heb. 10:5), and given to be a sin-offering.—*Besser*. "There are only two places," says Luther, "where sin can be; either it is with thee, to lie upon thy neck, or it lies on Christ, the Lamb of God. If it lies on thy shoulders, thou art lost. But if it rests on Christ, thou art quit of it, and art saved."

This was John's first public, official testimony to Christ, and it is noticeable that it contains no reference whatever to that position and office of Jesus in which the mass of the Jewish people might have been willing, perhaps, to recognize him; that is, as a delivering king, a triumphant monarch, restoring to power and independence the Jewish race; but he confined his testimony to those two attributes of Christ's person and works—as a "lamb" and an "offering for sin"—which the Jews so resolutely rejected. There is no mention there of Jesus as the Messiah, the Prince, or the King of Israel. The record that John bears is that he is the Son of God, and the Lamb of God, that taketh away sin. In these two declarations,— "This is the Son of God," and, "Behold the Lamb of God, which taketh away the sin of the world,"—we have the gospel of the kingdom, in a form as distinct, as short, and compendious as it is anywhere else to be found. Thus does John place his hand upon the world's great trouble and sorrow—sin. He reveals that which can alone bring deliverance, namely, the taking away of sin; and he names the only agent by which this can be done,—the Lamb of God.

The words, "Behold the Lamb of God," are words of power. Spurgeon relates that, in 1857, just before he was to preach in the Crystal Palace, in London, he went to decide where the platform should be placed. To test the acoustic properties of the building, he cried out in a loud voice, "Behold the Lamb of God, which taketh away the sin of the world." In one of the galleries, a workman, who knew nothing of what was going on, heard the words; and they came like a message from heaven to his soul. He put down his tools, went home, and there, after a season of spiritual struggling, found peace in turning to Christ. Years afterward, he told this story to one who visited him on his deathbed.

John, in this message, indulged in no vehement, sensational appeals, nor angry rebukes, but made a simple, earnest, plain declaration of God's truth. It is the truth that makes the only lasting impression that can be made. It is related of Wesley, that, preaching on one occasion to an audience of courtiers and noblemen, he used the "generation-of-vipers" text, and hurled denunciations right and left upon those worldlings in high places. The courtiers were, of course, very much displeased, and one of them angrily remarked to Mr. Wesley, in passing out: "This sermon should have been preached at Newgate." "No," said the fearless Reformer, "my text there would have been, 'Behold the Lamb of God, which taketh away the sin of the

world." To those who felt their need of Christ, and were ready humbly to receive him, Mr. Wesley would have given a text of hope and comfort. But to those who felt so whole in their own self-righteousness, he would apply such texts as would lay bare their groundless pretensions.

A young telegraph operator was anxious about his soul, and after a sleepless night went to his duties in the morning. While restless and absorbed in the thought of his being a sinner, he suddenly heard the click of his instrument, and with astonishment and emotion, spelled out this message: "From Windermere, to Warkworth. Behold the Lamb of God, which taketh away the sin of the world," in whom we have redemption through his blood, even the forgiveness of sin." This was sent in answer to a message from a young man who also was seeking peace. It became a double blessing, showing to both operator and receiver the way of salvation.

By the words of John, our Lord is placed in the very focus of that view which should attract the attention and study of all mankind. It is strange that all eyes are not turned to him, revealed as he is, as the sole source of help from the inevitable ruin to which the world is doomed by sin. But so great is the deadening power of sin that the mere revelation of the fact that a way of salvation has been provided is not enough to arouse the souls of men. Blind eyes must be startled by a vivid light, and dull ears pierced by a thrilling cry to behold and seize the opportunity of escape from death. Therefore that marvelous forerunner of Christ, John the Baptist, was sent forth from God, to make the wilderness echo with the call to repentance. He came thus to prepare the way of the Lord; and when Christ appeared among men, John raised his appeal to all whose eyes might look upon him, and to all who might learn of him: "Behold the Lamb of God, which taketh away the sin of the world." By all the prophets his advent had long been foretold; but then he had appeared that men might behold him for themselves. Subsequent teachers in the divine school of truth have repeated and re-echoed the same call. "Looking unto Jesus," exclaims the apostle Paul; and he enjoins upon us to "consider" him, lest we be weary, and faint in our minds. And our Lord himself invites us, in still stronger terms, to behold him as "the Way, the Truth, and the Life."

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36. The supreme denunciation of punishment is decreed against the sinner who treads underfoot the Son of God (Heb. 10:29), while to the overcomer it is affirmed that he shall sit with him upon his throne. Rev. 3:21. U. S.

"A LACK OF WORDS."

ANOTHER serious fault in the present-day education is discussed under the foregoing heading, by the *New York Times (Saturday Review)* as follows:—

Some college professors have suddenly discovered that many, if, indeed, not most, of the young men who go up for examinations can not write down the answers to the questions in simple English. These young men, say the professors, appear to be unacquainted with a sufficient number of English words to enable them to write what they desire to say. These professors are inclined to lay the blame on the primary schools, and to accuse them of neglecting to teach English as it ought to be taught. The blame should be laid primarily on the colleges themselves. That young persons, as a rule, have no vocabulary, and no knowledge of the proper methods of forming sentences, is something which can not escape the general observer, and the inference that they are not properly taught at school is natural, and not erroneous.

But the requirements for admission to all the colleges are such that, instead of devoting time to the study of diction and prose composition, the schools are compelled to put their pupils through elementary courses in English literature. There is altogether too much reading of Dryden's "Palamon and Aricite," Milton's "I, Allegro," and Burke on "Conciliation," and not half enough instruction in the use and abuse of words. In earlier days pupils had purity, propriety, and precision hammered into them till they were forced to choose

their words when they wrote, and formed a habit of doing so when they talked.

In those same days there was a custom of making pupils study spelling and definition. The knowledge of words thus gained can not be replaced. And the exercise of writing compositions, followed by careful criticism of each pupil's work, is of inestimable value. There are schools ranking in the first class which have entirely dropped this part of the training of pupils. If the colleges would lay more stress in their requirements for entrance examinations in English on knowledge of the language and the use of it, than on acquaintance with its literature, there would be less complaint about the inability of candidates for matriculation to write the answers to the questions.

Let every Seventh-day Adventist school and college see to it that every child and student therein shall be thoroughly taught in the proper use of correct and simple English. And for this purpose nothing can equal the right use of the old-fashioned spelling-book.

STUDY THE SANCTUARY.

WHAT is the cause of Satan's special attack on the remnant?—"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

What is the "testimony of Jesus Christ"?—"The testimony of Jesus is the spirit of prophecy." Rev. 19:10.

For whom was the spirit of prophecy given?—"Prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14:22.

Who will have to answer for the blood of all the prophets?—The church. See Matt. 23:34, 35. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

Did any prophets ever perish outside of Jerusalem?—"It can not be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee." Luke 13:33, 34.

Who will have to answer for all the persecution of God's people?—"With violence shall that great city Babylon be thrown down. . . . And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:21, 24.

Where shall we find the most dangerous snares?—"Do not forget that the most dangerous snares which Satan has prepared for the church will come through its own members who do not love God supremely or their neighbor as themselves. Satan is continually striving to wedge himself in between brethren. . . . There are some who are deceived in themselves. While flattering themselves that they are doing God's work, they are playing into the hands of the great deceiver, and rendering him effectual service. Beware of these deceptions."—"Testimonies for the Church," Vol. V, page 477.

"Take heed therefore unto yourselves, and to all the flock. . . . For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28, 30.

What will we soon find in the church?—"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing."—Vol. V, page 80.

What will be the bond of union of God's people?—"All who take the word of God as their rule of life are brought into close relationship with one another. The Bible is their bond of union."—*Id.*, page 389.

What will those who think they have special light do?—"He is not a man who will entertain what he believes to be special light without imparting it to others; therefore it is not safe to give him influence that will enable him to unsettle other minds."—*Id.*, page 292.

Of what are we warned?—"It is opening a door through which Satan will rush in many errors to divert the mind from the importance of the truth for this time. Brethren, as an ambassador of Christ I warn you to beware of these side-issues, whose tendency is to divert the mind from the truth. Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous."—*Id.*

What course should those pursue who think they have special light?—"The only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"—*Id.*, page 293.

What subject should be given especial attention at the present time?—"But such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—"Early Writings," *Experience and Views*, pages 53, 54.

Can one escape the perils before us without this knowledge?—"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. . . . All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them."—"Great Controversy," pages 488, 489.

How will the Third Angel's Message close?—"The third angel closes his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making his final intercession for all those for whom mercy still lingers, and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living."—"Early Writings," *Spiritual Gifts*, page 117.

If the study of the work in the heavenly sanctuary is neglected, in what condition may the worshipers be found?—"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children."—*Id.*, *Experience and Views*, pages 46, 47. "Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those

who understand and receive them will be kept from being swept away by the many delusions of Satan." — *Id.*, *Spiritual Gifts*, page 119.

The subject of the sanctuary should be kept before our people. We should study the special work of our High Priest as he intercedes before the ark of God in the heavenly sanctuary. It is not enough for our people simply to acknowledge the fact; but we should understand our relation to Christ's work, and its relation to us. We may have a theory of this, and not be benefited by the work itself. When this is the case, it is the same as if we had no knowledge even of the theory. An understanding of this work of the atonement will prevent any extreme moves, or the making of the hearts of God's people sad, whom "he has not made sad."

S. N. H.



AS A BUILDING.

CHRIST is presented in the Scriptures as the *foundation stone* upon which all true faith and hope are built. His church is called a building, erected upon this solid basis. In these words we read the Lord's prediction concerning the security of the work: "Behold, I lay in Zion for a foundation a stone, a *tried stone*, a precious corner stone, a sure foundation." Isa. 28:16. One reason assigned for the *surety* of the stone is that it has been tested, as seen by reading the following stirring words:—

"Our Redeemer is a '*Tried Stone*.' The experiment has been made, the great test has been applied, and with perfect success. In him is fulfilled all the purpose of God for the saving of a lost world. Never was a foundation subject to so severe a trial and test as was this '*Tried Stone*.' The Lord Jehovah knew what this foundation stone could sustain. The sins of the whole world could be piled upon it. The Lord's chosen were to be revealed, heaven's gates to be thrown open to all who would believe; its untold glories were to be given to the overcomers.

"A *Tried Stone* is Christ, 'tried by the perversity of man. Thou, O our Saviour, hast taken the burden; thou hast given peace and rest; thou hast been tried, proved, by believers who have taken their trials to thy sympathy, their sorrows to thy love, their wounds to thy healing, their weakness to thy strength, their emptiness to thy fullness; and never, never, has one soul been disappointed. Jesus, my *Tried Stone*, to thee will I come, moment by moment. In thy presence I am lifted above pain. 'When my heart is overwhelmed, lead me to the Rock that is higher than I.' . . .

"We are to be sons and daughters of God, growing into a holy temple in the Lord. 'No more strangers and foreigners, but fellow citizens with the saints, and of the household of God. . . . Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' This is our privilege. How is Heaven amazed at the present condition of the church that could be so much to the world were every stone in its proper place, a living stone to emit light. The stone that does not shine is worthless. That which constitutes the value of our churches is not dead, lusterless stones; but living stones, stones that catch the bright beams from the chief corner stone, even from the Sun of righteousness,—the bright glory in which are combined the beams of mercy and truth that have met together, of righteousness and peace that have kissed each other."—*Mrs. E. G. White, in Review of March 19, 1895.*

The apostle Peter, in speaking of the Lord's church as a building, says: "If so be ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:3-5. These sac-

rifices are not animal flesh, as in the Levitical priesthood; but, as expressed by Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. David plainly states the sacrifice that is acceptable with God, when he says: "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." Ps. 51:16, 17.

In the building of this spiritual house mentioned by Peter, the people of God composing the structure are represented as *lively stones*. What a work to be accomplished in these stones, quarried from the rock of the enemy, before they can be fitly called the *lively stones* in God's house. We are exhorted to "look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isa. 51:1. The Lord says of his dealing with these rough stones: "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth." Hosea 6:5. Like the *tried stone* in the foundation, those placed in the building must be tried stones. "Many shall be purified, and made white, and *tried*." Dan. 12:10.

For *tried* in this text some translations read "*thoroughly tested*." Of this testing process we read in the epistle of James, "Blessed is the man that *endureth* temptation: for when he is *tried*, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12. The same experience is referred to in Peter's first epistle, in these words: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." 1 Peter 5:10. In the letter to the Hebrews the apostle said: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. This *peaceable* condition of mind is undoubtedly when they come forth, from the Lord's training, "as corner stones, polished after the similitude of a palace." Ps. 144:12.

There are many scriptures in which the Lord's people are called a house, but we will refer to a few only: "For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his [God's] house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose *house* are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:4-6. "For we are laborers together with God: ye are God's husbandry, ye are God's *building*." "Know ye not that ye are the *temple* of God, and that the Spirit of God dwelleth in you? If any man defile the *temple* of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:9, 16, 17. Again we read: "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that that thou mayest know how thou oughtest to behave thyself in the *house* of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:14, 15.

In the Ephesian letter Paul speaks of the Lord's house on this wise: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22.

In this connection we quote the following excellent instructions: "The followers of Christ are to be co-workers with their Master; they must be 'blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom,' says Paul, 'ye shine as lights in the world.' We are to receive the bright beams from the Sun of righteousness, and by our good works let them shine forth to others in clear, steady rays, never fitful, never growing dim. We can not be sure that we are doing no harm to those

about us, unless we are exerting a positive influence to lead them heavenward.

"Ye are my witnesses," said Jesus, and in each act of our lives we should inquire, How will our course affect the interests of the Redeemer's kingdom? If you are indeed Christ's disciple, you will choose to walk in his footsteps, however painful this may be to your natural feelings. Said Paul, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' You . . . need to sit at the feet of Jesus, and learn of him, as did Mary of old. God requires of you an entire surrender of your will, your plans and purposes. Jesus is your leader; to him you must look, in him you must trust, and you must permit nothing to deter you from the life of consecration which you owe to God. Your conversation must be in heaven, from whence you look for the Saviour. Your piety must be of a character to make itself felt by all within the sphere of your influence. God requires you in every act of life to shun the very appearance of evil."—"*Testimony for the Church*," No. 32, pages 122, 123.

A church with its members heeding these words will be found "fitly framed together," with its members "living stones," emitting the light received from Christ, the Rock of their strength. They are the temple of the living God, the house of God, where his Spirit will delight to take up its continual abode. J. N. LOUGHBOROUGH.

THE IMAGE OF THE BEAST IN JAPAN.

AS WITH men, so with nations. In the working out of that love which was set on men before the mountains were brought forth or ever the Lord had formed the earth and the world, the dealings of God stand out in bold relief, as in the conflict of truth and error the nations have been ensamples unto succeeding generations. That conflict, during the time of Rome, culminated in the grand victory of the "glorious original of the rights of conscience," in which the finger of God, being as plain as the hand of man, made the papacy "an ensample unto those that after should live ungodly." Even in Japan, history has repeated itself in the temporary overthrow of the same error, and the establishment of the Christian idea of the state, and the departure from it, which reveals the working of that science of sin, "the mystery of iniquity," and which therefore gives to Japan an importance in this "the time of the end."

When the Protestant missionary reached Japan, he met immediate opposition; for the principles of his government were diametrically opposite to those of the Japanese government. And it was through the abandonment of those principles that Japan gained her position of international intercourse and political equality among the nations, and established constitutional right to liberty of conscience. Other nations achieved the same results through centuries of blood. Here it was accomplished with little discussion, no blood, and in the space of a few years.

The original idea of Japanese ethics was that the state centers in the emperor, "son of the sun," the conception and embodiment of divinity. This divinity passed from the emperor over to his actions, and still lingers round his picture, which hangs on every public-school wall, before which great and small are compelled to bow once a year, November 3, which is the emperor's birthday. The emperor's voice, being the voice of God, and as such to be accepted by the people, is the answer to the question why, at the command from the throne, Japan has thrice changed her religion.

The right of freedom of religious belief is guaranteed to all. This adoption of individualism, a liberal press, and open and easy communications with all parts of the empire, bespeak a rapid spread of the gospel. The existing condition with reference to the separation of religion and state is the same as that enjoyed by the people of the United States, under the Constitution. And as the United States under the Constitution was to all people an example of the Christian idea of civil government, so, in departing from her high privilege, she is no less a guiding spirit to the nations. Since the time when Commodore Perry, with a little gunpowder and a baby's train of cars, frightened and awed the Japanese government, she has looked, and still continues to look, to the United States as a mother.

That the reader may see the approach of this thing in Japan, and know the certainty of those things wherein he has been instructed, we give a few of the statements of the learned and leading men in these circles, who see the need of, and recognize the

demand for, what they call a "new religion." The Rev. Minami, discussing, "with his usual broad-mindedness, the subject of Christian education," is "in favor of publishing an expurgated edition of the Japanese Bible for use in families, like that possessed by Germans. Even with such an edition in use, great care would need to be exercised lest the children carry away wrong notions. Modern science has shown the impossibility of giving traditional interpretation to Genesis 1. The belief in dreams so prominent in the story of Joseph's life, can not be held up as a type of ordinary life without sowing the seeds of silly superstition in the child's mind. The story of Adam's fall needs to be very delicately handled by the teacher. In dealing with the New Testament the same amount of care is required. The story of the miraculous birth of Christ can not be explained as a fact in the light of modern science."

In view of that, read the following: "Infidelity prevails to an alarming extent not only in the world, but in the church. Many have come to deny the doctrines which are the very pillars of Christian faith. The great facts of creation as presented by the inspired writers, the atonement, and the perpetuity of the law of God are practically rejected, either wholly or in part, by a large share of the professedly Christian world." "Another strange error is the doctrine that denies the divinity of Christ, claiming that he had no existence before his advent into this world."—*Great Controversy.*

The *New Man*, a monthly journal, which has just made its appearance, under the guidance of Mr. Danjo Ebiva, "one of the best-known leaders of thought among the Japanese Christians," has for its object the teaching of "those religious and ethical truths which the editor or editors think indispensable for the spiritual guidance of the nation as an active partaker in the drama of human progress, and which, moreover, their countrymen are beginning not only to appreciate the importance of, but to feel a keen appetite for." Concerning these "spiritual truths," it speaks thus: "The Japanese have so far succeeded in their efforts to crystallize their religion into a new form as to compel the foreigners to retire to the background;" and "as a result of the new impulse imparted to it by modern science, Christianity has been quite revolutionized."

Again read: "Now that Satan can no longer withhold the Scriptures, he resorts to other means to accomplish the same objects. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself." Thus "it will be demonstrated that a day of great intellectual light is equally favorable for the success of popery as one of intellectual darkness," and "that the science of the nineteenth century, which undermines the Bible, will prove as successful in preparing the way for the acceptance of the papacy as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages."—*Great Controversy.*

Count Okuma sums up his views of the present, thus: "What is desirable now is to get rid of the superstructure, and lay bare the foundation. Benevolence, compassion, and love! can not Buddhists, Christians, and Confucianists come together on these principles, and work in harmony? This union may not be witnessed in my day, but it will be some day."

In a lecture delivered before the Philosophical Society of the Imperial University, Dr. Inone, who has regarded it his duty as president of the College of Literature, to oppose Christianity, now argues that "a new form of religion is needed," and that "the best way to obtain this is to determine the points on which the existing religions agree, and construct a new system that shall satisfy all reasonable minds."

In this present state of confessions and concessions, it is safe to predict an immediate council,—and the second one for the Protestant churches is now bulletined,—in which "the discussion of those subjects upon which all are not agreed, however important they may be from a Bible standpoint, must necessarily be waived." Of the results of such a council but few are better prepared to speak than is the papacy. And thus it speaks of this "unrest" and "desire for union:" "They are ill at ease, and well they may be. It is of the very essence of Protestantism to split up into a hundred sects. This is what the Protestant principle of individual liberty leads to. Protestant converts are allowed to reject what they please, and many of them end by rejecting everything. This is what turning their back on the authority of the church means. Darkness is closing in on such professors of Christianity. We shall soon be summoned to attend their funeral."

Is not this the time, and are not these the scenes, for which we have been looking? And now that these things are present, who that has been seeing lions in Japan will not say, as Ezra said: "I was ashamed to require of the king a band of soldiers and horse-

men to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him?" Let us all seek him.

B. O. WADE.

Tokio, Japan.



—One hundred thousand tons of apples are raised each year on British soil.

—Between 250,000 and 300,000 pounds of garlic are annually consumed by Italian, French, and other foreign residents of the United States.

—The authorities at the Paris Exposition have averted a strike among the side-show concessionaries by agreeing to arbitrate existing differences.

—General Viljoen has succeeded Louis Botha in supreme command of the Boer forces, and was recently reported to be moving toward Hectorspruit, with 3,000 men and thirty guns.

—It appears that considerable liquor is being sold in the large department stores of the country. In one New York store alone "over 17,000 bottles of beer and liquor were sold in one day, and drunk in rooms on the premises."

—During the South African war the Boers had, up to September 1, captured 281 British officers and 7,288 men, of whom 235 officers and 6,196 men have escaped or been released. One officer and eighty-five men died in captivity.

—September 25 the United States War Department ordered General Chaffee to reduce the American forces in China to a legion guard consisting of a regiment of infantry, four troops of cavalry, with rapid-fire guns and a light battery; the rest of the American troops are to be sent to Manila.

—It is suggested that the United States Federal government "take measures toward raising Commodore Perry's ship 'Niagara,' which lies on the bottom of Lake Erie, just north of the harbor of Erie, Pa. The hulk of the 'Niagara' is plainly visible when the water is clear, and it would not be a very expensive operation to raise it."

—Dr. Joseph Parker, the famous London pastor of England's leading Congregational Church, is about to retire from the ministry. Dr. Parker established the City Temple in 1859, and received his degree from the University of Chicago. He inherited great strength and a fine physique, and does not know the meaning of the word "ill." He will be seventy-one years of age next April.

—One thousand members of the Amalgamated Wood Workers' Union, of Chicago, have refused to go to work because of the expressed determination of the manufacturers to return to the nine-hour working day. As a result, thirty-seven shops, out of a total of forty-nine, are idle, the other eleven having signed the eight-hour agreement. Any attempt to employ non-union men will, according to the wood workers' officials, be followed by sympathetic strikes by the engineers of the various factories.

—September 18 we stated in these columns that "railroad trains were stopped nearly two hours, September 11, between Grand Junction and Glenwood Springs, Colo., by herds of deer on their way south." That is what the newspapers said; but one of our brethren, C. H. Dailey, living at De Beque, Colo., writes: "As I am employed as telegraph operator on this line, [the Denver and Rio Grand Railroad] between Grand Junction and Glenwood Springs, I am in a position to know that this is not correct. My train register shows that nearly all trains were on time the 11th. The deer have not yet started south; they are still up in the hills, and will remain there until snow drives them down. I write this, as I know you do not wish to publish anything that is not the truth." We are grateful for the correction.

—"The Powers are divided in policy as to how China is to be dealt with," says the *Christian Herald* (Detroit), "but they are agreed that she must pay for the destruction and trouble she has caused. Estimates are being made. Italy, it is said, has figured it out that she must be reimbursed for expenses in the amount of \$7,500,000. The pope wants \$12,000,000 for Roman Catholic missions destroyed. England, it is thought, will demand about \$12,000,000 on war and missions account. France, it is said, will be content with less than \$5,000,000, and probably the United States will not ask more. Germany's bill is not to be guessed at, for no one can surmise what amount of money will be demanded on account of her minister's death; however, \$12,000,000 can not be far astray if the figures of other nations are anywhere near the mark. The whole amount is \$65,000,000. It looks as if China will be bled to death."

—The Western Union Telegraph Company has 21,000 offices in America.

—October 18 is to be celebrated as Thanksgiving day throughout Canada.

—Owing to lack of salary, the Turkish minister to Spain has resigned.

—Prince George, of Greece, has resigned as governor of the Island of Crete.

—Lord Roberts has succeeded Lord Wolseley as commander-in-chief of the British army.

—Sixto Lopez, Aguinaldo's agent, arrived in New York, September 30, on his way to Boston, Mass.

—The sultan of Turkey recently received the shah of Persia at Constantinople, with elaborate ceremonies.

—The Japanese cabinet has resigned, and it is quite likely that Marquis Ito has succeeded to the premiership.

—The stockholders of the Illinois Central Railroad have decided to buy the St. Louis, Peoria, and Northern Railroad.

—Hon. S. N. Parent has accepted the premiership of the Province of Quebec, succeeding the late Premier Marchand.

—James Howard, declared to be guilty of the murder of Wm. Goebel, of Kentucky, is sentenced to be hanged December 7.

—Over \$10,000,000 in gold bars is said to have been shipped by Kruger and his officials, to European banks, within the last few weeks.

—Governor Roosevelt and his campaigning party were attacked by a mob at Victor, Colo., September 26, but no one was seriously hurt.

—Lady Randolph Churchill's son, Winston Churchill, of South African fame, has been elected Conservative Member of Parliament, from Oldham, England.

—Chas. T. Yerkes, of Chicago, recently bought the underground railway in London, England, paying \$200,000 for the charter and \$300,000 to the old company.

—Dr. David P. Barrows, of the San Diego, Cal., State Normal School, has been appointed assistant superintendent of public instruction for the Philippines.

—The first American coal ever purchased by the British Admiralty for war-ships, was unloaded at Halifax, Nova Scotia, October 3, and consisted of 2,500 tons.

—President Charles Kendall Adams, of the University of Wisconsin, has a year's leave of absence, for his health's sake, during which time he will receive half-pay.

—The secretary of the State of Texas has decided that "no corporation organized under the laws of another State can build, construct, or operate a railroad in Texas."

—It is said that the Catholic church at Shamokin, Pa., has decided to mortgage all its property, if necessary, to relieve suffering among the striking anthracite coal miners.

—Great Britain has warned the Dutch government that if Mr. Kruger is allowed to carry bullion or state archives on board the Dutch war-ship, it will be regarded as a breach of neutrality.

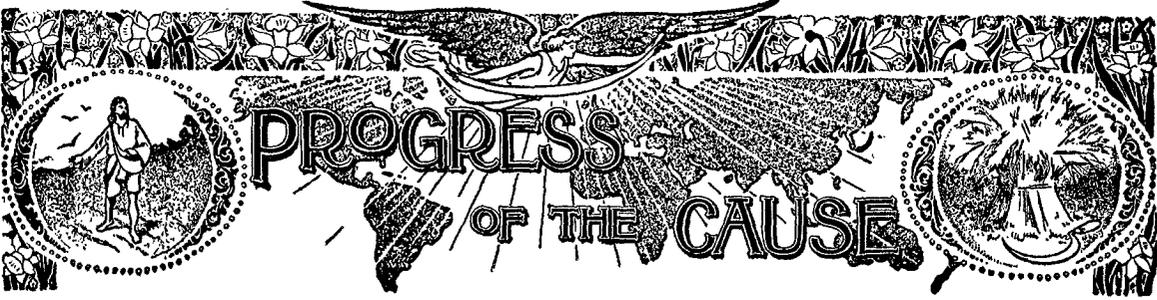
—The steamer "Tacoma," just from Cape Nome, with 525 passengers and \$300,000 in gold dust, reports that the property loss from the recent storm will reach \$1,000,000 in the Cape Nome district.

—September 27 the county treasurer at Merced, Cal., was forced to give \$1,500 to robbers, who immediately locked him up in the vault. It is expected that he will live, though he was unconscious when found.

—Nearly 20,000 men are engaged in clearing the streets of Galveston, Tex. State troops will remain in the city until the work of rebuilding begins. Governor Sayers says that "the loss of life occasioned by the storm in Galveston and elsewhere on the Southern coast, can not be less than 12,000, while the loss of property will probably aggregate \$20,000,000."

—It appears that "the emperor of China, which probably means the empress dowager, has sent a message to the German emperor, expressing regret for the murder of Von Ketteler, asserting that the deed was done by those whom the government could not control, saying that orders have been given for special sacrifices and libations in behalf of the deceased, and hoping that the German emperor will not cherish resentment. Emperor William has replied, demanding, as an evidence of good faith and as a necessary preliminary to further negotiations, that the perpetrators of the murder and the leaders of the uprising be punished."

—Italy and Austria are the only Powers that have replied favorably and unconditionally to Germany's note regarding the method of settling the Chinese trouble. The replies of France and Russia advocate the punishment of the originators of the anti-foreign assaults, but do not make their surrender to the Powers of Europe an absolute condition of the peace preliminaries, as Germany would have it. Japan takes a middle course, leaning toward Germany, while Great Britain declines to agree with Germany. Because of the attitude of the other great Powers, Germany has now modified her first demand; and this gives some prospect of a general agreement being reached.



PROGRESS OF THE CAUSE

mountain we could see the ocean; and the valleys and hills intervening, dotted here and there with small plantations, presented a beautiful picture. About 3 p. m. we put up at the house of a German, fed our animals, and had lunch. After giving a Bible reading, we continued our journey, reaching the Brusque church at ten o'clock at night.

The first service was held Thursday evening, and the council began Friday morning. Several churches were represented, and four colporteurs were present. One brother and sister, who are in their seventies, in company with Sister Brach, rode seven days on horseback, through mud, rain, rivers, and over mountains, to attend the meetings, and felt well paid for their effort. They said it was good to be there, and we all felt that it was good to have them there.

We held two, and sometimes three, meetings each day, and the Lord blessed in them all. There were some questions that seemed quite difficult to settle, until we sought the Lord together, when all was made clear. Instruction was given in church work,

GENERAL MEETING AT BRUSQUE, BRAZIL.

On account of the loss of time and the expense incurred, general meetings in Brazil have not been very numerous thus far in the progress of the message. We have had only one meeting where all our workers were present, and that was in May, 1898.

roadside for dinner, and putting up at a country hotel for the night. We were rather hungry, but all the hotel supplied us was a beef roast and farina.

The second day we started out in good season. We had not gone far before we had to ford a stream, and my mule got into a deep place and gave me a bath to my knees. About noon we passed through



THE BRUSQUE CHURCH.

It was then thought advisable to hold a general meeting for the workers once a year, but as time passed on, we have not found it expedient to do so.

A committee meeting was appointed at Brusque, in the state of Santa Catharina, to be held May 10-16, with the view of having as many as possible of our workers and others come in. The Brusque church is our oldest and largest church, and the special object of having the meeting at that place was to consider the advisability of starting a mission school there. This was arranged for; and a report has been sent to the *Missionary Magazine* respecting it; therefore I will not say more about it here.

I left Rio de Janeiro the first day of May, for the meeting; but did not reach my destination till the 8th. Brusque is an inland town, one-day's journey by stage from the nearest seaport; but as my boat did not call at this port, I went another day's journey further down, where I was met by Brethren Spies and Brach, who were laboring in that section. They brought a mule for my use, and the next day we continued our journey. The weather was fine, the roads were good, and we had a pleasant time, picking oranges along the way, camping by the

the "New Earth," and about 2 p. m. we came to the "Mount of Olives." The remainder of the day we found the bridges nearly all gone, and had to ford the streams, and in some places make a long detour to go a short distance, but about 8 p. m. we succeeded in reaching the home of a Brazilian brother.

The next day we had an experience long to be remembered. Brethren Spies and Brach took off their boots, rolled up their trousers, and walked for a time to relieve their horses, whose backs were sore. My mule was standing the journey well; and as I was not used to going barefoot on such roads, I rode, except when climbing mountains, where it was dry. We started out by fording several streams, and finally the road and the stream became one. After wading for a time, we began climbing a steep mountain. The road was bad, and the mud knee-deep in places; but we finally reached the top, and then passed through a portion of the country which was quite well improved, lumbering and cattle-raising being the chief industries. In the afternoon we climbed another mountain still higher than the first, but the road was good a greater part of the way. From the top of this

Sabbath-school and tract society work. All manifested a deep interest, and many took part in the exercises by asking questions, offering suggestions, etc.

Each evening and Sabbath and Sunday there were preaching services; and during the whole meeting there was unity and a desire to know more perfectly, and to do more thoroughly, the Lord's will. He is prospering the Brusque church in its faithfulness. The brethren there have erected a building, 24 x 40 ft., for the use of the church and the church school. They also have another building, partly erected, designed for a home for non-resident teachers and students. Arrangements were made to complete the unfinished building, and to start a mission school.

There were several conversions during the meeting, and all were much encouraged to move on in the way of the Lord. The accompanying picture of the Brusque church, including a few persons from abroad, was taken at the close of the meeting. The dormitory was not completed; if it had been, it would have been photographed too.

The meeting proper closed Tuesday evening, the 15th, but Brother and Sister Graf and Brother

Schwantes, from Rio Grande do Sul, remained a few days longer, as they could not get a boat until a week later.

Wednesday morning Brother Spies and I started for home, one of the brethren taking us to the seaport. In the afternoon we had a hard rain, and the team tired out; so we stopped overnight seven miles from the sea. As the roads were very bad and the bridges gone, we rode in on horseback the next morning, expecting to find a steamer; but we had to wait until the next day. We arrived in Rio the following Tuesday, having had a pleasant voyage, and feeling thankful for the blessed meeting we had attended. W. H. THURSTON.

WEST VIRGINIA CONFERENCE PROCEEDINGS.

The thirteenth annual session of the West Virginia Conference was held September 13-23, at Fairmont, in connection with the camp-meeting.

Resolutions were adopted which touched on the Religious Liberty work, the foreign work, the *Missionary Magazine*, church schools, and the union of the tract society with the Conference.

The work has advanced during the last year, as evidenced by the fact that our Conference debt has been reduced over two thirds of the entire amount, which was about three thousand dollars. The spiritual interests show marked improvement; and courage and advancement is the keynote.

Credentials were granted to S. M. Cobb and W. A. Westworth; ministerial licenses to P. W. Province, C. B. Rule, W. R. Foggin, J. A. Traugh, and J. W. Lair; missionary licenses to F. M. Gardner, Marie E. Sohner, Mrs. W. A. Westworth, Mrs. J. W. Lair, Mrs. J. A. Traugh, and Mrs. C. B. Rule. The following officers were elected: President, S. M. Cobb; Conference Secretary, W. A. Westworth; Tract Society Secretary, C. E. White; Treasurer, C. E. White. Executive Committee: S. M. Cobb, W. A. Westworth, C. B. Rule, W. H. Snider, Henry Neptune. Harmony prevailed in all our work, and we enter the ensuing year with bright hopes and confidence in the leading and power of God.

S. M. COBB, Pres.

W. A. WESTWORTH, Sec.

MICHIGAN CAMP-MEETING AND CONFERENCE REPORT.

We had one of the best meetings I ever attended, the Spirit of God being present in great measure. During our business meeting, a letter from one of our laborers in a foreign field in which we have special interest, was read. We had an excellent talk from Sister Houser, and also one from our brother who has just arrived from Central America. We are glad to see the interest taken by this, our oldest, Conference in carrying out the Testimonies, which say we should not expend all our money on the home fields, but should branch out to other needy places.

Our Conference was much pleased with the results of Elder Munson's labor in the Island of Sumatra, East Indies, and voted to support him and his family, in that field, for some time to come. We shall send him two teachers for that work, as soon as we can find them. We ask any who have a burden for that work, to correspond with the writer.

Our Conference, in considering the needs of the Southern field, voted to help one of the schools, the selection being left to the committee having charge of the work in that field, to the amount of seven hundred dollars during the coming year. The Conference also voted to send one Bible worker to the Tennessee River Conference, and pay his expenses for one year. Steps are being taken to send canvassers, Bible workers, and ministers to the northern part of this State.

It was recommended that the Executive Committee select five persons to form a board of education; one, at least, of this board is to be selected from the Battle Creek College faculty; two from the Executive Committee of the Conference; the Conference superintendent of schools is also to be a member. This board is to have full control of the educational work in the Conference. This places all church and industrial schools, now in operation, or that may be organized in the future, under the supervision of this State board of education. It was thought that this would cement the Conference and college, and secure a co-operation that would place the school work on a more thoroughly organized and systematic basis. It is especially requested that no church take steps to open a school, without first corresponding with the Conference board. This board has been organized, and Elder S. M. Butler was appointed superintendent. In the future all correspondence in regard to hiring teachers, organizing schools in the Conference, and tuition in

the Cedar Lake school, should be addressed to Elder S. M. Butler, 627 South Ingalls St., Ann Arbor, Mich. Cedar Lake school will open in October, and all students who desire to enter, should correspond with Brother Butler.

God has so abundantly blessed our Conference during the last year, as we have taken an interest in foreign lands, that we hope it will encourage all the brethren to be faithful in the future in paying their tithe, so that much more can be done in this work. How wonderfully God has wrought for his people, will be seen by the address, given at the Conference; and may we not all show our appreciation of his goodness by a more earnest effort in the year to come?

I feel it my duty to mention, in this report, the fact that many of our old veterans, who have been with the message from the beginning, were with us at the camp-meeting, and the last day of the meeting, Elder Uriah Smith favored us with an address on the Eastern question. He enjoyed his usual freedom in presenting that important subject to a large audience. Elders I. D. Van Horn and S. H. Lane also rendered efficient help in our meeting, which was appreciated by all. Dr. J. H. Kellogg gave us two able talks, which were really the wine at the last of the feast.

We pray that all may so relate themselves to his work, as to receive God's richest blessings during the coming year. J. D. GOWELL.

ADDRESS BY THE PRESIDENT OF THE MICHIGAN CONFERENCE.

We have come to the close of another year's labor, and the record has gone up before God. This calls upon us to carefully review the past; and wherein we have made mistakes, an opportunity is kindly granted us to amend, and to seek God more earnestly than ever, that entire consecration and true devotion may govern our lives in the future.

In glancing over the last three-years' work, we see that this Conference has had to grapple with many trying and perplexing questions; but God in his mercy has graciously led his people through all these embarrassing places and circumstances. Many financial problems have come up for solution, and God has directed in those important matters. I am glad to say that, with few exceptions, there has been harmony in the committee, upon these questions.

First, we found that we were carrying a heavy load in Ontario. We were paying out over eight thousand dollars a year, and receiving only seven hundred dollars in return. We were impressed that the time had come for them to organize, and we took steps to that end. That young Conference is now self-supporting, with a good corps of workers. Last year we helped them by nearly one thousand dollars. This burden placed where it should be, leaves us free to branch out in other directions. We then took steps for the advancement of the work in the northern part of the State, and the efforts of our laborers have been crowned with success. We expect, another year, that the interest in that field will demand a camp-meeting, thus saving the greater expense of traveling so far, to meet in holy convocation. There have been three companies raised up in that field this season.

We found that we could support a foreign laborer. In harmony with the Testimony, we sent Elder Munson and his family to the East Indies, where the Lord is abundantly blessing them. He has given Elder Munson one of the most influential and best-educated men of the island. We are glad to have a letter from him to read to you to-day. Our outlay for establishing that work, so far, is about two thousand dollars, and now we are beginning to receive help.

I am happy to report to this Conference to-day that we have satisfactorily settled the debt held against us by the Review and Herald, for matters in Ontario; also the *Signs* debt held against this Conference for reading-matter sold to the Ontario society years ago; and the endowed bed, an old standing account with the sanitarium. The Michigan Tract Society office has done remarkably well the last year. With its complete line of health foods, books, and Bibles, it is wielding a growing influence with the people of Lansing.

The churches, generally, are of good courage, and happy to have the laborers go to new fields. This is pleasing to the Spirit of God. I am glad that this is the banner year for this Conference, in the paying in of tithe, which has enabled us to pay all our accounts, and give a large amount to the general work, besides several thousand dollars to the medical missionary work through the sanitarium. I am glad that God has made it possible for us to say to you to-day, that all the different departments of the work in this great Conference are now out of debt; and we are prepared to meet every obligation, including those of our school at Cedar

Lake, where we have invested about ten thousand dollars. The institution is nearly complete. We expect to open our school in October, fully equipped for a successful industrial school the coming year.

Time would not admit of entering into the details of the vast work in this great Conference; but suffice to say God has wonderfully blessed his people during the last year in many ways, for which we would render him praise and adoration. Over four hundred new accessions to the faith have been reported to me by the laborers, and many have returned to the Father's house. May we all press forward as one solid phalanx against the enemy, until victory shall crown our efforts, and the great Leader shall say, "Well done." J. D. GOWELL.



CAMP-MEETINGS FOR 1900.

	DISTRICT TWO.		
Florida, Punta Gorda,		Oct.	12-23
Florida, Ocala,		Oct. 26 to Nov. 5	
	DISTRICT FOUR.		
Iowa, Exira,		Oct.	9-14
	DISTRICT SIX.		
California, Chico,		Oct.	11-21

A TYPESETTER WANTED.—There is an opening in the *Life Boat* office for one or two typesetters. Either a young man or a young woman will answer. Must be a Sabbath-keeper. For particulars, address the *Life Boat*, 1926 Wabash Ave., Chicago, Ill.

TO KEENE ACADEMY STUDENTS.

KEENE ACADEMY opens October 24. From that time till June the climate is delightful, and favorable to study. Please let us know by October 15 if you are coming, and whether you wish to room in the Home. This means old as well as new students. We wish to know for how many to provide. But let no one stay away for fear there will not be room. We'll find room for all who come. Send for special number of the *Industrial Educator* containing our last words to students before school begins. C. C. LEWIS.

GOOD HEALTH TESTIMONIALS FOR EVERY REVIEW READER TO CONSIDER.

—, ILL., Dec. 6, 1899.

Good Health improves with each number. During the last fourteen months I have not used either meats, fish or fowl, oysters, clams, lobster, milk, butter, lard, cheese, cream, ice-cream, soda water, vinegar, pickles, tea, coffee, liquors, nor tobacco. Before that time, I used them all, except tobacco and liquors. I find that I am in better health than for twenty-five years. Have not had a sick day the last year. Can read the daily papers, in good light, without glasses, although I had been compelled to use them for twenty years. C. R. W.

—, OHIO, Dec. 14, 1899.

I wish to take *Good Health* always. I would not think of getting along without it; for it is a blessing in the home.

—, OHIO, May 28, 1900.

Good Health is a welcome visitor in our household, and it speaks for itself praise louder than any I can bestow. F. B. L.

—, N. Y., Feb. 13, 1899.

Somebody has said that "science is common sense educated," and I believe that the articles in *Good Health* are scientific. W. T. S.

—, MANITOBA, Aug. 9, 1898.

Good Health is so good that it seems to stand by the tree of life, dealing out the leaves to the puny remnant of humanity; for the race of men who are privileged to read it are the smallest in stature and weakest in strength of all the descendants of Adam. A. R.

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Clara Jones, Ellsworth, Ark., all publications.

Ruth Scott, Polsgrove, Ky., *Review*, *Instructor*, *Sentinel*.

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

EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail and Express, to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Express, to Pt. Huron, East, and Detroit.....	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (starts at Nichols yards)....	7.15 A. M.
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Corrected June 17, 1900.

EAST	8	12	6	10	14	20	26
	*Night Express.	Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'nt' Cu.	*All'nto Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 9.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.05	4.40		am 1.20
Niles.....	am 12.40	10.15	1.00	5.35			2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.05	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.48	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.13		5.30
Rochester.....				5.13	10.00		8.40
Syracuse.....				5.15	pm 12.15		10.45
Albany.....					9.05	4.50	am 2.50
New York.....				pm 1.30	8.45		7.00
Springfield.....				12.16	6.15		7.40
Boston.....				3.00	9.00		10.34

WEST	7	17-21	3	5	23	13	27
	*Night Express.	*N.Y. Bos. & Chd. Sp.	*Mail & Express.	*News Express.	*West'ly Express.	*Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.30		pm 6.00
New York.....					6.00		am 12.10
Syracuse.....					am 2.00		pm 12.25
Albany.....					4.05		pm 2.25
Buffalo.....					5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.31		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.49	9.23	8.40		1.34	6.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.31	pm 12.25	4.35	3.54	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.24	10.00	3.35
Niles.....	3.15	1.22	3.25		6.05		5.35
Michigan City.....	4.26	2.20	4.45		7.05		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.59

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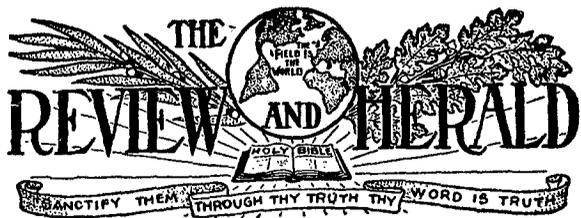
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BATTLE CREEK, MICH., OCTOBER 9, 1900.

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

THE post-office address of Elder C. A. Hall is changed from Jamaica, West Indies, to 161 Grant St., Atlanta, Ga.

A PEKING correspondent says that "the Chinese declare most positively that the empress dowager and the emperor will in no case return to the imperial palace in Peking, as they hold that it has been desecrated by the intrusion of barbarians."

THE late Cyrus W. Hamlin, for more than twenty years a missionary in Turkey, in an article published since his death, gives abundant evidence that Russia is, and has always been, the greatest opponent to the entrance and work of Protestants in Turkey.

WE have found the author of that poem that was wrongly accredited to "Asa Smith, Battle Creek College." The author is Fannie Bolton. Those who have preserved that excellent poem will please do us the favor of inserting the name of Fannie Bolton as the author.

THE troops of the nations in China number as follows:—

Russian	20,934	American.....	5,608
Japanese.....	15,570	Italian.....	2,541
British.....	8,353	Austrian.....	494
German.....	8,178		
French.....	6,576	Total.....	68,254

THE place that has been made the capital of China since the imperial family and government escaped from Peking, is about four hundred miles from Peking, with no railroad nor other means of rapid conveyance. Thus, as to means of communicating with the Chinese government, the Powers are far worse off than before they took Peking.

THE one particular feature of that tract, "A Twofold Apostasy," which makes it of special value, and unlike any other tract, is that it takes a few points which mark the successive steps in this apostasy, showing wherein an apostate church confesses her infidelity regarding principles of righteousness, makes her demands of the state, and the government quickly responds. These stand out like mileposts. Much is comprehended in few words. Elder Santee, president of the California Conference, said of the tract: "It is written in a kind, tender spirit, which will not excite controversy, and can not fail of doing much good." Address Elder H. F. Phelps, 1624 Carroll St., St. Paul, Minn.

IN the *Independent* of October 4 a writer, who has lately returned to New York City, says: "I regard the church-property question as one of the most serious of the problems America has to face in the Philippine Islands. It contains the germs of an endless trouble." That was plain, long ago: even from the beginning of the war with Spain. There is enough in it to cause the United States to be forever the mere tool of the papacy.

AGAIN WE HAVE COME,

in the study of the Third Angel's Message, to the consideration of, What Is That Message in Itself? What is the real truth of the word, "Here are they that keep the commandments of God, and the faith of Jesus"? What are the *commandments of God*? What is the *faith of Jesus*? Accordingly,

NEXT WEEK

our leading article will be, "The Extent and Purpose of the Third Angel's Message," and what is particularly referred to by the words,

"THE COMMANDMENTS OF GOD."

This to be followed, *the next week* and onward, by a series of articles on

"THE FAITH OF JESUS"—

What is it? What is the faith of Jesus that must be kept? What is it to keep the faith of Jesus?

These articles will be of the greatest interest and importance to all persons; because they will be the Third Angel's Message, and that message is the greatest thing in the world. Now do not miss these articles by letting your subscription expire. Be sure to have the REVIEW yourself; and also give your friend or neighbor an opportunity to read these articles on the Faith of Jesus. Only *twenty-five cents* will send the REVIEW to anybody for two months, and that will give the articles on the Faith of Jesus. Give your neighbor a chance to subscribe; and invest twenty-five cents in behalf of your friend whom you would like to have know what is in truth the faith of Jesus.

IT may be that the readers of the REVIEW AND HERALD are by this time supplied with the Missionary Map of the World, issued by the Foreign Mission Board. If you do not have it, we would urge you to get it at once. It is an excellent thing to have hanging on the wall of your general sitting-room, where it can be seen at any moment. Then, if studying the Sabbath-school lesson, the Berean Circle lesson, the lesson on the field, or reading the REVIEW, the *Signs*, or any other paper, or a book, you can have before your eyes on the map the part of the world referred to. This will be found one of the greatest helps in your

study; and to enlist the interest of the children in it is one of the best possible ways of teaching them geography in an intelligent and lasting way. Each room of every church school as well as each family of Seventh-day Adventists, should have one of these maps. The price is 75 cents. You can get them of your tract society, or of the Foreign Mission Board, Room 1906, 158 Nassau St., N. Y. The reason this notice is so late is because we never saw one of the maps till last week.

THE leading articles in that special "World's Outlook" number of the *Signs of the Times* to be issued next month are "The Gospel Outlook," "The Christian's Outlook," "Church and State Outlook," "Prophetic American Outlook," "Prophetic European Outlook," "Prophetic Papal Outlook." This makes it plain enough that that paper will be of such true interest and value that it should be put into the hands of every person possible in all the land. Be sure to get it, and see that your neighbor gets a copy.

THE NEW BOOK,

"Christ's Object Lessons," is now ready for delivery. It is a beautiful book, beautifully printed, and beautifully illustrated. It has 436 pages. There are twenty-nine parables, treated in six divisions—Seed-Sowing, In Common Paths, Prayer, God's Seeking Love, Warning, Service. No one can read it without finding thereby a deeper and broader view and understanding of the glorious gospel of Christ, who is the image of God. Just this every soul needs. Therefore every soul needs to read this book. The price is \$1.25. Order of Review and Herald; of Pacific Press, Oakland, Cal.; or of your tract society.

THE pope has written a letter in which he declares "how painful is the condition of the head of the Catholic Church, who is constrained to behold the free and progressive advance of heresy in this holy city" of Rome. He says that from the very beginning of his "pontificate, we have had occasion to point out, as one of the most deplorable evils brought by the new order of things to this capital of the Christian world, the active proselytism displayed on the part of heresy." Rome never changes: and all men can easily know *now* what she will do when she once more secures power.

THE annual meeting of the Catholic archbishops in the United States begins, in the University at Washington, October 11. It is announced that "while the question of politics is always avoided with scrupulous care, measures which will have a direct bearing on politics will be discussed." Oh, yes: Rome "never has anything to do with politics;" she only regulates the things that have "a direct bearing on politics"! She never attempts to conduct politics; she only manipulates those who do conduct politics!

DO NOT FORGET

that the annual collection for the International Tract Society will be taken Sabbath, October 27. This is the regular fourth-Sabbath contribution as per arrangement of the General Conference.