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

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TWO THRONES.

MRS. L. D. AVERY-STUTTLE.

TWO thrones there are in the heavens,—

Two wonderful thrones I see,—
 The one is the throne of judgment,
 The other of mercy free;
 To the one we come in our sadness,
 Our sorrow, and sin, and care,
 And tell our grief to the Father,
 And find sweet solace there.

And oh, how we need the solace,
 And cry in our grief to-day,
 Like the pitiful, dying lepers:
 "Have mercy, O Lord, we pray!"
 And e'en like the poor blind beggar,
 We lift up our blinded eyes,
 "Have mercy, thou Son of David!"
 And he heareth our earnest cries.

But if, in our wayward folly,
 We care not to come at all,
 If we blindly refuse the nectar,
 And choose the bitterest gall,
 We may slight the throne of mercy,
 And trample on proffered grace,
 And smite, like the Jewish rabble,
 The godlike Sufferer's face.

We may say to the angel of mercy,
 As Felix of old did say:
 "I will wait a convenient season,
 But now thou shalt go thy way."
 There standeth no flaming angel
 By the blood-bought mercy-seat
 To drive to the door of mercy
 The laggards' loitering feet.

But ah! to the throne of judgment
 We all must appear at last,
 When mercy no longer pleadeth;
 And the hours of grace are past.
 Then vain are our fond excuses,
 And vain are our bitter tears,
 When the King, on the throne of judgment,
 In vengeance and might appears.

Ah, yes; two thrones in the heavens,—
 Two wonderful thrones I see,—
 The one is the throne of judgment,
 The other of mercy free.
 O come! for the gates of mercy
 And pardon are open now;
 For soon 'round the throne of judgment
 The universe all shall bow.

THE PARABLE OF THE TEN VIRGINS.

MRS. E. G. WHITE.

"THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their

lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish. To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise. These anticipated delay, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight; they made no provision for disappointment or delay.

All the virgins are watching for the bridegroom. Hour after hour passes, and they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at midnight, the very darkest hour, when their lamps are most needed; the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him."

At the call, the sleeping eyes are opened, and every one is aroused. They see the procession they are to join moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps, and go forth to meet the bridegroom.

The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: "Give us of your oil," they say; "for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: "Not so; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves." But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night.

This parable is not a representation of open sinners, but of those who profess Christ. The

bride is the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. In the proclamation of the first and second angels of Revelation 14, a special message has come to our world. Speaking of these messages, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

The first and second angels' messages are united and made complete in the third. John says: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, "Behold, the bridegroom cometh; go ye out to meet him." Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world.

Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them.

The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar

position will be taken when the last call is made.

Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins. There are many who will not remain at the feet of Jesus, and learn of him. They have not a knowledge of his ways; they are not prepared for his coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of carelessness. They have heard and assented to the truth, but they have never brought it into their practical life. The oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when he appears.

The men of the world do not wish the light of truth, and they are one in spirit with those who, while professing to be children of God, do not let their light shine in words of truth and deeds of holiness. Unconverted men who claim to be Christians only encourage the sinner to continue in his sin. In the place of seeking to save the souls that are ready to perish, they live for self. Their vessels are empty, and therefore they can not keep their lamps replenished. To these Christ says, I know you not. You have not taken me as your counselor. You have not walked in the light of my word. You have not come under my yoke. Your light is darkness, because you have walked in the sparks of the fire of your own kindling. Depart from me, ye that work iniquity.

We are not to rest in the idea that because we are church-members we are saved, while we give no evidence that we are conformed to the image of Christ, while we cling to our old habits, and weave our fabric with the threads of worldly ideas and customs. Christ declares: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

This representation should call forth our earnest study in order that we may know what preparation to make that we may enter in and partake of the marriage supper of the Lamb. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all claim to be doing God service. All apparently watch for his appearing. But five are wanting. Five will be found surprised, dismayed, outside the banquet hall. There are many who cry, Peace, peace, when there is no peace. This is the most perilous belief that the human soul can entertain. Christ calls upon all who bear his name, who claim to be his followers, to eat his flesh and drink his blood, or they can have no part with him.

Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not follow the injunctions of Christ. Christ teaches us that profession is nothing. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them,

the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross, and the true gold of a purified character appears, we may still say, with Paul, "Not as though I had already attained, either were already perfect: but I follow after. . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

GOING TO HEAVEN ALONE.

HIGH in the hills the wild bird hath its nest,
And utters loud its melodies of song;
But vain its music if no other beast
Is there to mate it and its notes prolong.
And so in heaven—think not to dwell alone,
In cold and hopeless solitude apart;
For heaven is love; and love would leave its throne
If at its side there were no other heart.

Then heavenward soar, but carry others there,
And learn that heaven is giving to receiving;
It hath no life which others do not share:
Its life doth live by its great art of giving.
Heaven is the heart, to other love-hearts beating;
'Tis open arms to arms of fondness rushing;
'Tis songs, with other songs in concert meeting;
'Tis fountains into other fountains gushing.

— T. C. Upham.

TRUE PROPHECIES ARE FULFILLED.

J. N. LOUGHBOROUGH.

THERE is a statement made by Moses relative to the true and to the false prophets, found in the eighteenth chapter of Deuteronomy, which, in our consideration of rules for discerning true prophets, may be designated as rule number five. He says: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Verses 21, 22.

The same thing is found also in the following scriptures: "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam. 3:37. Of the prophet Samuel it was said, "All that he saith cometh surely to pass." 1 Sam. 9:6. "When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jer. 28:9. Our Saviour said of his predictions, "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." John 13:18, 19. These scriptures, and others of a similar nature, might be quoted to show that when the time comes for an event to take place which has been mentioned by a true prophet, the very thing predicted is there; and such fulfilment is one of the strong proofs that he is a true prophet of God.

It is now forty-seven years since the writer first saw Mrs. E. G. White in prophetic vision. During these years many prophetic statements have been made by her relative to things that would take place. Some of these predictions relate to events already fulfilled, and some are in process of fulfilment, while others are still future. As to those relating to past or present events, I know not of a single instance of failure.

Before noticing some of the predictions made during the forty-seven years, it may be well to note some that were made previously, which were in print in 1852.

Before me lies a book published by Joseph Bates, in January, 1849, entitled, "A Seal of the Living God." In the book is an account of a vision given to Sister White in the home of Otis Nichols, Dorchester, Mass., on the evening of Nov. 18, 1848. At that time there was a condition of war, rioting, and confusion, which began on the 22d of February of that year, in the city of Paris, France, and had spread to over thirty of the principalities, states, and governments of Europe. Modern Spiritualism began its "rappings" at Hydesville, N. Y., about the same time that the stir among the nations began. The First-day Adventists claimed that this stir among the nations was the rally to the battle of the great day of the Lord, that the "rapping" spirits were the spirits of devils going forth to gather the nations, as predicted in Rev. 16:14, and that the Lord was immediately coming.

At that time the few who had begun to observe the seventh-day Sabbath had just discovered, from the seventh chapter of the book of Revelation, a "sealing message," which must go forth to prepare a people to stand in the great day of the Lord. These said, "The last great battle can not come yet; for here is a sealing work to prepare a people to stand in that great day. Brother and Sister White and Brother Bates were the three public laborers who were then teaching the Sabbath truth and the "sealing message." They, with the few who had already accepted the message, were among the very poor of this world.

On the evening already mentioned, these laborers and other brethren met at Brother Nichol's home, to pray for the Lord to guide them in publishing the "sealing message" to the world. As they prayed, Sister White was taken off in vision. While in the vision, she said of the Sabbath truth: "It is the seal! That truth arises, and is on the increase, *stronger* and STRONGER. It is coming up! It arises, commencing from the rising of the sun. Like the sun, at first cold, it grows warmer and sends its rays. The angels are holding the four winds. It is God that restrains the powers. The angels have *not* let go; for the saints are not all sealed. When Michael stands up, this trouble will be all over the earth. They [the winds of war, etc.] are just ready to blow. There is a check put on because the saints are not sealed. Yea, publish the things thou hast seen and heard, and the blessing of God will attend."

At the time that vision was given, it did really look as if all the nations would soon be in a "whirlwind" of war. Of the situation, United States Senator Choate said, "It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded resentments of a thousand years, were about to unsheath the sword for a conflict in which blood shall flow, as in apocalyptic vision 'to the bridles of the horses.'"

In a few months the nations were all quiet again; but this change came on so unexpectedly that Horace Greeley, in speaking of it in the New York *Tribune*, said, "It was a great wonder to politicians what started all that turmoil of the nations, but a greater wonder still *what* stopped it all so suddenly."

After coming out of the vision already spoken of, Sister White said to her husband, "I saw that you must begin to print a paper, small at first; but as you send it out to the people, they will read it, and will send you money with which to print it. It will be a success from the very first. From that small beginning it [the publishing work] was shown to me as streams of light that went around the entire world."

The few believers had faith in that prediction, but were without money to begin the work. Many prayers were offered to God to open the way. In June, 1849, the way opened, Brother White having opportunity to mow forty acres of grass with a hand-scythe. With money thus obtained, in July, 1849, he printed the first number of a small paper entitled *Present Truth*. During 1849-50 eleven numbers of this paper were printed. In number five we read this statement, which was written by Brother White: "The money our readers have sent in has been more than enough to print the paper. With the remainder we have met the expenses of Mrs. White and myself as we went from place to place to hold meetings." So it was a "success from the first."

How from that "small beginning" has the published truth "gone round the world"?—At the present time Seventh-day Adventists have nearly a score of publishing houses in different parts of the world. In these houses about seventy steam-power presses are used. This truth is issued from these offices in thirty-six of the leading languages of the world. The literature of the denomination in these languages consists of eight hundred and twenty-five different books, pamphlets, and tracts, and forty-seven monthly, semimonthly, and weekly journals, besides forty Conference papers, each of which is about the size of the first paper, *Present Truth*. Up to January, 1899, over nine million dollars' worth of the books had been sold. Publishing houses, sanitariums, schools, and missions are established twice around the world—both north and south of the equator. That prediction which looked "preposterous" to our opponents in 1848, is surely in a well-advanced state of fulfilment in 1899.

"LOOK NOT BEHIND THEE."

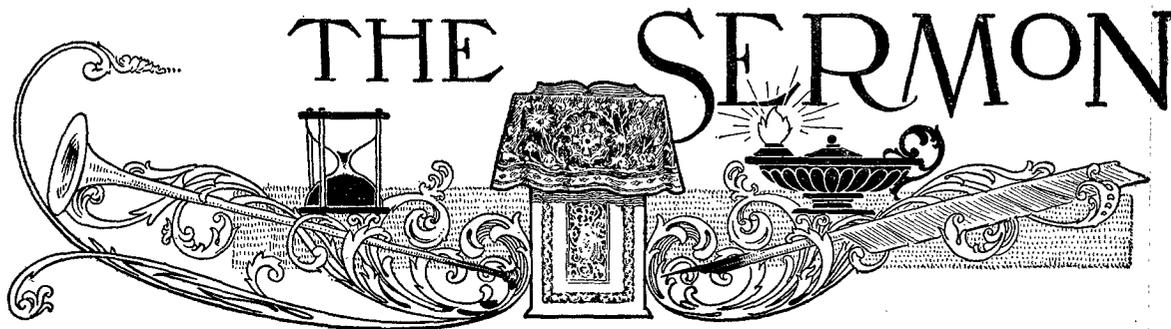
The King's Messenger.

THIS has ever been the voice of the Spirit, whether spoken through the word, or by his direct whisper to the heart, or in his providential dealings with God's people.

Look not behind thee. Our eyes are so set in these bodies of ours that we can not look really behind us without turning ourselves about more or less. To *look back* means to *turn back*. And it is equally true with us spiritually. Our desires and our affections will follow the lingering gaze of our eyes, and this is why looking backward is dangerous for those who have begun to follow the Spirit of light and life. It is a law. God has so made us that our entire man, heart and flesh and thought, will follow the desire of our eyes. Hence, when the angels led Lot with his broken family out of Sodom, that he might escape for his life, with awful intensity of spirit they cried in his ear, "Look not behind thee."

Looking backward always brings discord, distress, and finally destruction. And centuries after this terrible warning from angel lips, we see the Son of God standing in the great calm of eternal authority, and declaring, "No man, having put his hand to the plow, and looking back, is fit for the kingdom." And later down the years does the spirit write, "If any man draw back, my soul shall have no pleasure in him."

Ours also is an escape for life, and there is no place for trifling or loitering. The enemy is behind, and well on our track, and our safety does not lie in that there are no dangers, but in that we have an omnipotent Leader and Guide. Safety is in closely following him: so must our eyes ever be toward him. Israel looked back, and longed for Egypt's leeks and onions; all the way she was looking behind, and her faith utterly failed her when God had brought her to the entrance of Canaan.



CHRISTIAN EDUCATION.*

A. T. JONES.

SINCE the apostles' days, immediately after the ascension of Jesus Christ, there has been no Christian education in this world, excepting in a very small measure, on the little theater, though infinitely large in itself, occupied by the Waldenses, and by the Reformers in the earliest days of the Reformation. But, to take that which has been accepted as Christianity—Christianity as it stands in the world—since the days of the apostles ended and the apostasy began, there has not been any properly Christian education in this world.

But we are in the time when this world will see—when it *must* see—that which is truly Christian education.

I have said that, since the apostasy began to enter, this has not been; because the apostasy began to enter and made its grand entrée at the last, *upon this very issue*—that of a mixture of pagan, worldly education with professed Christianity. And there was a contest then between Christians indeed and those who were mere formal professors of Christianity, as to what is true Christian education. And the apostasy gained the day. But the time has come when there is to be in the world a complete separation from the apostasy, and a complete union with true Christian education, on the part of Christians. And the apostasy will end exactly where it began—*upon this very issue*—the issue between Christian education in its sincerity and purity, and a worldly, pagan mixture, passed off by formal professed Christians for Christianity.

Now, I will read to you a few paragraphs of the history that was made at the beginning of the apostasy, that you may see exactly how matters were then, and just what was the issue upon which the apostasy entered. The first century is from A. D. 1 to 100. The apostle John died about A. D. 98 or 99. The second century is from A. D. 101 to 200. The end of the second century would be from one hundred and fifty to two hundred years this side of Christ. That, you see, is only about fifty years and onward after the death of the last of the apostles.

In this latter part of the second century there was a school of worldly philosophy called the Eclectic, because the idea of the school was that in all phases of philosophy there was truth; and, according to this school, he was the true philosopher who gathered from all sources into one the truth of all the philosophy that could be found. I now read:—

This philosophy was adopted by such of the learned at Alexandria as wished to be accounted Christians, and yet retain the name, the garb, and the rank of philosophers. In particular, all those who in this century presided in the schools of the *Christians* at Alexandria—Athenagoras, Pantæus, and Clemens Alexandrinus—are said to have approved of it.

That is, these all approved of that scheme of adopting this pagan philosophy while still retaining the name of Christians. Continuing, I read:—

These men were persuaded that true philosophy, the great and most salutary gift of God, lay in scattered

*Sermon preached at Ionia (Mich.) camp-meeting, Aug. 22, 1899, and stenographically reported.

fragments among all the sects of philosophers; and therefore that it was the duty of every wise man, and especially of a Christian teacher, to collect these fragments from all quarters, and to use them for the defense of religion and the confutation of impiety. Yet this selection of opinions did not prevent them from regarding Plato as wiser than all the rest.

And Plato got his wisdom from Egypt too. Do not forget that it is written, even unto this day: "Out of Egypt have I called my son;" and, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" that is, that we should be called out of Egypt. They regarded Plato "as wiser than all the rest, and as especially remarkable for treating the Deity, *the soul*, and *things remote from sense* [that is correct enough] so as to suit the Christian scheme." That is, of all the people in the world of ancient times, Plato was held by these philosopher Christians to have been the most fully Christian.

Presently, there appeared in Alexandria, in Egypt, one of these mixed philosophers,—badly mixed,—named Ammonius Saccas, who was so thoroughly pagan that all the pagans knew he was a pagan, and yet made so artful a profession of Christianity that all these mixed Christians acknowledged him to be a Christian. He established a school, or rather drew off from all these, and formed a school, which took precedence of the other. The key of his philosophical system was that when the truth was known, all sects had the very same truth; that the difficulties were caused by the different ways in which that truth was stated; and that the climax of all philosophy was to find such a means of stating the truth that all should be able to perceive and understand it, and so all be one. Ammonius had two disciples who were especially promising. One was Plotinus, who took the pagan side of Ammonius's philosophy, and ran it in the channel of sheer paganism; the other was Origen, who became the very chief of the "fathers of the church," who took the professed Christian side of Ammonius's philosophy, and ran it in the course of that mere formal profession of Christianity which ended in the full apostasy and the complete development of the papacy in the world.

Now, I read again:—

The grand object of Ammonius, to bring all sects and religions into harmony, required him to do much violence to the sentiments and opinions of all parties,—philosophers, priests, and Christians,—and particularly by allegorical interpretations to remove all impediments out of his way. . . . To make the arduous task more easy, he assumed that philosophy was first produced and nurtured among the people of the East; that it was inculcated among the *Egyptians* by *Hermes*, and thence passed to the *Greeks*; that it was a little obscured and deformed by the disputatious Greeks; but still that by *Plato*, the best interpreter of the principles of *Hermes* and of the ancient Oriental sages, it was preserved for the most part *entire* and *unsullied*. . . .

To these assumptions he added the common doctrines of the *Egyptians* (among whom he was born and educated) concerning the universe and the Deity, as constituting *one great whole* (Pantheism); concerning the eternity of the world, the nature of the soul, providence, and the government of this world by demons, and other received doctrines; all of which he considered as true and not to be called in question.

And for any one to call it in question was disrespect to him and to education in general. Continuing, I read:—

For it is most evident that the ancient philosophy of the *Egyptians*, which they pretended to have learned from *Hermes*, was the *basis* of the New Platonic, or

Ammonian; and the book of Jamblichus, "*De Mysteriis Aegyptiorum*," in particular, shows this to be the case. . . . To this Aegyptiaco-Platonic philosophy, this ingenious man and fanatic joined a system of moral discipline, apparently of high sanctity and austerity. . . . And these precepts *Ammonius, like one born and educated among Christians*, was accustomed to embellish and express by forms of expression borrowed from the sacred Scriptures, which has caused such language to occur abundantly in the writings of his followers.

One of the earliest to espouse this philosophy from among those who professed to be Christians was Clement of Alexandria (all of Egypt; and in Egypt, do not forget), who became the head of that kind of school at Alexandria. These philosophers—

Believed the language of Scripture to contain two meanings,—the one obvious, and corresponding with the direct import of the words; the other recondite, and concealed under the words, like a nut by the shell. The former they neglected, as of little value; their study chiefly being to extract the latter; in other words, they were more intent on throwing obscurity over the Sacred Writings by the fictions of their own imaginations than on searching out their true meanings. Some also, and this is stated especially of Clement, accommodated the divine oracles to the precepts of philosophy.

Clement died about A. D. 220, and was succeeded in the headship of that school, by Origen, who had been taught by both Clement and Ammonius. Now, a word further: These two disciples of Ammonius—Clement and Origen—caused the Christian school to take a strong position. Many were gathered to it. Their success was such as to push all other Christian education into the background. Plotinus also caused his school to be so successful that it "gradually cast all others into the background. From Egypt it spread in a short time over the whole Roman Empire, and drew after it almost all persons who took any interest in things remote from sense."

On the other hand—

The estimation in which *human learning* should be held was a question on which the Christians were about equally divided. Many recommended the study of philosophy, and an acquaintance with the Greek and the Roman literature; while others maintained that these were pernicious to the interests of genuine Christianity and the progress of true piety. The cause of letters and philosophy triumphed, however, by degrees; and those who wished well to them continued to gain ground till at length the superiority was manifestly decided in their favor. This victory was principally due to the influence of Origen, who, having been early instructed in the new kind of Platonism already mentioned, blended it, though unhappily, with the purer and more sublime tenets of a celestial doctrine, and recommended it in the warmest manner to the youth who attended his public lessons. The fame of this philosopher increased daily among the Christians; and in proportion to his rising credit, his method of proposing and explaining the doctrines of Christianity gained authority till it became almost universal.

The principles of these two schools were so evenly balanced that—

Some of the disciples of Plotinus embraced Christianity on condition that they should be allowed to retain such of the opinions of their master as they thought of superior excellence and merit. This must also have contributed, in some measure, to turn the balance in favor of the sciences. These Christian philosophers, preserving still a fervent zeal for the doctrines of their heathen chief, would naturally embrace every opportunity of spreading them abroad, and instilling them into the minds of the ignorant and the unwary.

That is enough to show the beginning of the apostasy. And you see that it began in the adoption of worldly education instead of Christian education; the use of Greek and Roman literature instead of the Christian literature; pagan text-books instead of the Book of Christianity, which in itself is the text-book of all that is Christian.

This is also enough to show you the origin of that beast of the book of Revelation. Now, you and I are in the time of the making of an image to that beast, and you know it. Is it strange, then, that in this time there should be involved that same controversy between Christian education and worldly education that was involved when the beast was made? Is not the image of this beast to be formed in our day? [Voices: "Yes."] Do you then, Seventh-day Adventists particularly, begin to see some of the importance of the subject of Chris-

tian education? Do you begin to understand something of the propriety of abandoning the worldly education, worldly literature, and worldly schools, and of confining yourselves to Christian education, Christian literature, and Christian schools? [Voice: "Amen."] I know that a great many have not seen this subject that way yet, and that is why I am telling this to you now. It is high time that every Christian, whether Seventh-day Adventist or not, should find out what is Christian education.

(Concluded next week.)

WHEN earth's last picture is painted,
And the tubes are twisted and dried,
When the oldest colors have faded,
And the youngest critic has died,
We shall rest, and faith, we shall need it,
Lie down for an eon or two,
I'll be the master of all good workmen
Shall set us to work anew.

And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame:
But each for the joy of the working,
And each in his separate star,
Shall draw the thing as he sees it,
For the God of things as they are.

— Selected.

CHURCH ENTERTAINMENTS.

A. Sims.

MODERN schemes for raising money for God's cause, as church fairs, lotteries, socials, bazaars, tea-meetings, etc., are sinful, for the following reasons:—

1. They are contrary to the teachings and examples of the Bible. The simple method of free-will offerings alone is approved. See Ex. 35:5-29; 2 Corinthians 8, 9; Luke 16:35; Matt. 10:8. Suppose Moses had got up a great bazaar to draw the surrounding heathen into his camp to get money to build a tabernacle? How would it harmonize with the character of the early Christians, to read in Paul's epistle a direction to the saints to have festivals to raise money for the poor; or an exhortation to the godly women to get up a grand concert like our modern devices?

The idea is erroneous and impious that every dollar contributed to the cause of Christ must receive a consideration in music, tea, oysters, or fancy articles. God demands free-will offerings, not expenditures that come from selfish motives, as a sort of inducement to engage in them. Must we be bribed to duty with a stick of candy or a piece of cake? The money given in such ways is equivalent to saying: "Lord, I'll take half of this money for personal pleasure, and you can have the other half." Is this benevolence? If, in the spirit of willing and cheerful obedience, a man can not be persuaded to give to the Lord, "hoping for nothing again" as an equivalent, we have the best reason to believe that he does not wish such giving at all.

2. To seek the assistance of the world instead of obeying and trusting God for help, is a flagrant sin. What would be thought of a wife whose faithful husband supplies all her wants, if she should distrust and dishonor him by going to his enemies for money; or, to obtain it, should open his house for the entertainment of sensual pleasure-seekers? Yet such is the course pursued in these church entertainments. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God." "Woe to them that go down to Egypt for help." The world loves its own. Of course the churches that depend on the world for

support, are obliged to please the world, and to conform to it.

3. These methods greatly blight the spiritual life and soul-saving power of the church. Long observation confirms this view. These fun-loving church-members are merely a dead weight of baptized worldlings. Professing godliness, and yet practising worldliness, they are making more infidels than all our enemies outside of the church. Many wonder why they do not have such powerful revivals as they had in former days. The real cause is to be found in the extreme worldliness that generally prevails among the ministers and members of modern churches. Their own sins are hindering the salvation of souls, and causing the awful desolations in Zion. The craze for money to gratify pride and ambition absorbs so much of their time and labor that the salvation of souls is made a secondary consideration. Money and salary first, then a revival effort. If these so-called revival meetings should come in the way of another entertainment, they are easily postponed; for money they will have, whether souls are saved or not. A brother, writing to us concerning a protracted meeting, says: "As yet only one soul has been converted. Yet it is not much wonder. During three weeks the meetings were closed three times for Christmas trees and the like."

4. These entertainments lead to a forgetfulness of God, and beget in the minds of the young a taste for amusement elsewhere. The pieces and parts acted on the platform engender a love for theatricals; and from the church performance they go to the theater. A young man that had been employed at a theater, said that he received in Sunday-school concerts his first training and taste for the stage. What possible good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers and gilt pasteboard? They do indeed "draw" immensely, but not to the truth, nor to Christ. Choral services and Sabbath-school concerts advertised as entertainments, are really feeders of the theater, and not counter-attractions. "Evil communications corrupt good manners." We are not permitted for pleasure's sake to enter into worldly fellowship.

5. These church bazaars, lotteries, etc., lead to extravagance and gambling. Often prices are asked for articles at bazaars that bear no kind of honest relation to current and legitimate values—thus teaching and practising covetousness. Sometimes young men are led into the sin of extravagance by the persuasion of some pretty young lady, and the first lesson leads to more recklessness. Gambling is a resort to a game of chance to make money. Are not lotteries, grab-bags, guess cakes, etc., all games of chance in the fullest sense of the word? Have not others as good a right to make money through games of chance as the church has? May not church-members, and others, as properly attend games of chance in other places as in a church? Is gambling any less so when practised in a church, and by church-members, for church purposes? Such works constantly conducted by the church tend to produce a dissolute life in society. "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves."

TRANSLATE "creed" into "deed." All men do not know what is bread in Hebrew, but they do in wheat. They may be ignorant of "love" in Greek, but not in Greece. The language of action is everywhere understood, even by beasts. Though I know not how a Chinese says "laugh" or "cry," I understand the act. There is a factor common to, and comprehensible to, all; and that is action.

PHILIP GIDDINGS.



"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.

TAKE JOY HOME

And make a place in thy great heart for her,
 And give her time to grow, and cherish her;
 Then will she come, and oft will sing to thee
 When thou art working in the furrows; aye,
 Or weeding in the sacred hour of dawn.
 It is a comely fashion to be glad;
 Joy is the grace we say to God.

—Jean Ingelow.

CONCERNING THE READING-HABIT.

I EXTRACT the following from a letter, as it is in confirmation of a statement I made in the Home department of a recent number of the REVIEW AND HERALD, concerning the evils of the reading-habit. This is an aggravated case, but it is not by any means an isolated one. There are multitudes of persons who can not pass a book on any theme for which they have developed a passion. Such a passion is not possible toward the Bible, however. God's word carries with it no such intoxicating element. This belongs to the literature of the world, and may involve any known style or subject, from the most abstruse philosophical works to the lightest fiction. To avoid the danger of having a "great reader" in your family, do not allow the child to sit curled up in some corner alone by himself, and pore over the printed page. Let him read aloud to father and mother, and talk concerning what he reads, and learn from precept, example, and practise to apply whatever of principle is taught, and to avoid whatever of error is suggested in the printed matter that falls into his hands. Healthful, practical thought and conversation concerning any subject read, is a preventive of this form of dissipation, as well as of many other possible evils.

I am twenty-nine years of age, and have always been a slave to my passion for reading. It is impossible for me, in my own strength, to go about my work while there is in the house a good story-book that I have not read. I have read so much light stuff that my brain is weak, and I can not study anything solid. Sometimes I feel a real hatred for the book I am reading, but yet I cling to it to the end. I have pleaded with God to take away this awful desire for reading. I know that God must do the work; for I can not; but somehow I do not know how to let him do it. I know he must be willing. I don't wish to struggle with self much longer. I know that I was truly converted to God when fourteen years of age. I believe that I love him, but what better am I than the lowest drunkard, or the vilest woman on earth, as long as I am a slave? What difference does it make what kind of chains I am bound with so long as I am bound? Can you help me? It seems as if one more defeat will be all that I can stand. I wish to be made perfectly clean,—body, soul, and spirit,—and be filled with the Spirit of God. I wish all this, or nothing. I believe it would be better for me never to mention the name of Jesus again than to go on the rest of my life as I have been going. I wish you to pray for me. I know that before long I shall get hungry for reading, and then the devil will send some neighbor in with some good moral story, and then—God help me!

To this sister I replied as follows:—

I am very much touched by your letter. It is a terrible tendency with which you have to

contend. I have known book-drunkards who had the same battle to fight which you have on hand. The only deliverance is in the surrender of the whole being to God. You may be sure of his help; but you must do your part. One thing that you can and must do,—refuse to touch the book, just as a man must refuse to touch a bottle or glass of drink. You can hold your hands away from it. You will have to come to the place where you would rather die than sin; where you would prefer to cut off your hand than to allow it to take hold of anything that would be an offense to God. Victory over this passion must come through faith, just as you obtain pardon for sin. It is not by agonizing before God, but it is by firmly holding yourself to the purpose to totally abstain. Do not allow a neighbor to leave a book in the house until you have broken this habit. Shut down the gate before the pressure becomes so great that you can not move it. God will do everything that you *can not* do for yourself. The fact that he does not remove this appetite from you demonstrates that there is something for you to do yourself; and that which you must do is to resist to the death of self-indulgence, then the victory is sure. The only antidote for the poison of unprofitable literature is the word of God. The best way to break the reading-habit is to fill your mind with that Word, as one sister testified, in a letter already published, that she had done.

S. M. I. H.

EXTRACT FROM CORRESPONDENCE.

I MUST tell you what the blessed Lord has done for me through faith, at the noontide hour of prayer. I had a severe pain across my back, and I went to the Lord in prayer and asked him to remove it, and before I rose from my knees, it was gone. It had been almost unbearable. Oh, what a good and merciful Father we have! I wish the world could realize it.

I had the privilege of having a Catholic peddler stay with me over Sunday. I spent a long time with him, showing him the precious truths as they are in Jesus, and also God's sign that we might know him, as mentioned in Eze. 20:12. I never saw a man so cut in my life. He did not try to argue with me. He said he could not understand the Scriptures. My heart ached for the poor man, for he seemed sincere. He knelt with me in worship. He told me where he was going, and I asked him to go to our mission, and gave him some of our reading-matter.

A short time ago a woman came to me with a little babe three months old, and wanted a home with me. She said she could not live with her husband because he abused her so. I took her in, bought her a new dress and a pair of shoes, and the little one some clothing, and she has been a great help to me.

I am interested in your experience with the peddler. That is just the work that I can see is for our women to do. As people come into the home upon any errand whatsoever, where there is a moment to converse, the truth should be brought to their notice in some way,—some precious word of God, which the Spirit can take and break to them as a crumb of the bread of life. And I sincerely hope you will be able to send that poor runaway wife back to her

husband equipped with the wisdom and power by which to win him to the truth, and save her home from desolation.

I hope you will find this peddler, this woman, her husband and child, in the kingdom of God. Follow all such cases with your prayers.

The stumbling-blocks in my husband's way are, first, a poor manager for a wife, then pride, health reform, tithing, and stubbornness. I work hard and accomplish little.

The first thing you mention as being a stumbling-block in your husband's way you can certainly remove, since you are that "poor manager," and poor hand about the housework. You have the privilege of correcting these defects, and of making yourself all that a woman with such a family should be in ability to take care of things, and also to train your children in thrifty ways. This can be done even where there is but little to begin with.

Let me urge upon you that with the most earnest purpose you set about removing these stumbling-blocks, if they really exist, out of your husband's way. If he should find that God has actually made you over into a good manager, and a good housekeeper, so that you can take care of everything that he brings in, would it not be an encouragement to him to bring all his failings, defects, and sins to the Lord for remedy? The cards which you have signed include this very thing; for among the principles which constitute the character of Christ as set forth in his word is the ability to take care of things. Make it a most earnest study, and you will find that everything will go easier in your home work.

Study to have a place for everything and everything in its place. That is a good thing to begin with. Also have a time for everything, and be prompt. Take the one stitch in time, which will save nine others, and lead the children in that sort of economy which saves time, stitches, and steps, and keep everything picked up about the house. Do not allow things to be thrown upon tables and chairs, but have them put in their proper place. Talk it over with the children, and agree all together to help one another to bring this about, so that your home will be neat and orderly, and everything shipshape, as a Christian home ought to be, and see if the blessing of the Lord does not come upon you, in tides of salvation.

EXTRACTS FROM LETTERS IN REGARD TO STUDIES IN PRINCIPLES.

I WISH to express my appreciation of your "Studies in Principles" as presented through the REVIEW. I have studied and heard many sermons on the love of God, but your lesson on obedience, the first article of your series, brought to me many new revelations of God's love, and to-day I have a much clearer conception of his character than I have ever had in my life. It seems like something tangible and real. After studying the first three suggestions, I felt that one stake of iron had been driven deeply, and I could always hold on to it with safety. I can not begin to express all that has come to me from that one lesson alone. I treasure them all. To me they are just what I felt that I needed,—a knowledge of the principles as found in the life of Christ.

I found "Studies in Principles" a very great help, and am thankful for them. They are deep and far reaching, and cover a multitude of times and places. I am daily trying to apply them, and the result is a deeper sense of God's infinite truth, love, and wisdom.

I was much edified in reading your articles on principles. I believe the Lord helped you to strike the nail squarely on the head. It will soon be a sorry day for people who do not live by principle.

"It was the snake that ruined the earlier Eden—alcohol (which is the Arabic *El Cohol*, meaning the devil) that ruins the later Eden, the home."



IF THE LORD SHOULD COME.

If the Lord should come in the morning
As I went about my work,—
The little things and the quiet things
That a servant can not shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they are always done in the light of the
sun,—
Would he take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white, and the air is still,
And the hoof-beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would it take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would his touch of my hand, his low command,
Bring me unhopèd-for zest?

Why do I ask the question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet;
For the Master is near, the Master is here:
I have only to sit at his feet.

—Margaret E. Sangster.

OUR BOYS.

MRS. CARRIE BUTCHER.
(Red Oak, Tex.)

THERE have recently been printed in the *REVIEW* some timely articles for girls; and these have caused my heart to turn with interest toward our boys. What shall be done for them? How can we bring out the good, and keep in check the evil, in their natures, until they are of the proper age to think and act for themselves? These are questions that have puzzled stronger minds and wiser heads than mine.

God bless the boys! Beneath those little jackets beat manly hearts! and we need to know how to mold and shape those impressive young minds, and to start the restless feet in the right road; then carefully, patiently, watch over them, and help them to work out life's great problem.

I do not believe that we half realize how our boys crave loving sympathy and tender words of encouragement. We forget that they have trials and disappointments, and that a little timely sympathy and interest would go far toward smoothing the keen edge of trial and regret.

If we could make home the sweetest place on earth to them, we could rejoice in the assurance that we have such a strong influence over them that it would not be lightly set aside. True, they are thoughtless, impulsive creatures; make many ludicrous blunders, spill ink on the carpets, knock over the chairs, slam doors, etc.; but after all, a home without a boy is only a "makeshift," and how could we get along without them? Ah, we *love* our boys! and

this is why we are so interested in all things pertaining to their welfare.

In every boy's life there is a period when we ought to be especially tender and patient with him. When the boy is just passing from youth to manhood, oh! how he needs a gentle, wise mother to help him through those trying years, when he does not seem to know where he belongs, or how he is expected to deport himself. My sisters, be wise and prudent now. Awkwardness should be passed by unnoticed, mistakes overlooked; for the dear boys are extremely sensitive, and often suffer keenest anguish and deepest mortification when we little dream of it. It is perfectly natural for boys to be noisy and full of fun,—

"Turning to mirth all things of earth
As only boyhood can."

A wise author says: "Do not be too hard on your boys; do not let watching become spying. Let them have companions, but put them upon their honor. Never make a gulf between the children and you. Within due bounds give them liberty. It may lead to irregularities, but out of these will come experience and, gradually, self-control. Girls may have the harder time in after-life; but for the first fifteen years, boys are the sufferers.

Does it not seem as if in some houses there is actually no place for boys? We do not now speak of little boys; there is usually a place on papa's knee for them; but we refer to schoolboys,—large, noisy, romping boys, who tread on your dress, upset your work-basket, stand in your light, whistle and drum in your ears, and ask questions. Do they not need to be loved and cherished now as dearly as in that well-remembered time when they were little ones? "Oh, but they're so noisy, they muss everything, wear out the carpets, track in the mud, and make one nervous!" and so they are snubbed, and reproved, until away they go—to loaf, maybe, on street corners, and listen to the coarse and profane language of wicked men. We protest against boys being driven out because their presence is not desired, or scolded and restrained at every burst of merriment.

Parents should not strive to lay up money for their boys. It is right to educate them; and if possible, set them up in business; but it is infinitely better to make home for them the sweetest place on earth. Parents should spare no pains to select good books and papers, and encourage their boys to read. If they have such reading as is adapted to them, they will enjoy it; and it will help them not only to pass away many a tedious hour, but will develop and strengthen the mind.

Boys should be just as neat and orderly in their habits as girls; and here, too, the mother must keep a watchful eye. The boy who lets his clothing lie around for mother or sister to put away is forming careless habits that will follow him through life.

Give the boys tools. Every man who can afford it should supply his boys with tools, and with a room where they can be used. A boy naturally takes pleasure in the use of tools—not the much-used ax, and hoe, and spade; but carpenter's tools. Try it, fathers, and see how your boys will enjoy it. Ten to one, if they have an opportunity to develop their mechan-

ical skill, their tendencies to vicious courses will remain undeveloped. Solomon said, "Even a child is known by his doings, whether his work be pure, and whether it be right."

One other thought: Parents should be strictly truthful before, and to, their boys; little as it may be realized, it is a much-to-be-deplored fact that some boys learn to break their word from dealings with their father. How often a father promises certain things to the boy, and breaks his word at pleasure, or to suit convenience, making the excuse, "I have changed my mind!" This is utterly wrong! Never, unless it is positively unavoidable, should a child be disappointed. Neither should a thing given him be taken back without his full consent. We have no more right to break a promise given to our children than one given to a friend. They lose confidence in us, and receive lasting injury. Let us be the soul of honor in all our business dealings before our children if we would implant honesty and integrity in the fertile soil of their hearts and lives.

AT WHOSE DOOR DOES IT LIE?

JESSIE ROGERS.
(Cape Town, South Africa)

FROM the press, from the pulpit, from the lips of those whose years of sojourn and experience have taught them truth, comes ever the complaint,—"children are not as they used to be. The sweet obedience, the meekness, the deference, that once characterized childhood are no more, but in place of these are wilfulness, defiance, and disrespect." When did this change take place? Surely not in one decade, not in one generation!

Mal. 4:6 says: "He shall turn the heart of the fathers to the children." Then, and only then, can the rest of that wonderful promise be fulfilled.

Those whose work lies constantly among little children get, all unsought, some dark glimpses behind that secret curtain of "home." Mission workers in the slums of great cities find that those beautiful texts that speak of God as a "Father" must be carefully avoided; for the tender assurance, "Like as a father pitieth his children, so the Lord pitieth them that fear him," makes no appeal to the heart and conscience of the shivering little creatures before them, many yet red-eyed because of the recent *pitiless* onslaught of a father.

Truly, all that has been said or written of the lack of reverence, obedience, and honor which the present generation gives to parents is lamentably true, but the fault lies not wholly with the children.

"If father would only confess a few definite sins, I would have faith in his religion," said a boy whose errors were constantly held up before him. "I never yet heard him come right out pointblank and say, 'I've done wrong in this matter, John; I ask you and the Lord to forgive me.' If a display of temper is a sin for me, so it is for father." Can it be denied?

Have you ever seen a child playing with its toys, imperatively told to "be still"? and have you watched the half-scared look with which it drew back a little farther from father, hoping to get far enough so that it would "not be in the way"? Have you ever seen such a command supplemented by a sound "spanking" when the little voice broke forth in merry prattle again, at an unfortunate moment, because for some reason "papa felt fretted"? Did you stop to watch what happened afterward?—A sharp, stifled little cry of heart-ache, a baby form curled up somewhere, glad to go to sleep and forget. The long-drawn sighs of the little

sleeper may arouse some remorse in the heart of the father, and perhaps the little one awakens to find itself pillowed against the broad-cloth coat of "papa," who does not feel so irritated now as he did half an hour ago; indeed, he is quite prepared to moralize on the matter: "Papa does not *like* to punish his little girl, but she *must* be quiet when papa reads." Is it wonderful if only a desire to get down and away fills the child's heart? or strange if in after-years she be termed cold and unforgiving?

The drooping mouth and joyless eyes that characterize so many children tell stories to a student of child-nature that many parents might well wish untold, if they value their reputation as Christians. "Mary, dear child, why *will* you sulk so?" asked a teacher in an "after-school talk" all alone with a child whose sullen, morose, revengeful disposition made many a day miserable. A sudden, unexpected burst of tears, and with it came the declaration, "They make me so miserable!" Imagine the astonishment of that teacher to learn that "they" meant father and mother. A subsequent visit to that home helped her to understand—a disorderly home, with no attempt at a "place for everything," a constant turmoil to "find things," a ceaseless nagging, scolding spirit in the air. Poor Mary! no wonder you resent such a life.

Oh, the restless homes, the nagging, rasping households! Who is responsible for their condition? Who should naturally be expected to give the tone, and set the example, to be followed?

"I wonder why there are no funerals at our house," said the wearied elder sister of a household where rest rarely came. The master of this house was proud of his ability to work almost unceasingly, and this spirit pervaded the home. Childish merriment fled, and joyous laughter ceased, at the well-known footfall of "father." Funerals did come, and stillness settled down over the rooms whose drawn blinds helped make the outlines of casket and bier a little less tangible. Rest came for weary hands—rest that could not be frowned upon. Some went from that home to scoff at the "fatherhood of God and the brotherhood of man;" others to find in the Heavenly Father a tender, pitiful friend. Yet to-night the master of that house sits by his deserted fire-side, bitterly brooding over the ingratitude of children.

Fathers, responsible for the existence of children, can you in truth say the cause of your grievance lies wholly with them? If not, *are you brave enough to tell them so?*

MR. BEAR'S CERTIFICATE.

(The Outlook.)

WE think of queens as wearing crowns and royal robes, of princes as wearing velvet suits and ruffles of lace; we picture these royal persons sitting on thrones, receiving petitions, creating knights and ladies, and making sorrowing subjects happy. Who would ever think of a queen as a very loving and indulgent grandmother, or of princes as just fun-loving boys, who demanded that their grandmother should stop a carriage that they might see a dancing bear? Yet that has just happened. Victoria, queen of England and empress of India, obeyed the commands of her two grandsons, the princes of Battenberg.

At the gate of the royal park, as the queen and princes drove through, was a man with a dancing bear. The princes demanded that the carriage be stopped, that they might see the bear dance. The queen obeyed, as loving grandmothers are expected to obey, and the carriage stopped. When the bear had gone through all his feats, the queen offered his

owner money. The man refused this, and asked that instead he be given a certificate that would state that his bear had performed before the queen of England and empress of India. The young princes, greatly delighted with the performance of the bear, could not understand why their grandmother hesitated.

"I do not see why a bear should not have a royal patent. A horse was once appointed a senator in Rome," protested one of the princes.

This proof of study so delighted the prince's grandmother that she said, with a proud smile:—

"Tell me the name of the emperor who was guilty of the stupid act, and your bear shall have his certificate!"

"Caligula!" shouted the prince.

Of course the bear got his certificate. A royal grandmother always keeps her word.

WHICH ROAD?

If you could go back to the forks of the road—
Back the long miles you have carried the load,
Back to the place where you had to decide
By this way or that through your life to abide—
Back of the sorrow and back of the care,
Back to the place where the future was fair—
If you were there now, a decision to make,
O pilgrim of sorrow, which road would you take?

Then, after you'd trodden the other long track,
Suppose that again to the forks you went back,
After you found that its promises fair
Were but a delusion that led to a snare—
That the road you first traveled with sigh and unrest,
Though dreary and rough, was most graciously blest
With balm for each bruise and a charm for each ache,—
O pilgrim of sorrow, which road would you take?

—Nixon Waterman.

DID GOD MAKE ALCOHOL?

SOME speak of alcohol as something which God has made, and which is, therefore, good, and some intelligent persons seem to admit the premise laid down. But has God made alcohol?—No. When God made the world, there was not a drop of alcohol in it. No tree furnishes that kind of sap; no cow gives that kind of milk; no beast, bird, fish, plant, or mineral affords alcohol. How is alcohol produced?—Much as poison is produced in a dead body. A man may be perfectly healthy to-day; he dies; one week hence every portion of his body is so poisonous that the knife used in dissecting the dead body is as poisonous as the fang of a rattlesnake. Many a man has lost his life simply from a scratch or slight wound inflicted by a knife that had been used in the dissecting-room.

No living thing contains alcohol; but when wheat, rye, corn, potatoes, grapes, apples, and other fruits begin to decay, or rot, then alcohol is developed in the process of breaking down and destroying of these things. Alcohol does not exist by itself; it flies off into the air, and is gone; but men, in the exercise of the wisdom which is from beneath, which is earthly, sensual, and demoniacal, have contrived a way of taking these decaying substances, which are thus made poisonous, and putting them over a fire, by the heat of which the alcohol is turned to vapor. This vapor passes upward from the still, and turns down through a long worm, or coil, which passes through a vessel of cold water, thus condensing the vapor into drops, which drizzle out in a little stream of alcohol at the bottom. But this alcohol, if exposed to the air, would immediately evaporate. It must be caught in a close vessel, and tightly corked, or it will quickly vanish into the air.

This is the truth about alcohol. The Lord never made it; it was not created, and it does not grow; it never was found in nature. It is only developed in decay; and only the perverse

ingenuity of man, distilling, condensing, and imprisoning it, enables him to provide himself with this deadly and devilish poison, which fills his soul with wickedness, his mind with madness, his body with disease, and his home with misery, want, and woe. Do not talk about alcohol being a creature of God. The world was thousands of years old before any man knew how to collect and imprison this deadly substance. God made man upright; he has sought out many inventions, and alcohol is one of the worst of all the inventions that the devil has helped man to contrive.—*Selected.*

BREAD IN THE SOUTH.

MRS. S. M. I. HENRY.

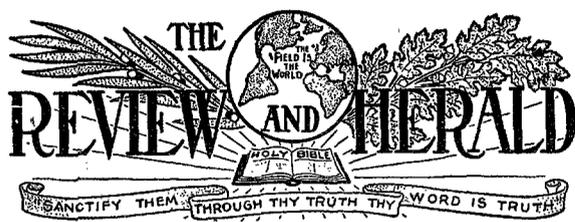
FROM Prof. C. C. Lewis, of the Industrial Academy at Keene, Tex., I have received some statements with reference to bread in the Southern climate. These were called forth by my reference to bread in the report of my Southern trip. He says that the impression I received concerning bread is a mistake. He writes: "There is no such difficulty. We have been here three years and a half, and my wife says she has no more difficulty in making good bread here than in the North. I am permitted also to quote Mrs. Flora H. Williams,—well known in Battle Creek,—to the same effect. She has been here five years, and has no trouble whatever about the bread question. The same is true about zwieback. We have it nearly the year round in our school home, and had supposed it to be very fine; at least as good as could be made anywhere in an ordinary stove oven. It is very evident that Sister Henry has met with poor bread, but it was due to other causes than to the climate. I have never seen such bread as she describes in the South, but the remembrance of former experiences in the North enables me to recognize the article as 'rare baked,' or made of flour from 'grown' wheat."

In reply to Brother Lewis, I would say that I was in the South for only a very short period, during the heated term. This Southern tour extended over a large area. I had conversation with several persons about bread, and had occasion to test several samples. I found the bread good at Keene. It may be that the climate there is different from that of many other parts; but I heard complaint from bread-makers, which led me to suppose that the difficulty is general; and as our people are everywhere considering the problem of healthful food, it seemed to me, at that time, a matter for us to consider; and it still seems so.

The bread was all right when first baked, but did not keep, and had to be eaten while so fresh as to be entirely beyond my power of digestion. More than one housekeeper complained to me of her inability to keep her bread until it was old enough to make into zwieback, and I certainly was able to test its inability to keep, upon more than one occasion. I saw it as it was taken from the oven, and again after a short time, and it had become stringy.

I would not like to locate the points where this condition existed. The South represents much country. I have also heard of this difficulty concerning bread from many sources. Women who have spent their lives in the South, whom I have met at the Sanitarium, have told me of the same trouble, and have said that the fact that the bread has poor keeping qualities is the reason so much warm bread is used in the South.

I still think that the bread and zwieback question is somewhat of a problem in many sections of the Southern country, and that there should be some way provided to remedy the matter.



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We ask especially that the following passages of scripture be read so carefully and so frequently that they shall forever be in the mind of each one who reads:—

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

"Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:13, 14.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:13-15.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse ["Faithful and True," "The Word of God"], and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:19, 20.

All these passages refer to the same period of time; that is, the time just preceding the coming of the Lord and reaching to the coming of the Lord. And that period of time is just now—the time in which we live.

The one thing especially marked in each and all of these passages is that in this time great signs and wonders—*miracles*—will be wrought expressly under the inspiration of Satan.

One thing especially to be noted about these things is that they will be *real miracles*. These false Christs and false prophets "shall show [not simply pretend to show, but "shall show"] great signs and wonders;" "those miracles which HE HAD POWER TO DO"—not simply that he pretended to have power to do; "they are the spirits of devils, working miracles,"—not simply pretending to work miracles; "the false prophet that wrought miracles,"—not the false prophet that pretended to work miracles.

Another thing to be noted is that while the miracles, and signs, and wonders are *real*, all else is false: they are "false Christs," they are "false prophets," it is "the false prophet that wrought miracles."

Accordingly the whole object of the miracles, signs, and wonders is to deceive, to seduce, and to lure to destruction. The signs and wonders that

are shown are expressly "to seduce, if it were possible, even the elect." Mark 13:22. He deceived "them that dwell on the earth by the means of those miracles which he had power to do." The false prophet wrought miracles "with which he deceived them that had received the mark of the beast, and them that worshiped his image." It is Satan who works "with all power and signs; and lying wonders, and with all deceivableness;" and he works thus to draw into the worship of the earth and his image "them that dwell on the earth."

It is "the spirits of devils" which work the miracles: and they do it to gather "the kings of the earth and of the whole world" "to the battle of that great day of God Almighty."

And they do gather them to that battle, and in so doing they gather them to utter destruction. For "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." And the beast and the false prophet—the image of the beast—these both were cast alive into a lake of fire burning with brimstone." And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

And all these things are carried on by Satan and his seducing spirits in his dragon on by Satan and the remnant of the seed of the woman, "which keep the commandments of God, and have the Testimony of Jesus Christ." The Lord of heaven and earth lifts up a standard against Satan and all his power, all his signs, all his lying wonders, and all his miracles. And that standard bears the inscription, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

All of this demonstrates what we have said before, but which can not possibly be said too often that no miracle is worthy of any attention whatever if the purpose of it is not directly the keeping of the commandments of God; that the keeping of the commandments of God is greater than all miracles; and that consequently the keeping of the commandments of God is the test of all miracles.

IN an address at Rock River (Ill.) M. E. Conference a short time ago, Dr. W. F. Crafts, with whose name some of the readers of the REVIEW are somewhat familiar, said the following, as published in the *Union Signal* of Oct. 19, 1899:—

Sabbath morning on our war-ships, as the hour of worship approaches, "Old Glory" is temporarily lowered, and there is hoisted to the peak, a pennant containing the blue cross of our heavenly redemption, in the white field of national righteousness. Beneath this the stars and stripes are then placed, proclaiming the nation's subordination to Christ as its king; proclaiming, in signals, what the Supreme Court put in a unanimous opinion on Feb. 29, 1892, "This is a Christian nation;" proclaiming also that the flag can not rightly float in protection over any institution inconsistent with the cross and, so, inconsistent with Christian civilization.

How much further can things go in that direction before the image of the beast shall be standing before the world in all his living, active vigor?

Harper's Weekly is an illustrated "journal of civilization." Education is supposed to be a civilization. In the *Weekly* of Oct. 21, 1899, is an article entitled "The Opening of the Colleges." It contains three large illustrations, which, presumably, are intended to represent the opening of the three colleges—Yale, Princeton, and Harvard—respectively.

The illustration that relates to the opening of Yale is a wrestling match, in which the two wrestlers are desperately tugging within a torchlight circle of staring young men. The next illustration is a scene, half silly and half rowdy, representing "the freshman's first night at Princeton"—one of the "open-air concerts which have taken the place of the abolished hazing." The illustration relating to Harvard is a picture of a pitched battle with fists, and seems very appropriately to be entitled "Bloody Monday" at Harvard."

These three institutions are the three leading educational ones of the whole United States; and

there is no room for doubt that the scenes depicted, illustrating the opening of these colleges, are strictly representative of the opening of the colleges throughout the whole nation. Now, when it is understood that thousands upon thousands of young men are sent forth from educational institutions, at the close of every school year, the opening of which is aptly illustrated by these scenes, how long can the country go on in that way in the interests of civilization?

STUDIES IN GALATIANS.

Gal. 2:21.

"I do not frustrate the grace of God: for if righteousness come by law [*νόμον*—law: *ὁ νόμος*—the law] then Christ is dead in vain."

This is one of those mighty, universal statements of eternal principle so frequently found in the writings of Paul. It is the climax of the argument begun in his protest to Peter when "before them all" Paul withstood him to the face because he "walked not uprightly according to the truth of the gospel." It will therefore make plainer to the reader the force of this climacteric, if we recall the issue as it was begun in Paul's words to Peter:—

"When I saw that they walked not uprightly according to the truth of the gospel, I said to Peter before them all, If thou, *being born a Jew*, art wont to live according to the customs of the Gentiles, and not of the Jews, how is it that thou constrainest the Gentiles to keep the ordinances of the Jews? *We who are Jews by nature*, and not sinners of the Jews, *knowing*, *knowing* that a man is not justified by works of law, but by the faith of Jesus Christ, *even we* have believed in Jesus Christ, that [in order that] we might be justified by the faith of Christ and *not by works of law*: for by works of law shall no flesh be justified."

That is to say: We who are Jews by nature, who have all the advantages that pertain to the Jews, whose are the fathers, and the covenants, and the laws, and the ordinances, all given by the Lord himself directly to the Jews,—we who are Jews by nature and not sinners of the Gentiles, **EVEN WE** have believed in Jesus Christ, that we might be justified by the *faith of Christ* and *not by works of law*: for by works of law shall no flesh be justified. The very fact that *we Jews*, with all the native advantages of all the laws of the Jews, have believed in Christ in the order that we might be justified by faith—this in itself is open confession that there is no justification by law. When even we can not be justified by all these laws, laws which even the Lord gave to us, but must be justified by *faith in Christ*, that is both confession and demonstration that there is no possibility of justification by law.

Nor in this is there any denial or frustration of the grace of God. It is true that it was the grace of God that gave to us all these laws, which are indeed all advantages; but these laws—any of them, or all of them together—were not given that we should be justified or find righteousness *by them*. The one great object of all these laws was and is *Christ*. In his great grace God gave to us all these laws that we might more plainly see, more clearly discern, and more fully know, *Christ*. They were all given that we should be justified—not by the laws but—by *Jesus Christ*; that we should find righteousness—not by doing the laws, but—by *believing in Jesus*.

Therefore when we who are Jews by nature, and who, as such, have all the advantages of all the laws ever given to the Jews,—when even we have believed in Jesus in order that we might find righteousness by the faith of Jesus Christ and not by works of law, *in so doing we do not frustrate the grace of God*; for this is the very purpose of all these laws which themselves were given by the grace of God. And since Christ, and righteousness by faith in Christ, was and is the very object of all these laws, then "if righteousness come by law, *Christ is dead in vain*."

And, finally, since Christ has died for our offenses, and is risen again for our justification, *now* for anybody to seek to be justified by law and not by *faith of Christ*, is to deny that Christ ever was the object of the laws, and so is to assert that justification is

and always was by *works* and not by *faith*; and so is, in a word, the utter repudiation of Christ now and *ever*; because he is "the Lamb slain from the foundation of the world," and "who *verily* was fore-ordained *before* the foundation of the world."

Consequently it is an eternal and universal principle that "if righteousness come by law, then Christ is dead in vain."

"And let all the people say, Amen, and Amen."

AN OMINOUS AND UNMISTAKABLE "SIGN."

ABOUT fifteen years ago the statement was published by the Seventh-day Adventist denomination that the United States would, ere long, "repudiate every principle of its Constitution as a Protestant and republican government."

In the *Independent* of Oct. 19, 1899, Countess Von Krockow, of Dresden, Germany, quotes from an article by Professor Niemand, in a German journal, the following:—

If the American Republic ever meant anything historically, it meant a protest against Europe. Its Declaration of Independence was a looking backward over European conditions, and a summing up of all the experience thus won. It corresponded politically to Luther's Theses; just as the one was a renunciation of Catholicism, so was the other a renunciation and defiance of imperialism. Over one hundred years it has endured.

Europe has not changed essentially meanwhile. It has forms of liberty; but the substantial reality is still militarism, or government by authority and the might of the strongest. So if Europe be unchanged, why should America relinquish her avocation of protestation by turning round and becoming like her? . . . Oh, madness! I say, madness! They are doing they know not what,—giving up their birthright for a mess of pottage; surrendering their grand attitude of protest, wherein they commanded the respect of the powerful and the adoration of the idealists of the world, to scramble with the effete old nations for land! for land, although they already possess so much. They repudiate their declaration in spirit and in word for a strip of rich land! The fact seems incredible.

And the countess remarks that "the change in the policy of the American government seems so remarkable to Germans that they philosophize a great deal about it."

Since thoughtful observers in Europe discern this fact, which is a perfect fulfilment of that which was published fifteen years ago as to what would come, is it not high time that, in the United States, there should be observers sufficiently thoughtful to discern the same thing? And of all classes in the United States, should not these be found among the people who, fifteen years ago, published that there would soon come that which has now come, and which European observers so plainly see, and so well describe?

Luther's Theses were the origin of Protestantism. The Declaration of Independence was the origin of modern republican government. In this nation not only republican principle, but Protestant principle, has had its fairest field before the world, as a light and an example for the world. And now, when it has come to pass that every principle of the Constitution of this nation, as a Protestant and republican government, is being steadily repudiated—*now* "we may know that the time has come for the marvelous working of Satan, and that the end is near." Read all of page 207, "Testimony for the Church," No. 32.

And, "as the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."

We do not say that this national apostasy is already so complete that it will culminate *immediately* in the resulting "national ruin;" but it is certain that this national apostasy is decidedly under way, and is progressing most rapidly.

And who knows it? Who believes it? Who sees it in the sign, as clear and distinct as to the disciples of old was that "approach of the Roman armies" toward Jerusalem?

Awake! Awake! "Get ready! Get ready! Get ready!"

THAT ADMISSION OF OURS.

PEOPLE are watching Seventh-day Adventists, their sayings, and doings. We are glad to have them do so. They would rejoice to have it appear that our cause is waning, and will soon come to naught. We do not blame them. Especially do they seem pleased if they can find testimony from some of our own writers, that difficulties, dangers, and embarrassments threaten to impede our progress. This is not strange. But when they pervert and misconstrue language, manufacture conclusions out of sophistry, and apply, without caution or candor, to one thing, what is manifestly intended for another, we call them to account for their unworthy animadversions.

For instance, it would be difficult to tell how many times we have seen, in public prints, allusions to a statement in one of our books, gleefully held up before the people as evidence that Seventh-day Adventism is disintegrating and fast going to decay and utter extinction. A quotation from our previous work on the Sanctuary (page 14) is given in a recent Detroit paper, to show that Seventh-day Adventists are in a state of confusion, apostasy, and disintegration. The writer says:—

One of their prominent men, Elder U. Smith, is compelled to make this sad confession: "The history of that once united, happy people has been marked by discord, division, confusion, new mistakes, disintegration, and apostasy." Sad confession to be made by one of their own leaders.

Thus a very dark picture is painted; but what are the facts in the case?—The language quoted had a special object in view, which must be taken into consideration if one would understand the passage in question. We were speaking of the Adventists, and the condition of things, *at the passing of the time* in 1844. Of the experience immediately preceding that disappointment, we said:—

The present generation has seen a religious movement, such as no other generation ever witnessed; a world-wide agitation of the question of Christ's immediate second coming, calling out hundreds of thousands of believers in the doctrine. Time has continued; and, under the name of "Millerism," it now receives the flippant sneer of the careless multitude. But the fact that such a movement has been made, nevertheless remains; and its significance can not be lost. It must have been a mighty influence of some kind, which was sufficient to impress men simultaneously, in almost every quarter of the globe, to go forth and proclaim to their fellow men the approaching advent of the Messiah. It must have been no small accumulation of evidence which could lead men of the best minds, and the highest culture, to give the assent of their judgment to the validity of the proof, and the truthfulness of the position. The concurrent testimony of all the Scriptures, and the corroborative evidence of the signs of the times, formed a fortress of truth of impregnable strength. The Advent body were a unit; and their testimony shook the world.—*Id.*, page 13.

This was the state of things, as we came up to the end of the twenty-three hundred days, in 1844. Then, like a clap of thunder from a clear sky, or more like the seven thunders which John so mysteriously alludes to, but is forbidden to write, the disappointment came! In reference to what then took place the text of the book continues:—

Suddenly their power was broken, their strength scattered, their ranks divided, and their testimony paralyzed. They passed the point of their expectation, and realized not their hope. That a mistake had been made somewhere none could deny.

Right here comes the passage which the writer already referred to attempts to quote, and so signally fails. The reader will please compare the correct reading, which we here give, with the quotation above presented:—

From that point, the history of the majority of that once united and happy people has been marked by discord, division, confusion, speculation, new mistakes, fresh disappointments, disintegration, and apostasy. The world, without careful scrutiny, looks complacently upon this result, and, relieved of its anxiety respecting the Lord's coming, is wont to regard all classes of Adventists as only the remnants of an exploded delusion.—*Id.*, page 14.

The discrepancy between this and the quotation given from the paper, will be easily detected. The

writer would have his readers suppose that what he quotes describes the condition of the Seventh-day Adventist people at the present day. But will the reader carefully notice of whom this was written? Was it of any people of the present time?—No; but of a class living fifty-five years ago. Was it of Seventh-day Adventists?—No; for there was no such denomination then in the world. It was spoken of those who had composed the Adventist body previously to that time. Of how many of these was it spoken?—Of the *majority* only. All these points were carefully omitted in the quotation. An attempt was made to apply the language to a people to whom it did not belong, and cause an unjust odium to rest upon them.

But, further, what was the object of making the statement at that time?—It was to show the mistake the Adventists had made, and to explain it. It was to show that the sanctuary was the vital truth that had been sent from heaven to lead the people further on in prophetic fulfilments. It was to give point to the fact that those who rejected the truth that has brought out the Seventh-day Adventists were thrown into the confusion described; while those who received the light, and followed on in it, were the ones to avoid, in the only legitimate way, the theological chaos and deplorable condition in which the other class found themselves involved. It was to show how timely and providential was the truth of the sanctuary subject, which explained the past mistake, relieved the situation of all difficulty, and opened the way most magnificently for the further progress of the work. It was to disabuse the public mind as to the outlook before the Adventist cause, to show, by its manifest results, the danger of rejecting the light, and, if possible, to lead some of the Adventists of former years to adopt the better principles of interpretation, and go forward with the good work in which they had been engaged.

That design has been largely accomplished; for time has vindicated the soundness of the exegesis that led Seventh-day Adventists to take the sanctuary subject as that providential subject that fulfilled the promise that "light is sown for the righteous, and gladness for the upright in heart;" and also that "the meek will be guide in judgment; and the meek will be teach his way."

Every cause, naturally, and almost inevitably, has a small beginning; so at the beginning of this work, the ranks of the '44 Adventists, though, as stated, suddenly broken and confused, were in the majority. But this cause has from that time moved steadily forward, with accelerating speed and increasing strength, till the majority has shifted to the other side, and the very name "Adventist" now suggests, to the generality of people, only the observers of the seventh day.

Let not our friends, therefore, lay to their souls the flattering unction that Seventh-day Adventism is marked by confusion, disintegration, and apostasy, because fifty-five years ago the Adventist people passed through a crisis that tried the faith and patience of every believer, and presented an issue to the wrong side of which the larger part of the then existing body inclined, and by so doing were led to that very sad condition over which our friend so mistakenly glories. But the accepting of the right side of that issue has led to recovery, prosperity, and prospective victory.

The book containing the statement to which reference is here made, was published twenty-two years ago; and if that set forth the condition and prospects of the Seventh-day Adventist body then, it would logically and reasonably be expected that by this time they would have become everywhere utterly extinct, instead of being able to show, as Seventh-day Adventism can, greater strength, activity, and progress, than any division of the Adventist body has ever been able to show in any period of the great Advent movement of this generation.

U. S.

An item strongly emphasizing the editorial on "the opening of the colleges" is supplied in the fact that in the interests of public safety the mayor of Columbia, Mo., the seat of the University of Missouri, has found himself obliged to issue an ultimatum to the students of that university.

ENDING OF PROBATION.

ALMOST every error is successfully met by simply reading the words of the ten verses containing the three messages of Revelation 14. This may at first appear to be an exaggerated statement; but by a careful and prayerful study of these verses it will be seen to be true. Human reasoning must be laid aside, and the verses taken as they read, if we would obtain a clear idea of the many truths contained in them.

The third angel's message is a most solemn warning to every nation, kindred, tongue, and people. It is adapted to meet the mind of every grade of people on the whole earth. "If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb."

There is no mercy mingled in the wrath that follows this solemn warning. It also plainly states that every one who experiences the wrath of God will go into the lake of fire. The wrath is represented as being in vials. Rev. 15:7, 8. The first vial of wrath falls upon those who reject the warning. Rev. 16:1, 2. And as the warning precedes the wrath, the pouring out of the first vial shows that all have passed the boundary line of mercy.

A system of reasoning has been devised whereby it is attempted to show that mercy is offered to the sinner until the close of the sixth plague, or later. But why put it off till that time? God is just as merciful after probation closes as before. There will be a time when probation ends. The ending of probation is when the sinner has done despite to the Spirit of grace, and voluntarily placed himself where mercy can not reach him. Heb. 6:4-8; 10:26-31; 2 Peter 2:21, 22. Why then extend probation during the plagues? The expressions, "and they repented not to give him glory," "and repented not of the works of their hands," show that no one had any more desire to repent, at that time, than when he goes into the lake of fire. "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10.

When we sit at the feet of Jesus as learners, and take the words of God just as they read, and believe that they mean just what they say, we shall never get far from the truth. God talks to his children through his word in a common-sense way; and he is pleased to have us take him at his word, and not quibble over the meaning of a plain "Thus saith the Lord."

Let us see what the Scriptures teach concerning the ending of probation: "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:7, 8. Notice that no man could enter into the temple during the time of the plagues contained in the vials.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19. The temple is the most holy place in the heavenly sanctuary (Ps. 11:4; 97:2); and in it is the ark of his testament, containing the ten commandments. Verse 15 shows that it is when the seventh angel sounds that this temple is opened, and the ark of his testament is seen. The commandments were placed in the most holy place in the earthly sanctuary. Ex. 26:33, 34. So it is in the heavenly sanctuary, the pattern of the earthly. Heb. 8:1, 2.

A wonderful field of study is opened up by the expression, "And no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Are there redeemed human beings at the present time with Christ in the heavenly sanctuary? If so, who are they?

When Christ ascended to heaven after his resurrection, he led with him a multitude of captives. Eph. 4:8. "And the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection." Matt. 27:50-53. As the priest offered the wave-sheaf or a handful of grain of the first-fruits in the law of Moses, to be waved before the Lord (Lev. 23:10, 11), so Christ became the first-fruits of them that slept (1 Cor. 15:20), and took with him "chosen and holy ones of every age from creation down even to the days of Christ." These were presented to the Father, representing the final harvest, which comes at the resurrection of the righteous dead.

Those resurrected ones differed in stature and form, some being more noble in appearance than others. I was informed that the inhabitants of earth had been degenerating, losing their strength and comeliness. Satan has the power of disease and death, and with every age the effects of the curse have been more visible, and the power of Satan more plainly seen. Those who lived in the days of Noah and Abraham resembled the angels in form, comeliness, and strength. But every succeeding generation has been growing weaker and more subject to disease, and their life has been of shorter duration. Satan has been learning how to annoy and enfeeble the race.—"Early Writings," *Spiritual Gifts*, page 53.

These were redeemed by the blood of Christ out of every "kindred, and tongue, and people, and nation." "Every one of them" is engaged with Christ in heaven, offering up golden vials full of odors (incense), which are the prayers of the saints. These redeemed ones are the four and twenty elders, and the four beasts, or living creatures, which are in the midst of the throne. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God." Thus the work of intercession ceases, and no man is able to enter into the temple until the seven plagues of the seven angels are fulfilled. Carefully examine Rev. 5:8-10; 15:7, 8; 1 Chron. 24:2-5; Luke 1:9. Such temptations as we have to meet to-day, have been successfully met, by these redeemed ones, through strength imparted by Christ. It is thus that humanity in heaven touches humanity on earth; for these persons in heaven are assisting Christ in his mediatorial work before the Father.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

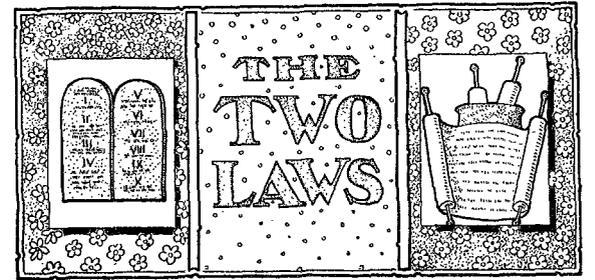
From these verses it is plain that the prayers of "all saints" are offered on the golden altar in heaven. These prayers have lodged on heaven's altar as they have been offered by those living on the earth. Husbands for their wives; wives for their husbands; children for their parents, and parents for their children; those who have carried a burden for souls both at home and in foreign lands, — the time finally comes when these prayers, with the smoke of the incense, which is the righteousness and merits, the sacrifice and obedience, of Christ in behalf of the sinner, will come up before God, and be accepted by him. Prayers can not always be answered when first offered. But the time will come when he who forgetteth not the cry of the humble, will take them and offer them to the Heavenly Father, and God for Christ's sake will accept them; then those for whom they have been offered are brought to a saving knowledge of the truth. Here is the closing work of the gospel, the loud cry of the third angel's message.

Daniel's prayer was heard from the day he set his heart to seek the Lord by fasting, and yet more than eighty years elapsed before the answer was fully realized. God had heard the prayer, and it had lodged on heaven's altar. Christ and Gabriel came to the earth and began to bring about a state of things through which it could be answered. So it is with these prayers, which have ascended from all parts of the world; God does not forget them.

There is not a single sincere desire but God hears it; and, if we do not let go too soon, will one day answer it.

S. N. H.

(Concluded next week.)



"BUT now in Jesus Christ ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2:13-16.

Here, in the fifteenth verse, occurs the word "abolished." Christ has abolished something. It is said to be the "enmity" that is abolished. And the enmity is further described as being "even the law of commandments contained in ordinances." What is this "law of commandments contained in ordinances"? Many professed Christians sincerely believe that this scripture, at least, teaches the abolition of the ten commandments. I say, "sincerely believe;" and when I so say, I do not mean that any sincere Christian ever originated such an idea; but that many have been deceived or bewildered by the sophistries of professed teachers of Christianity, whose unregenerate hearts were either unwilling to receive or incapable of receiving the simple truths of God's word. The Lord pity the men who are thus treasuring unto themselves "wrath against the day of wrath and revelation of the righteous judgment of God."

This scripture, like all others, should be studied with reference to the setting in which it is found. "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished . . . the enmity." By abolishing "the enmity," Christ broke down the "middle wall of partition" between two parties, and thus made "peace," or, became their "peace."

Every one knows that enmity destroys peace, and builds up partition walls between all who harbor it. Peace and enmity can not exist together in the same heart. It is therefore evident that in making peace, enmity must be abolished. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh."

What, then, is this monster, "enmity"?—The Word replies: "THE CARNAL MIND IS ENMITY." Rom. 8:7. The carnal (natural) mind, then, is that which must be abolished in each human body before peace can be enjoyed—even with one's self. "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21. But "being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1); "for he is our peace." Eph. 2:14.

Now the carnal mind is not simply enmity, but "the carnal mind is enmity AGAINST GOD." "It is not subject to the law of God, neither indeed can be." Rom. 8:7. So, in abolishing the enmity, the Saviour is so far from abolishing the law of God that he abolishes only that which is not subject to the law of God, "neither indeed can be." It is therefore plain that since the enmity is abolished, and since the enmity is the carnal mind, and since the carnal mind is not subject to the law of God,—with this in mind, I say, it is clearly evident that "the law of commandments contained in ordi-

Editors' Note: This is the seventh article in E. J. Hibbard's series on "The Two Laws." There will be twelve in all. Get your neighbor to subscribe, so he will get these valuable articles. Here is an opportunity for you to do some real missionary work.

nances," which is even "the enmity," can not possibly be the law of God. For how can that which is enmity against God, and not subject to his law, at the same time be that law? In that event, God's law would be both against *itself* and against *himself*. "If a kingdom be divided against itself, that kingdom can not stand." And these words were spoken concerning Satan. If Satan arrayed against Satan would bring his kingdom to naught, how much more would the kingdom of God come to nothing should he be divided against himself! Yet this is the only conclusion that can be drawn from the teaching that "the law of commandments contained in ordinances" is the law of God.

We have already seen, in a previous study, that God's law is a perfect transcript of himself. How manifest it is, then, that whatever is against *God*, is also against his *law*. And it is also just as true that whatever or whoever is against his law is just as fully against God. How foolish it would be for the Creator to command his creatures to do those things that are contrary to his own habits of life! Even we ourselves are more consistent than that.

All must have noticed that the marginal reading for "carnal mind," in Rom. 8:6, 7, is, "The minding of the flesh." The carnal mind, therefore, comprehends every desire or impulse of the natural man. "I know that in me (that is, in my flesh), dwelleth no good thing." Rom. 7:18. "The minding of the flesh is enmity against God." "The minding of the flesh is death." Rom. 8:6, 7, marginal reading. Enmity against God is therefore "no good thing." Death is "no good thing." "In me (that is, in my flesh), dwelleth no good thing." "Me," "my flesh," and carnality are all one. However, "we know that THE LAW IS SPIRITUAL: but I am carnal, sold under sin." Rom. 7:14.

Here again let us remember what is abolished. What is it?—"The enmity." But the carnal mind IS enmity; and "I AM CARNAL." But "THE LAW IS SPIRITUAL." Therefore, so far as spirituality is removed from carnality; so far as the Spirit is removed from the flesh; yea, so far as God is removed from MAN, in *character*; SO FAR is the law of God removed from that which is abolished, in the abolition of "the enmity."

Therefore again, "the law of commandments contained in ordinances" is NOT the law of God; no, not even the ceremonial law of God; nor any other law that God ever gave, as such. But it is *some* law; and we are not at a loss to find *what* law. The matter is as clear as the cloudless sun at noon-day. And in our next study we shall be glad to consider some things on the positive side of the question.

This week we have considered what law is NOT abolished. Next week we shall hope to find the one which IS abolished. E. J. HIBBARD.

INCONSISTENCIES ALWAYS ACCOMPANY ERROR.

It seems impossible for false, or erroneous, propositions or theories to exist alone. Like men of questionable ways, they seem to have a mutual attraction for one another. "Misery loves company" is an old proverb, and a true one. A small boy, following the path of truth and uprightness, is perfectly happy and contented; but a mischievous urchin who has stolen watermelons or tormented a dumb animal, is uneasy until he has imparted to some of his playmates a knowledge of his transgressions, and enticed them to engage with him in what he knows is wrong. False doctrines breed incorrect statements and confusion.

These thoughts present themselves on reading, in a church paper of a prominent and popular denomination, a letter from an army chaplain, who with his regiment is now in the Philippines. How he can make even himself think that he represents the meek and gentle Prince of Peace, as his profession demands, is more than one can imagine when the various incongruities of his letter are contemplated. Notwithstanding the statement of Dr. Schurman that the Filipino is the equal of any civilized man on the face of the earth, this reverend soldier says, "The Filipinos are no more capable of self-government than the American Indians." To prove his

statement, he refers to the past history of the islands, making special mention of a civil war in 1762, in which large numbers were killed. But the memories of many not yet called old will recall a terrible civil war much nearer us than the Philippines as regards distance, and one hundred years later in point of time.

After speaking of his desire for a government "broad in principle and comprehensive in character," the writer of the letter goes on to say that "Uncle Sam" ought to adopt the Philippine Islands as his youngest daughter, and give her all the privileges she can use to her safety. His words are:—

Our government is able to hold the islands, and is the proper authority to hold them; and not to hold them and train these people *out of barbarity into the light of civilization* is nothing short of cruelty and foolishness. No greater blessing ever came from God to a people than has come to the Filipinos by our government's taking possession of these islands. (Italics ours.)

Notwithstanding the "barbarity" of the people which he has just mentioned, a little further down in his letter he tells of the second American-Filipino wedding that has taken place in Iloilo. A young company-clerk of a Tennessee regiment was united in marriage to Senorita Philisia Philin, the chaplain officiating. One can hardly understand the evident satisfaction of the chaplain in thus uniting one of his company with a Filipino belle in the bonds of holy matrimony if she is really one of a cruel, barbarous, uncivilized race.

Another inconsistency seen in this chaplain's letter, thus proving its statements to be incorrect, is his flattering description of the men in one regiment. He speaks of a major who has "worked hard" to organize a battalion from some regulars who were mustered out there. "The men," he says, "are mostly Tennesseans, and that means here in the Philippines 'good fighters.'" In telling of their good qualities he mentions things that are entirely incompatible with common respectability, not to speak of Christianity, which one would think would be the least that could possibly satisfy a true pastor. Lest some may think that his words have been misunderstood, we quote, direct, the following sentences:—

For such faithful service the Tennessee regiment deserves great praise. They can curse more, "shoot more craps," drink more whisky, and use more vulgarity, and do less grumbling than any regiment in the service.

It is hard to believe that those words truly describe the character of the Tennessee soldiers; but there can be no doubt that the *writing* of such words for publication in an influential religious paper does reveal considerable of the character of the *chaplain* who wrote them.

There are many persons in this country who will agree that at least the extra war tax which is required to pay this man's salary might well be saved. For it is difficult to perceive, or even to conceive, how he can possibly be of any spiritual use to the soldiers.

H. E. S.



ENGLAND.

SINCE my former report to the REVIEW, about thirty persons have promised to keep the Sabbath as the result of our tent work here since the general meeting. The weather has been very cold and stormy, so that we have had to take our tent down; but we shall continue the effort in a hall as soon as we can secure one.

I never saw people who seemed to enjoy the truth more than these people do. They recognize it as the voice of God to their souls. Truly the angels have prepared the way before us. We are sure that we are in the path of duty, and are happy in his service.

E. E. ANDROSS.

27 Greenfield Road, Stonycroft, Liverpool, England.

THE TENT EFFORT IN NEW YORK CITY.

We pitched our tent in this city, June 18, on the corner of Manhattan Avenue and One Hundred and Eighth Street, and continued meetings until October 1. We used the large camp-meeting pavilion, capable of seating over one thousand persons. Our successful series of meetings in Chickering Hall last winter served to introduce us, and made a favorable impression on the people of this city. Our first meeting in the tent was so well attended that we were obliged to purchase a large number of camp-chairs to place in the aisles and on the outside of the tent to accommodate the people.

In our audience we had all classes,—business men, doctors, lawyers, ministers of other denominations, as well as those in the more humble walks of life. I did the preaching, and Brother R. G. Patterson cared for the tent, and gave occasional Bible readings. Following close in the line of the Testimonies, we presented the truth in the most simple manner possible, in every discourse pointing the people to the Lamb of God, that taketh away the sins of the world. No point of present truth was slighted. The coming of the Lord, the Sabbath, the nature of man, the Spirit of Prophecy, tithing, and the ordinances, were all presented in their turn. Every discourse was practical. Jesus was the central figure in each. In order to remove every objection and to make the truth clear to all, about twenty minutes was devoted after each discourse

to asking and answering questions on the subject under consideration.

The result of these meetings is that over one hundred persons accepted the truth. Of these, I baptized eighty-seven; and twelve others, who had been baptized, joined the church by vote, and there are still others who will be baptized soon. Strange as it may seem, about ten of these were Roman Catholics, and the greater part of the others were Episcopalians and Presbyterians, while some made no profession before receiving the truth.

Never did I see such an interest before. Surely the Lord has gone out before us, and the loud cry of the third angel's message is doing its work. Earnest seeking of God, and confession and putting away of sins, characterized these meetings, and many evenings the shouts of praise and thanksgiving could be heard in all parts of our large tent. This grand closing message of mercy and love is stirring this whole city, and we look forward to a great work this coming winter.

We took only one collection a week (on Sunday night), and had boxes at the entrance for voluntary contributions on the other evenings; and yet during the three and a half months that our tent-meetings continued, the contributions were over four hundred dollars. Our ground rent was ninety-five dollars. This, with the many benches and chairs we were obliged to buy, and the lighting of our large tent, and other items too numerous to mention, made our expenses very high. Thousands of pages of tracts, periodicals, and books were distributed, and about sixty subscriptions for our different periodicals were taken. We are trying to place the REVIEW AND HERALD in the homes of all who have accepted the truth, to the end that they may be fully informed in regard to our work, as we have found by actual experience that those who read our good church paper, the REVIEW AND HERALD, become fully established in the truth, and are the real workers in the church.

Our work has not been without opposition; but we kept right on preaching the truth, and paid no attention to the opposers, and their stock of ammunition soon ran out.

We praise God for all that he has done here, and we ask all the brethren and sisters everywhere to pray for the work in this great city. This is not man's work; for God has said, It is "not by might, nor by power, but by my Spirit."

E. E. FRANKE.

OPENING OF BATTLE CREEK COLLEGE.

THE work of the fall term began September 27. The hundred teachers of the summer school were scarcely outside the walls before a new set of students were waiting to enter. On the morning of the opening exercises the assembly-room was crowded to its utmost by students and friends.

The work of classification was carried on in a most quiet and satisfactory way, each student meeting the president, as well as the head of the department in which he desired to work. The word "department" is now used in a different sense than formerly, and refers to the general line of work; such as, medical missionary preparatory, ministerial, teachers', commercial, etc.

The students who came did so with a determination to prepare for some line of missionary work. In corresponding with prospective students the distinctive characteristic of Battle Creek College as a training-school for Christian workers was always made prominent, and young people having no definite aim were without exception referred to one of our academies or to Union College for such preparatory work as will enable them to decide on a life-work. This has placed in the hands of the faculty of Battle Creek College a working force, and a spirit of enthusiasm is manifest everywhere. The enrolment is two hundred, besides one hundred and twenty in the Battle Creek Church School, which is now under the same management as the college.

In the ministerial class the study of the life of Christ is made a strong feature of their work. In the science department there are eighty students; and sixty are preparing under the instruction of Drs. S. S. and M. L. Edwards to take the medical course. The teachers' class now numbers twenty-five. This work started with these three texts as a basis of work: "Without faith it is impossible to please him;" "I do always those things that please him;" "If I have done iniquity, I will do no more." The movings of the Spirit of God have been felt as students have prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." An unusually large number are taking the sacred music course.

One of the things of which the faculty are thankful is that they have at last been able to have a physician connected with the school. This year the presence of Dr. and Mrs. Edwards has made it possible for each student to receive a physical examination, and to have his mental work planned according to his physical strength. It has also been the means of uniting the working forces of the sanitarium and the college for the establishment of oneness of purpose in the cause of education.

The A. M. M. C. has received recognition in the States of Illinois and New York, and in turn gives due recognition to the work done in preparatory medical lines by Battle Creek College.

Looking at the prospects from all sides, we find nothing over which we should be discouraged. We thank God for the beautiful flock, and seek a close connection with him, with the belief that he will lead us into broader fields than it has ever been possible for us to enter before.

M. BESSIE DE GRAY.

THE TRAINING-SCHOOL IN CHICAGO.

WHEN our work started in Chicago, five or six years ago, none but regularly graduated nurses were advised to take up the work there. The perils were great, and the circumstances under which the nurses would at times be placed demanded trained talent. After the work became better organized, some who had not finished their course began to go to Chicago for a few months. Many of them were wonderfully benefited spiritually as well as in other ways by the various experiences through which God led them during their stay in this sin-cursed city.

The providence of God directed matters in such a manner that last May one half of our regular spring class, who had just begun their work at Battle Creek, went to Chicago to receive their first training. It was not expected that they would remain there more than three months; but God so blessed the work that almost daily the students learned lessons of his dealing with them, his care for them, and of his power to help marvelously in other ways; and at the end of the time scarcely half a dozen wished to return to the sanitarium.

Thus five months passed before ten more of the students signified their desire to go back to the mother institution. A parting meeting was held, at which Brother Sadler recounted some of God's marvelous providences in caring for the work here from its very infancy. Then these students, with deep emotion, spoke of the wonderful blessing that the Chicago experience had been to them, and how reluctant they were to leave the spot that had become so dear to them.

Personally, I have learned some valuable lessons during my stay here. Our equipments are meager. The building, although large and commodious, is old, and lacks the elegant furnishing that many of the students were accustomed to at home. During the summer, when the sun poured down on the hot pavement, tramping about the streets has often been hard and tiresome. But when young men and women get a taste of soul-saving work, and its resulting light is shed on their pathway, they overlook all these things.

I have also observed that if students can be kept busy working for others, no outward discipline is needed. Evil surmising, faultfinding, jealousy, bickering, and backbiting all disappear like the dew before the sun.

The sanitarium has now planned that practically all the students who are to enter the regular fall class, which opens November 1, shall begin their work in Chicago. Some are arriving every week, and we are glad to welcome them to a share in our joys and perplexities. There are doubtless thousands of persons here who, like the Amorites that the children of Israel slew without stopping to do missionary work for, have already settled their own cases. But there are honest souls who are hungering for the truth, and what they need is to recognize the flavor of it from some one else's life; and it will create a soul-hunger for it in their own.

If any young person who reads this, hears the voice of God telling him that he ought to have a part in this work, I would say to him, Do not smother that voice. It may not be that God will open the way for you at once to secure this preparation, but do not delay a moment in laying plans to that end; for the last opportunity to work for perishing souls will soon become a matter of history.

DAVID PAULSON.

MAINE CAMP-MEETING.

THE Maine camp-meeting was held August 24 to September 4, in a beautiful pine grove, about one mile from Brunswick, on the electric railway line from Bangor to Bath. Being the second camp-meeting held near Brunswick, and the former one having made a deep and favorable impression upon the residents, the outside attendance was good throughout the entire meeting.

The business sessions of the Conference passed off harmoniously, and yet with a despatch that was highly commendable. The same Conference officers were elected to serve another year. The annual report showed that the Conference is in a prosperous condition, and numerous additions have been made in membership.

Several laborers from abroad were present to assist in the work. The counsel and labors of Elder S. H. Lane, who remained during the first half of the meeting, were highly prized. The interests of the religious liberty work were directed by Elder G. B. Wheeler; this resulted in a large increase in membership for the International Society.

Dr. C. C. Nicola, of South Lancaster Sanitarium, represented the health work, and gave some timely instruction on the principles of true health reform. The educational work was represented by Professor Griggs, of South Lancaster Academy. The principles of Christian education, and the work of training the children for God, made a deep impression on many hearts. Brother Curtis, of the *Sentinel* office, gave some valuable counsel on home missionary work.

The glorious message, "Receive ye the Holy Ghost," was faithfully given in power by Elder A. F. Ballenger, and a work of reformation began, such as Maine never saw before. Devoid of every semblance of excitement and personal magnetism, the work of "house cleaning" went deep and thorough till the entire camp moved forward as one man to receive the Holy Ghost. This was not a chase after a flight of feeling, which might elude the senses; but there was a deep, sincere longing for the ever-biding presence of Jesus Christ.

Words fail to express the love and joy that came to the hearts that had been burdened and crushed with their sin and grief; only the glowing, tear-stained face could tell of the dawning of a glorious day for the soul. Fanaticism had no place. The ground was too hallowed for the trifler. God was working, and his stately stepplings were seen at every turn. At times, in his work of sifting and purging his people, the silence became almost painful, and souls would cry for deliverance from sin, and "victory over every besetment."

When, by his mighty Spirit, he proclaimed the arrival of the "sifting time," and extended the invitation to follow the cloudy pillar into the promised land, every heart seemed to respond, and every soul made ready to leave the wilderness forever. What a humbling of soul! Sins were confessed, wrongs were made right; and to all came "joy and peace in believing." The Spirit moved so mightily that resi-

dents of the city pressed eagerly forward to make a complete consecration of heart and life. The sound of this mighty working was carried through the surrounding country, and joy came to many hearts.

With the healing of the soul came the query, "Why will not our Father heal the body also?" To every one came the answer, "All things are possible to him that believeth." Such scenes as followed! The lame came on crutches, and returned without a crutch. Glasses were removed from the eyes, and discarded forever. Men, women, and children—many diseased for years—were healed, and returned, rejoicing, and giving glory to God. There was not a semblance of presumption or fanaticism; but every case was presented for healing after a calm, abiding faith had been manifested. Over thirty cases were thus borne to the throne, and healing came. All rejoiced that the Lord has indeed visited his people with "power from on high."

Sunday afternoon thirty-nine persons followed their Lord in baptism. At the close of Sunday evening's service, every one bowed; earnest, fervent prayer was offered for a complete baptism of the Holy Ghost. There, upon bended knee, without an outward demonstration, it was asked for, and received, to be used only in his service who has "washed us from our sins in his own blood."

Thus ended the best and most glorious camp-meeting ever held in Maine under the proclamation of the third angel's message. To the Lord be all the praise.

C. H. EDWARDS.

NORTHWESTERN INDIA.

A FEW nights ago, as I was climbing the eight hundred feet from the main street of Naini Tal to my dwelling, I saw a man walking ahead of me, and began praying that I might be able to say something to him that would help him to see light. (It is much more difficult to get a European to engage in conversation with a stranger here than it is in America.) I made some remarks about the weather, and finally called his attention to the signs of Christ's coming. In a short time we came to where his road left mine; but he sat down with me, and we had a long talk. At first he was in a doubting and skeptical frame of mind. He finally acknowledged the truthfulness of the Bible, and said that he had once been a Christian, and wished he were again.

After praying with him there in the road, I started on. He called me back, and I had another long talk with him. He asked me many questions concerning the Christian life, and his again taking up his duty before his fellow officers (he belongs to the army). While I was not able to lead him to a full surrender, he seemed to realize his need of Christ, and a desire was created in his heart to have him dwelling within.

Just now I am leading an interesting Bible class in the study of the book of Daniel. All these men, while using English, are familiar with three or four Indian languages, and if they take hold of the truth, will be a power in spreading it among the natives.

Naini Tal.

F. W. BROWN.

BRITISH GUIANA.

GEORGETOWN, DEMERARA.—I sailed from New York nearly one year ago, reaching this place Nov. 5, 1898. Here, under a tropical sun, I found the climate very different from that to which I was accustomed; but there are so many pleasant things that I forget the many unpleasant ones. This is a deadly, malarious district, but I find that if one is strong and lives right, he can stay here without much trouble. The country is flat, but the roads are good, being made of burnt clay. It is the finest place for bicycling I ever saw. Everything raised in a tropical climate grows here. The people live in towns and villages. East India Indians, native Indians, colored people, Chinese, Portuguese, and whites compose the population.

After coming here, I went with Brother Hale to visit the different parts of the country, to become acquainted with the people and their customs. My work has been mostly confined to Georgetown. I have labored some at the different churches of Bootooba, Bethna, Indian Mission, and New Amsterdam. Between fifty and sixty have accepted the truth since we came. Over forty have united with the church at Georgetown, and there is an important opening here for work.

At New Amsterdam I helped Brother Giddings two weeks. This is his home. I spoke in their town hall on Sunday to over six hundred persons. Several have accepted the truth; in fact, wherever we turn, the harvest is ripe, and the laborers are few. The work here has been a comfort to me, yet there are many obstacles to meet; but the Lord knows

just how to get us through them all. The Lord has blessed us. We praise his name for it all.

E. L. FORTNER.

[Brother Fortner also sends the following lines from a sister in Demerara, telling of her recent arrest.—EDITOR.]

On Sunday morning, September 10, between the hours of ten and eleven o'clock, as I was engaged in ironing, one of my neighbors sent for a policeman. Father met him at the door, and asked him what he wanted. He paid little notice to him, but came to me, and said, "What are you doing?—to-day, Sunday, the Lord's day!" I replied, "I kept the Lord's day yesterday, the seventh day; and to-day—first day of the week—I begin my work."

By this time the place was thronged with people. The policeman then said to me, "You are my prisoner." I asked permission to tidy myself; he did not consent at once; but after a little while he complied. While dressing, a coolie was sent for to carry my coat to the station. Mother said to me, in grief: "Child, what are you going to say?" I replied, "I am not concerned about that; the Lord will give me utterance." In the meantime, neighbors who were interested in me did all that any earthly friends could to help me.

The policeman said that he was sorry, but that he couldn't do anything just then, but would try to make matters as easy as he could for me in the court. He was determined to perform his duty. As we were about to start, I said, "Let us pray." The policeman stood up waiting. With my family, I knelt in prayer, asking the Lord to be with me, and to deliver me from trouble. When we arose, the policeman immediately stepped forward, and smote his breast, saying, "Look here, put out your fire, and don't let that happen again. I had rather suffer the consequences that may follow. I can never take you to the station." With these words he turned away, ordering the spectators away. We all wept for joy, and praised the Lord for deliverance.

EXPERIENCE.

WHEN God called me out, I was all alone as regards Christian surroundings; but I had been praying for help, as my experience had been such that I was weary of the world and everything in it; and help came, as it always will to the sincere repentant.

It was indeed a broken and contrite heart that I brought to him for help. I was willing to follow him *all* the way, and he took my hand and led me, oh, so tenderly! The thorns and briars hurt my feet; but he bound up the wounds and healed them as fast as they came.

I do not feel as if I were a woman thirty-seven years old, with nine children, and an experience sufficient to turn my hair white or kill me. No; I feel like a little child with the rest of the children. My heart is in perfect peace, for I have nothing to worry about. My Father and I are in perfect harmony. I bow to the rod of correction. I must have been very wicked when I began following God; for, with God's help, I have put away a mountain of faults, and still I am not perfect. Yet I am striving for perfection, and expect before long to reach that state; for I know that I must be perfect before I shall be fitted for translation.

The paying of tithe is a subject very near my heart; for since my eyes have been opened, I do not wonder that the curse has rested so long upon us. The Lord says that if we pay the tithe, he will rain upon us such a blessing that there will not be room to receive it; and if we do not, he will curse us with a curse. God can not lie. And it all depends on our obedience to his commands. If we do not obey him, we place ourselves under the guidance of Satan, who will give us enough of poverty and tribulation.

It is hard for some to exercise faith in God; and yet they expect to be carried through the awful times that are ahead of us "somehow," and be saved "at last." Vain hope! If God does not mean what he says, how can we trust him? May God help us to act like men and women in Christ, and not always be babes. We can be strong enough to overcome the flesh, the world, and the devil; but it is God dwelling in us that will do the work. "I can do all things through Christ which strengtheneth me."

Mrs. W. COONS.

CHICAGO, ILL., AND PARKER, S. DAK.

I CAME to Chicago, September 29, and remained till October 3. Meetings were held on the West, South, and North sides. In the last-named part of the city, Brethren Johnson and Steen had begun to hold meetings in a hall, but the attendance had been small. On the South Side we celebrated the ordinances, and the Spirit of the Lord came very near. In

Chicago there is, even among the Scandinavians, a large mission-field. May the Lord help those who have received present truth to walk in the light, that they may adorn the doctrine of God our Saviour in all things.

From there I went to Parker, S. Dak., where a local camp-meeting was held. The Scandinavian churches at Swan Lake, Big Springs, and Sunnyside were well represented, but many remained only a part of the time. The word of God and his Holy Spirit worked upon the hearts of the people so that some said it was the best meeting they had ever attended. I am now at Big Springs, and intend to go to Sunnyside and Swan Lake also.

When I, with my wife and our two youngest children, left Christiania, Norway, August 4, we were compelled to leave our dear Ella, seventeen and one half years old, because she had hemorrhage of the lungs early in the morning of the day we started. September 30 my wife wrote from College View, where we now live, that she that day had received the following telegram: "Ella dead. Rosa." Although this is all that has reached us, its few words speak very definitely. It was hard for us not to be with our dear child in her illness; but now her suffering is over, and the Lord pronounces her blessed. We shall not see her any more in this life; but soon she, with all who sleep in Jesus, will hear his voice, and come forth stronger and more beautiful than ever. By faith in his unfailing promises we will say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

L. JOHNSON.

LOCAL CAMP-MEETING AT PARKER, S. DAK.

A LOCAL camp-meeting was held at Parker, S. Dak., October 4-9. This meeting was intended for District 1 of the Dakota Conference, which includes the southern part of the State. There was a fair attendance of our brethren and sisters, over two hundred being present. Wheat-thrashing prevented several from attending. The weather was exceptionally fine all through the meeting. We were favored with the help of Elders L. Johnson and S. S. Shrock, from the general field; Elder C. Santee, of Iowa; and Elder Fred Anderson, of Nebraska, besides our own Conference workers. The meeting was carried on in three divisions,—American, German, and Scandinavian,—two tents and a church being used.

An excellent spirit was manifested, and a hungering to receive the message, which was given with no uncertain sound. The Lord came near, and his Holy Spirit filled all hearts. Many renewed their consecration; and confessions were made, with tears of contrition. The preaching was close and practical, accompanied with power from on high. As we see the signs of the times fulfilling all around us, we can but believe that the final consummation is about to be reached. All returned to their homes with renewed courage in the work of the Lord. I have been in this message nearly forty years, but I never saw our laborers more endued with the power of the Spirit, and of unity.

J. H. ROGERS.

FLORIDA.

MACCLENNY, AND GLEN ST. MARY.—Since the 24th of June I have preached eighty-one discourses, and made sixty-one visits, reading the Bible and praying with the people, besides holding several public Bible readings and children's meetings. Thousands of pages of reading-matter have been put into the hands of the people, and eight subscriptions for the REVIEW AND HERALD were taken. I also received \$17.15 in contributions. The weather has been unusually hot this summer, and at times almost unendurable; but the Lord gave strength to perform my labor, and for this I praise his holy name.

I began meetings at Macclenny, July 3, in the Methodist church, the free use of which had been secured by a sister who lives there. Meetings were held in it two weeks, when notice was received from the minister in charge that I could have it no longer. Then, by consent of the sheriff, I held meetings in the court-house for several weeks, afterward going to Glen St. Mary, two miles west of Macclenny, and holding meetings there. At each place there was a good interest, and several persons accepted the truth. We hope others will yet take their stand with us to keep the commandments of God.

Many favorable remarks were made in behalf of our meetings, as they aroused an interest in several who heretofore have had little or no interest in religious matters, and who were seldom seen at church. Some of these became much interested, and attended nearly every meeting. There was but little public opposition. To God be all the praise for what has been done.

M. G. HUFFMAN.

ORLANDO.—The hand of our dear Redeemer has been with me, guiding me in a special sense. On my way from Oakland I came to Orlando, where I received a letter from friends at Punta Gorda, inviting me to go there at once, which I did. August 16 I began a series of meetings in a rented hall. There were thirty-two persons at the first meeting, and the interest continued good throughout. I held twenty-seven meetings and delivered thirty discourses.

My heart rejoices greatly to see the anxiety of the people to learn the truth. Satan gathered his evil host to keep the people from hearing the Lord; but the Lord overruled all, and the people came in regularly to the meetings.

The rainy season began about the second week of the meetings. Every day there was a heavy shower, making it very unpleasant for the holding of meetings; but through it all, the attendance remained good. Eight or ten persons acknowledge the truth, but only two of them are ready to forsake all and follow Jesus, becoming one with us in the message of present truth. These are greatly rejoicing in the beautiful light of God's holy word. Many were deeply touched by the Holy Spirit, and testified in the congregation to the glory of God's grace.

This is the most important meeting that has been held in the State among my people (colored) this year, and its good effects are greatly felt in all parts of the town of Punta Gorda. Praise the Lord for all these good things. I am thankful to him for using me to help my poor people, whom I love with a perfect heart. I wish you all much of the Spirit of Jesus in all things.

M. L. IVORY.



FOR WEEK ENDING OCTOBER 28, 1899.

—A newspaper item says, "Admiral Schley is expected to take his first degree in freemasonry, Saturday night."

—The Commercial Cable Company has issued a notice that no cipher messages will be accepted for any of the South African countries.

—Much sympathy is shown toward the Transvaal throughout Ireland. In Limerick, posters urging the Irish to enlist for service with the Boers were torn down by the police.

—MANILA, OCTOBER 26.—The Filipino congress has selected a commission of native priests to proceed to Rome, to explain to the pope the abuses and iniquities of the friars, and ask for corrective intervention.

—Among the gifts to the general library of the University of Michigan received during the last year was one from the Turkish government. It consisted of 168 volumes used for instruction in the primary schools, of that country. The books are all in the Turkish language.

—The Richmond Locomotive and Machine works, of Richmond, Va., has just received an order by cable for ten ten-wheeled locomotives, from the Finland State railways. This is the second order for locomotives received from the Finland railways by the Richmond works.

—It is reported that Great Britain proposes to form, under the name of the Dominion of South Africa, a group of five federal states to be governed under one constitution. The states are Cape Colony, the Transvaal, Natal, the Orange River Free State, and Rhodesia. The scheme is based on lines similar to those of Canada.

—It appears that Dreyfus will have to pay upward of \$4,000 in costs for the trial that resulted in his conviction of a crime that he did not commit, and that each of the generals who made stump speeches against him will be paid out of his funds at the rate of six dollars a day. What an injustice to be charged against militarism!

—The natives of Guam Island, in the Ladrones, which became the property of the United States by the Spanish-American treaty of 1898, are causing trouble to the American authorities there. The governor of the island had sent an urgent request for re-enforcements, and the Navy Department has ordered them to the scene at once.

—A sad case is reported in Indiana of a young girl who begged her father to forsake the liquor habit. The man promised to do so; but on returning soon after, in a drunken condition, he began to scold her, causing her, in her sorrow, to take her own life with morphine. "It biteth like a serpent, and stingeth like an adder" in more ways than one.

—By the union, subject to the approval of the stockholders, of the Wagner and Pullman palace-car companies, the New York Central Railroad gains control of the Boston and Albany line, thus giving it a through connection with the New England roads, something the Central has long desired and sought. Already a heavy holder of Boston and Albany Stock, by acquiring the holdings of the Wagner company in that road, the Central gains the coveted controlling interest.

—Preparations for the world's convention of the Christian Endeavor Society, to be held in London in 1900, are under way. Forty thousand delegates are expected to be present, and the convention will take the form of a huge camp-meeting; and instead of being held in a number of halls in various parts of the city, a picturesque park has been selected as a site, on which upward of 1,000 tents will be erected. Two enormous meeting tents, capable of seating 10,000 persons each, will be taken over from America especially for this purpose; and these, with several other large tents, will form a "white city," which will be remembered in the history of religious meetings.

—The telegraph line to Dawson City, Alaska, is completed, and messages are being transmitted.

—President McKinley has sent four U. S. Army officers to South Africa to watch the progress of the war.

—Michael Davitt, the noted Irish nationalist leader, resigned his seat in the British Parliament, October 26, as a protest against Great Britain's war with the Boers.

—Two young men of Kansas City, Mo., who went to South Africa expecting to reap a harvest as newspaper correspondents have been captured, and are now held as prisoners by the Boers.

—The faculty and students of McMaster University, Toronto, set apart one day each month for the study of missions. The meetings are largely attended by both teachers and students, who appreciate this new departure.

—For several weeks a large portion of the city of Butte, Mont., has been sliding down-hill. A number of large buildings are cracking, among which are the county court-house and the residence of U. S. Senator W. A. Clarke.

—The Transvaal leads the world in the amount of gold produced in 1898. Australasia comes in second, and the United States stands third, in the list. Mexico mines the most silver. The world's output of gold for 1898 is worth \$287,000,000.

—Spaniards who are unable to obtain employment in their own country are crowding into Havana with the Spanish government's assistance. It is expected that fully 200,000 will be landed within a few months, and authorities there are somewhat uneasy.

—The destruction of birds for ornamentation, says the Springfield *Republican*, seems to be extending rather than diminishing. Fashion has now decreed that owls must suffer because their feathers are wanted for spring trimmings. It is a pity that at least these innocent birds can not be spared in the interests of agriculture, as they make great inroads among mice and moles.

—The Chicago *Times-Herald* says that "an American despotism is inconceivable." That depends upon the onlooker's foresight and ability to discern the signs of the times. A year ago the *Times-Herald* undoubtedly would have said that a slave colony and recognized and protected polygamy were *inconceivable* institutions under the stars and stripes. Now both exist on Salu Island.

—A thorough test is being made of the Marconi wireless telegraphy system by the Navy Department. The cruiser "New York" and the battleship "Massachusetts" are fitted with the required equipments, and the experiments will be made at sea. Big guns will be fired while the messages are being sent, to determine the usefulness of the system during an engagement.

—So many freight boats have been withdrawn by the British Admiralty from regular service between Boston and English ports, and utilized as transports for the Transvaal war, that the large amounts of grain received in the New England metropolis can not be handled. Over 1,000 cars now stand on the sidetracks, and all the grain elevators are full. More is coming every day from the West.

—A consignment of balloons is being sent to the seat of the war in Africa by the British. They are equipped with the wireless telegraphy apparatus, and will be attached to the army headquarters with a corresponding instrument in the commander's tent, providing a rapid and certain means of communication between the observers stationed in the air and the officers of the army in the field. Present-day inventions are impressed into the service of war as soon as perfected.

—A prospect of terrible suffering is reported from Cape Nome, Alaska. This is the latest bonanza in the gold-fields. The metal has been picked up in fabulous quantities along the seashore. There is plenty of gold there, but there are at least a thousand more men in the camp than can be supplied with food and shelter. The men have been warned; but in their desire to be on the ground early in the spring, they could not be induced to leave. Coal is eighty dollars a ton, and lumber is \$150 a thousand feet, at the present time. Supplies can not reach them during the winter.

—An unprecedented order calling for 1,500,000 tons of steel rails for delivery in 1900, has just been awarded to the steel rail pool. Nearly every railroad in the country is interested in the order. The order will be filled by the trust composed of the five large mills in Pennsylvania, of which the Carnegie Steel Company, of Pittsburg, is the largest. The steel output of the entire country amounts to only a little more than 6,000,000 tons, and this order alone will take nearly one fourth of this total production. This contract involves an expenditure of about \$50,000,000, the price being thirty-three dollars a ton; but orders received after this will be accepted only at quite an advance.

—A Chicago religious journal says, "It is reported that six battle-ships and several cruisers of the French Mediterranean fleet have sailed for the Levant, where a French squadron has not been seen for two years. It is thought the Russian Black Sea fleet may join it by passing through the Dardanelles. As a precaution to foil a dangerous strategic movement by France and Russia, Great Britain has warned its various ports to be ready to send a strong squadron to sea. It is declared that Russia as well as France is suspected of intriguing, and this is given as the reason for the sudden despatch of the channel squadron to Gibraltar. Russia, it is believed, is looking for an opportunity to make a steal on India. France is eager for an opportunity of any sort to get even for Fashoda. State Department officials at Washington are said to believe this is the beginning of a general European crisis."



SPECIAL NOTICES

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.

*Atlantic, Jersey City, N. J., Nov. 7-12
West Virginia, Parkersburg, Nov. 17-23

DISTRICT TWO.

Florida, Lakeland, Nov. 3-12

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

*Annual Conference session.

RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$188 95

APPOINTMENT.

THE next annual session of the Atlantic Conference, Tract Society, and Sabbath-school Association will be held in the Oak Street, Jersey City church, Nov. 7-12, 1899.

A. E. PLACE, Pres.

ARKANSAS, AND OKLAHOMA AND INDIAN TERRITORIES, ATTENTION!

DR. THOMAS J. ALLEN has settled in Oklahoma City, and is putting in bath and treatment rooms, which will be ready for use about November 1. The doctor's experience of nine years at the Battle Creek Sanitarium renders him thoroughly acquainted with sanitarium methods of treatment. The bath rooms are heated with steam, and are complete in every respect. Doctor's office and consultation rooms in connection. Those wishing to avail themselves of the advantages of the institution may obtain particulars and terms for treatment by addressing Thomas J. Allen, M. D., 209 Main St., Oklahoma City, O. T.

DISTRICT 3.

AFTER more careful counsel and deliberation, it has been decided to make the general meeting to be held at Mt. Vernon, Ohio, November 16-26, the District Conference, for the purpose of transacting such business as will properly come up for consideration.

There are many items of interest to be considered at a meeting like this. The field is an important one. There are nearly twenty million inhabitants in the district, with more than fifteen thousand Sabbath-keepers scattered among the four hundred and ten churches. We wish to study the best methods of labor; how we can reach the people in the most acceptable way; and what can be done to revive the canvassing work, and to get our publications before the many who ought to have them.

It is hoped that the Conference committees will do all they can to make this meeting a success by being present themselves, and by encouraging others to attend. We are living in no ordinary time. The last message of mercy is now going to the world, and what shall we do to place ourselves in right relationship to the solemn work before us? "By all that you have known of the love of God, by all that you have received of the rich gifts of his grace, above the most benighted and degraded soul upon the earth, are you in debt to that soul to impart these gifts unto him." A. J. BREED.

"DESIRE OF AGES."

THE trade edition of "Desire of Ages" promised for shipment October 30, will necessarily be delayed a few days, owing to the fact that the last consignment of plates en route from the Pacific Press has been delayed in crossing the country. This we regret very much indeed.

The large number of orders already placed with the Review and Herald Pub. Co. for the trade edition of the "Desire of Ages," furnishes an abundance of evidence that there is an ever-increasing demand for this wonderful book, with its pages freighted with truth, recounting the prophecies relating to the first advent of the Messiah; his birth in the city of David; the visit of the angels to the shepherds, its effect and influence on them as they heard the angelic voice raised in praise and adoration to the Most High, and saw "the whole plain lighted with the bright shining of the hosts of God."

The shepherds took their gifts and offerings, and immediately went in search of the One who had been born Saviour of the world. No one who has carefully read this book can fail to be animated with the same longing desire to come to Christ, the Creator and Redeemer, that was kindled in the hearts of the humble shepherds on that memorable night when they were visited by the angelic host.

This book is substantially bound. Size, 5 1/4 x 7 1/2 inches, and contains 1,050 pages. Price, cloth, \$1.50; full leather, \$2. Send your order to your tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.

OPENING AT CEDAR LAKE ACADEMY.

WE are pleased to inform the friends of the academy at Cedar Lake that the fall term opened October 17, with an enrollment to date of thirty-eight. The students are a class of earnest workers, and there is every prospect of success. It will not be difficult for students to find classes that will give them the desired work even if they enter a week late; and we hope that all who have been waiting for the school to start will come immediately, while there is plenty of work; for later on it may not be possible to furnish all the work that may be wished. If, however, any desire to pay more than the regular five dollars and work less, it can be arranged; but all students must work some.

A primary department will be started November 1, and we know God will bless in that work.

We want fifty young men, who may not have had many advantages in the past in obtaining an education, or who, having had advantages, slighted them, who are now disposed to spend a few months in getting a good knowledge of the common branches, so that later they can enter the college and be fitted for broader work for the Master. Fifty young men, with ten dollars in cash, an earnest desire for an education, and enough grit to work even if the weather is not so pleasant, can make their way through school from October 30 to New Years.

Send in your names.

J. G. LAMSON, Principal.

THE MEDICAL MISSIONARY CORRESPONDENCE COURSE.

THE students in the correspondence department of the Medical Missionary Training-School are making good progress in their studies, and, judging from their letters, are enjoying the work. The plan upon which this school is conducted makes it available to many who have no other opportunities to study the principles underlying the medical missionary work. Ministers, Bible workers, canvassers, State secretaries, and church elders and librarians who desire to acquaint themselves with the methods of carrying on Christian Help work, and of giving simple treatments to the sick, and yet can not spare time to take even a short course at one of our sanitariums, will find the Correspondence School just the thing they have been looking for. By the careful use of odd moments, which are now perhaps going to waste, they will be able to prepare the required two lessons a week, and find real enjoyment thereby.

The tuition fee, three dollars a year, is merely nominal, and barely covers the cost of getting out the lessons and sending them to the students. The necessary books are furnished also at cost. The object of the school is to make accessible to as many as possible a practical knowledge of truths that lie at the very heart of the message.

While the same lessons are sent to all, the work of each individual student is carefully considered, and suggestions, advice, etc., are sent to him from time to time, as the faculty may find advisable. Thus an opportunity is afforded for mental growth and development as well as for gaining a knowledge of practical lines of work.

Some have the idea that only persons who expect to devote their lives to medical missionary work are eligible to this course. Such is not the case. We are well aware that there are many who have other duties devolving upon them, and yet who desire, as far as circumstances permit, to spread a knowledge of health principles, and to do something in the closely allied lines of work. These are entitled to take the course, and will not be disappointed in the advantages it offers.

Leaders of Christian Help bands and Gospel of Health Reading-Circles will find the instruction very helpful to them. Several students now in the course are mothers, who desire to gain knowledge that will aid them in rightly bringing up their families, and also in doing a work for God in their immediate neighborhood. Others are school-teachers, who desire to know these principles in order to do better work for the children in their schools.

If any of the REVIEW readers would like to know more about this school, we shall take pleasure in giving further particulars. It would be an advantage to hear soon from those who desire to enter, even if their circumstances are such that they know they can not take up the work at once; let all who desire to do so later on, write us now. Communications may be addressed to Correspondence Department, Sanitarium Training-School, Battle Creek, Mich.

M. E. OLSEN.

ADDRESS.

THE permanent address of Elder W. A. Westworth is changed from Newburg, to 812 Seventh St., Parkersburg, W. Va.

NOTICES.

WANTED.—Three good men to work in the woods, driving team and cutting logs. Good wages and a steady job. Apply to D. Whitmarsh, Vanderbilt, Mich.

WANTED.—At Keene Academy, a first-class dressmaker, to take charge of sewing department. Must be a thorough Seventh-day Adventist, able to teach cutting and fitting, an example in plainness and neatness of dress, and posted on principles of healthful dress. Some one wanted who desires to go to school, or wishes to send some one. The right person can pay expenses. Address at once, with references, C. C. Lewis, Keene, Tex.

Obituaries.

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

SHOBER.—Died at Baker, Kan., Oct. 5, 1899, of diphtheria, Emma Shober, aged 9 years, 10 months. We trust she sleeps in Jesus. J. W. WESTPHAL.

WEATHERFORD.—Died Oct. 9, 1899, of old age and chills, at Lena, La., B. H. Weatherford, aged 89 years, 4 days. We laid him away in hope. S. C. WEATHERFORD.

Church-School Teachers

Will find a forthcoming series of articles in the Youth's Instructor, on "Drawing from Nature," by Pedro Lemos, of special help in their work.

Free for Two Months!

Send us 75 cents, the regular yearly subscription price, and we will forward the Instructor to your address from the time your subscription is received until Jan. 1, 1901.

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The Instructor will be sent anywhere in the United States, Canada, or Mexico three months for 20 cents, or six months for 40 cents. Address—

The Review and Herald Pub. Co., BATTLE CREEK, MICH.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect October 9, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train No. and Time. Includes routes to Chicago, Detroit, and Saginaw.

EAST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train No. and Time. Includes routes to Detroit, Saginaw, and Chicago.

GEO. T. BELL, Ticket Agent, Chicago, Ill. A. S. PARKER, Ticket Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

Large railway schedule table with columns for EAST and WEST directions, listing times for various stations like Chicago, Detroit, and Buffalo.

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

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CATS AND DOGS.—128 pages, showing all kinds of cats and dogs. . . . 50c
CHILD'S POEMS.—A collection of choice poems for the young. . . . 15c

While these books last, they can be secured at the prices given above, post-paid, by addressing the

Review and Herald Pub. Co., BATTLE CREEK, MICH.

A Long-Felt Want Supplied.

The Review and Herald Pub. Co. have just issued a DOLLAR EDITION of "Thoughts on Daniel and the Revelation," by Uriah Smith.

The book is printed on thin paper, from regular subscription edition plates; printed matter, facsimile pages. Size, 7 7/8 x 5 1/4 inches. Contains table contents; a sufficient number of illustrations, diagrams, etc., to explain the text.

We would especially call the attention of our canvassers, church librarians, and other workers to the fact that this Dollar Edition of "Daniel and the Revelation" is a convenient size for general reading.

Substantially bound in cloth, and subject to subscription-book discounts. The price brings this important book within the reach of all.

Send your order to your tract society, or the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

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Missionary Reading-Circle

Announces a Definite Time and Plan for Work.

The Berean Library and The Missionary Magazine

Adopted by the General Conference as text-books in connection with the Reading-Circle work.

"Why stand ye here all the day idle?"

"Lift up your eyes, and look on the fields; for they are white already to harvest," but the "laborers are few."

Join the Missionary Reading-Circle; study the Berean Library and the Missionary Magazine.

The studies of the prophecies of Daniel and the Revelation, which were to appear in the REVIEW about the first of October, have been postponed until the first of December, so that all may have an opportunity to order and receive their literature.

Place your order early. Be ready to enter upon the Reading-Circle work at the time appointed.

Subscribe for the Missionary Magazine. It will contain the studies on the work in foreign fields and its needs, setting forth the urgent demand for workers and funds to carry forward the work.

PRICE, 25 CENTS PER YEAR.

The Berean Library will be issued quarterly. First number, "Steps to Christ;" second number, "Thoughts on Daniel;" third number, "Thoughts on Revelation."

Subscription price, yearly, four numbers, 75c. Single numbers, 25c each.

Orders are coming rapidly. Send yours at once to your tract society, or to the—

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

Your Money Back if You Want It!

Christ foretelleth the St. MARK, 13. destruction of the temple.

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

A.D. 33. to him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

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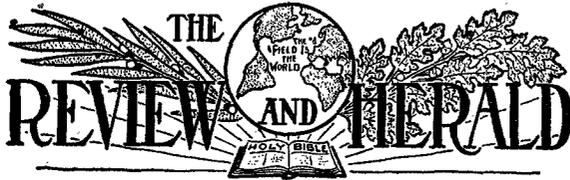
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BATTLE CREEK, MICH., OCTOBER 31, 1899.

THE New York *Tribune* warns any "anti-British movement in Eastern waters and on Eastern shores," that "one factor in the problem must not be overlooked. That is Japan."

THE *Missionary Review* for November, besides being filled with the usual amount of good missionary matter, gives an excellent account of the "Doukhobors in Russia and Canada."

THE *Christian Advocate* wisely remarks that "every church is made of human beings; and while we know the worst of our own, we often see only the best of others." That is worth thinking of all the time.

THE *Christian Advocate* says that "the observance of Sunday has been broken down more effectually by professed Christians than by all other adverse influences put together." And there can be no doubt of that.

THE leading daily of Berlin, Germany, says that "the imperial government intends to double the strength of the navy. The reason given is the great increase of the navy in America, which is evidently destined to become a great sea power."

SUNDAY evening, November 5, Brother Franke begins meetings again, we suppose to continue through the winter, in Chickering Hall, New York City. Good success has attended the tent work in the city the last summer; and we can all pray for it to continue with the meetings in the hall through the winter.

THE World's Harvest number of the *Signs of the Times* will be ready very shortly. Copies may be expected any day by agents and subscribers. We hope every lover of the third angel's message will do all in his power to distribute this special number. It alone is a treatise on the third angel's message, the truth for the present time.

A LEADING religious journal of the United States, in justifying the world-wide grabbing by the "powers," allows that "there may sometimes be too much equity about a case to be quite consistent with law;" and declares that "sympathy will go with progress, while conscience must forbid the wrongs which progress often hastily commits." More and more the religious world is attaining the ground of "Let us do evil that good may come." More and more the church is adopting the view that the wicked world is the necessary forerunner by the church. But that view can not be held very long before the church that holds it will be a wicked church, approving as a necessary part of her own work the oppression and wickedness of the wicked world.

AN Englishman in the United States writes to the New York *Tribune* his appreciation of American sympathy with Britain in the matter of the South African war, and says, "Provided we have the sympathy of our kinsmen in this country, we do not care in the slightest for the opinions of France and Germany, nor, indeed, of the whole of Europe."

THAT minister whom we reported October 3 as having sent, in one order, twenty-five subscriptions for the REVIEW AND HERALD, and who was going to try to "send another list as soon as possible," has done it. October 18 he sent another list of thirty-eight, and the next day another subscription. Again we say, Good: many thanks. And again we say to all our other ministers, and all our members, Who will not try?

IN his inaugural address as president of Amherst College, last week, Professor Harris said, "I maintain that classical education has ceased to have the right of way, and that it can no longer arrogate to itself superiority over education in modern literature, history, and science. . . . More than that, I believe that the classical and mathematical education without the modern is inferior to the modern without the classical." True enough.

THE United States Census office desires that editors of all publications keep constantly before their readers from now till June 1, 1900, the fact that then the twelfth census is to be taken. "The idea is to have the attention of the people so continually called to the various inquiries which the schedules will contain that they may be fully prepared to answer them on the arrival of the census enumerators and agents, next June."

IN the *Independent* of October 26, Josiah Flynt, who for years has made a study of the criminal classes, declares that "it is an indisputable fact, which professional thieves who have been in Europe and other parts of the world do not hesitate to admit, that the United States leads among civilized countries in the number of habitual offenders to the thousand inhabitants, in the boldness of these offenders, and in criminal connivance with them on the part of those whose official duty it is to apprehend them."

THE Presbyterian Synod of Michigan, in session at Saginaw recently, "took radical ground in favor of the old tithe custom, recommending, (1) that the synod affirm that in its judgment it is the Christian duty of each church-member to pay at least one tenth of his income into the Lord's treasury each year; and (2) that as the Sabbath-[Sunday-] school lesson, for Dec. 10, 1899, will be from Mal. 3:10, 'Bring ye all the tithes into the storehouse,' that date will be a fitting time for a sermon upon this subject." With Presbyterians, Methodists, and Christian Endeavorers favoring tithing, there would seem to be some prospect of the Scriptures being observed in that important matter. We thank the Lord for this token.

THE *Christian Advocate*, in very present truth, remarks: "If one reads old Roman history, and changes the dates and names, he will read in substance the history of every great and conquering nation that has risen, grown rich, luxurious, arrogant, and been broken up or disintegrated." And since Rome was the one great republic of all ancient times, how much more is her history "in substance the history" of the one great republic of modern times! This is why the history of that ancient republic was sketched in prophecy, through Daniel, and then closed up and sealed till the time of the end, which is the time of this modern republic.

IN one of the sermons at the late Congregational council held in Boston, it was declared that "evolution is the greatest theistic discovery of the age." The bearing of this can be appreciated when it is remembered that true evolution is not theistic at all, but atheistic. Yet this declaration comports very well with another one of the sermons, which advocated "the necessity of critical investigation of both the Old and New Testament records." This "critical investigation" has already turned the Old Testament records into a set of human, erratic productions of times and people that nobody can know; and, if there is still a "necessity" of it, and it must now include the New Testament, then the "greatest discovery of the age" will have produced its logical effect in that again it will be found that "the world by wisdom" knows not God.

OUR ministers everywhere are often called upon to perform the marriage ceremony. When it is done, they are obliged to furnish to the married couple a certificate of marriage. We know by experience that it is often very difficult, except in a large city, and sometimes even then, to find blank marriage certificates that are pleasing, and at a reasonable price. We have known more than one instance where blank certificates could not be had, and the minister was obliged to write the certificate in full on plain paper. While such a certificate is of course good as a certificate, it is not satisfactory; because the persons married always wish to preserve it, and like to have it as neat, tasty, and pleasing as at least a little money will allow. Now we are glad to state to all our ministers that the Review and Herald Company has the handsomest, and in every way the nicest, marriage certificate that we have ever seen. And the price is only fifty cents; and even this is reduced when several are taken at once.

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