

The Adventist Review and Herald

HOLY BIBLE
THE FIELD
IS THE WORLD

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

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FILLED WITH THE SPIRIT.

FILLED with the Spirit! O marvelous gift!
Filled with the Spirit! O blessed uplift!
Filled with his presence, my Saviour I see,—
See him as never before seen by me.
Precious Redeemer! O Jesus my all,
Gladly I give thee my life at thy call!

Free from all envy, and free from all strife,
Filled with the Spirit, how sweet is my life!
Trials may come; nay, they do come to me,—
Come like the waves of a tempest-rocked sea.
Wounded I am, yet I'm kept sweet and calm,
Finding in Jesus a precious, sure balm.

Claiming the promise in Jesus' dear name,
Emptied of self, and with love all aflame,
Filled with the Spirit, I walk with my Lord,
Kept by his power in sweetest accord;
Safe in his presence, secure from all ill,
Weak though I am, I can do my Lord's will.

Filled with the power of the blest Holy Ghost,
Given through grace alone, lest I should boast,
Though I speak not with miraculous tongue,
Jesus is in every song that is sung;
Strengthened with might by the Spirit within,
Precious lost souls for my Lord I can win.

Filled with the Spirit! O glorious feast
Promised to all; aye, e'en to the least!
Brought to his banqueting house by the King,
Rapturous joy to the soul he doth bring;
Glad halleluiahs and peans of praise
Rise unto him when we walk in his ways.

O child of God, be not longer without
That which is for thee, if thou wilt not doubt!
Ask for the Spirit, and ask to be filled —
He is thy portion; for God has so willed.
Strengthened with might by the Spirit within,
Many lost souls for thy Lord thou shalt win.

— M. W. Miller, in the King's Messenger.

WORDS OF COMFORT.

BY MRS. E. G. WHITE.

WHILE sitting round the communion table, Christ spoke words of intense interest to his disciples. He was soon to pass through scenes that would be to them the severest test. Not only did he see distinctly his own humiliation and suffering, but he saw also the effect that this would have upon the disciples. He would not leave them in darkness regarding his future work. He did not call upon them for sympathy. Words of heavenly sympathy flowed from his lips. His heart was drawn out in love for them; for he knew that they would be grievously disappointed by his crucifixion. He knew that in their sorrow they would be assailed by the enemy; for Satan's craft is most successful when carried on against those who are depressed by difficulties.

"Verily, verily I say unto you, that one of you shall betray me." Christ gave his disciples an evidence that although Judas had been

among them as one of the twelve, although he had been treated with the same tender consideration as were the other disciples, he would betray his Saviour. All the work of Judas was known to Christ; none of his secret, underhand work was concealed from Christ's gaze. By telling Judas that he would betray him, Christ gave another evidence of his divinity.

"Little children, yet a little while I am with you," Christ said. "Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Christ reads the hearts of all, and he knew that these words were a great shock to the disciples. In answer to Peter's inquiry, "Lord, whither goest thou?" he said, "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake." Peter remembered these words when he himself was crucified. They were indeed fulfilled. After he denied his Lord, he was truly converted; and when he was called up before his persecutors, he remembered his shameful denial, and urged that he be crucified with his head downward. He did die for the Master he loved, and even in the manner of his death, he followed his Lord. During these last sorrowful hours, Christ told his disciples that on the night of his trial, they would all be offended because of him, and that he would be left alone. He told them that for a little while after his death they would be sorrowful, but that their sorrow would be turned into joy. He told them that the time was coming when they would be put out of the synagogues, and that those who killed them would think that they were doing God service. He stated plainly why he told them these things while he was yet with them,—that when his words were fulfilled, they would remember that he had told them of them before they came to pass, and thus be strengthened to believe in him as their Redeemer. In prefiguring his future, he was plain and definite, that in their coming trial, the disciples might know that the Most High would not forget or forsake them, but would send his Spirit to remain with them forever. So Christ manifested his great love and tender compassion.

Christ's statements saddened and amazed the disciples. But they were followed by the comforting assurance: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know." For your sake I came into the world. I am working in your behalf. When I go away, I shall still work earnestly for you. I came into the world to reveal myself to you, that you might believe. I go to my Father and yours, to co-operate with him in your behalf. The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final

separation from him. He was going to prepare a place for them, that he might come again, and receive them unto himself.

Not only to the disciples, but to us, are these words of comfort spoken. In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. We should be preparing for the mansions that Christ has gone to prepare for them that love him. There is a rest from earth's conflict. Where is it?—"That where I am, there ye may be also." Heaven is where Christ is. Heaven would not be heaven to those who love Christ if he were not there. Are we individually forming characters that will be meet for the society of Christ and the heavenly angels?

How plain were Christ's words! How simple the language! A child could have understood it. But the disciples were perplexed. Thomas, always troubled by doubts, said: "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him."

"I am the way, the truth, and the life." When the apostle Paul, through the revelation of Christ, was converted from a persecutor to a Christian, he declared that he was as one born out of due time. Henceforward Christ was all and in all to him. "For me, to live is Christ," he declared. This is the most perfect interpretation in a few words, in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel. Paul understood what many seem unable to comprehend. How intensely in earnest he was! His words show that his mind was centered in Christ, that his whole life was bound up with his Lord. Christ was the author, the support, and the source of his life.

Philip said to Christ, "Lord, show us the Father, and it sufficeth us." He wished Christ to reveal the Father in bodily form; but God had already revealed himself in Christ. The doubt was answered by words of reproof. "Have I been so long time with you, and yet hast thou not known me, Philip?" Christ said. Is it possible that after walking with me, hearing my words, seeing my miracle of feeding the five thousand, of healing the sick of the dread leprosy, of raising Lazarus, whose body had seen corruption, and who was indeed a prey to death, you do not know me? Is it possible that you do not see the Father in the works which he does through me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father?" "He that hath seen me hath seen the Father." I am the brightness of his glory, the express image of his person. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he

doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

Christ emphatically impressed on the disciples the fact that they could see the Father by faith only. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity; and this representation the disciples had been privileged to behold for over three years.

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Their faith might safely rest on the evidence given in Christ's works,—works that no man ever had done or could do. These wonderful works, so full of convincing power, ought to have removed all prejudice and unbelief from the hearts of the Jews. By raising Lazarus from the dead, Christ had given a proof of his divinity. Through him the Father had been revealed to believers and unbelievers.

If the disciples had believed in this vital connection between the Father and the Son, their faith would not have forsaken them when they saw his suffering and death to save a perishing world. Christ was seeking to lead them from their low condition of faith to the higher experience they might have received had they truly realized what he was,—God in human flesh. He desired them to see that their faith must lead up to God, and be anchored there. How earnestly and perseveringly our compassionate Saviour sought to prepare his disciples for the storm of temptation that was soon to beat about them! He would have had them hid with him in God.

As Christ was speaking these words, the glory of God was shining from his countenance, and all present felt a sacred awe as they listened with rapt attention to his words. They felt that their hearts were more decidedly drawn to him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, and that the words to which they listened were a message to them from their Heavenly Father.

"I GIVE MYSELF UNTO PRAYER."

If you do, I predict, without hesitation, your certain victory. How often when human resources fail, and confidence is disturbed, and enmities provoked without intention or just cause, have God's saints made their appeal to him, and hastened to find their refuge at the mercy-seat! Deceitful speech and hatred and violence and resentment, instead of love, was the answer the psalmist received to all his affection and faithfulness toward men. His only answer was prayer. For the justice of his cause his appeal was made to God.

Child of God, are you misunderstood, suspected, distrusted, though consciously pure in motive and life? Are you sitting in the darkness and solitary grief of a recent sad bereavement? Are you shut in by the enmity of a well-adjusted temptation which appeals to the uncrucified flesh? Are you in health so uncertain that the gateway from earth and time seems near? Are you leaning on the staff of age, beset by increasing infirmities, and but few of those left who know your years of early consecration to God? Are you hungry for righteousness,—that inward and outward holiness without which no man shall see the Lord? Give yourself to prayer. He knows, he loves, he can deliver you, and satisfy your soul when earthly springs all fail. Turn away from man, and make your appeal to God. Whatever sorrow hushes your song, whatever bereavement robs home and life of its chosen fellowships and your weakness of its needed support, whatever fears oppress you, or temptations vex away your soul's repose from God, give yourself to prayer.—*Selected.*

MY OWN.

BY J. N. LOUGHBOROUGH.

(Battle Creek, Mich.)

In common conversation we speak of certain things as *our own*. In that blessed state of things following the outpouring of the Spirit on the day of Pentecost, we read, "Neither said any of them that aught of the things which he possessed was *his own*." Acts 4:32. In the light of the Scriptures, what is there that we can really call *our own*? If we begin with ourselves, we read: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are *not your own*? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

The very life we have is in the hand of God. As expressed in Job, "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul ["life," margin] of every living thing, and the breath of all mankind." Job 12:7-10. One of the first principles that Paul presented to those in the very depths of heathen idol-worship was the fact that all things are from God, the Creator. "He giveth to all life, and breath, and all things." This is in order that those who would even "feel after him" might find him, he being "not far from every one of us: for in him we live, and move, and have our being." Acts 17:25, 27, 28.

In the last charge which Moses gave to the Israelites, just before his death, he said: "Beware that thou forget not the Lord thy God; . . . and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, . . . and thou say in thine heart, *My* power and the might of *mine* hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Deut. 8:11-18.

When we have gained silver and gold, to whom does it really belong? The Lord says, by the prophet Haggai, "The silver is mine, and the gold is mine, saith the Lord of Hosts." Haggai 2:8. Happy is it for those who recognize the fact that they are only stewards of the entrusted silver and gold; who render to the Lord his *tenth*, as a recognition of his ownership of the whole; and who seek wisdom from God to use all to his glory. Those who do so will not have the charge brought against them that was made to some anciently, "Ye have taken *my* silver and *my* gold, and have carried into *your* temples my goodly pleasant things." Joel 3:5. Instead of thus doing, how much better to deny self, and impart all possible of our entrusted store to the Lord's service and his temple!

The Lord does not cease by saying that the silver and gold are his; but, as expressed by the psalmist, he says: "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . The world is mine, and the fulness thereof." Ps. 50:10-12. How good it is ever to keep in mind that we ourselves, all that the Lord permits us to handle here, even our very life, is *his own*. Those who realize this will understand the following expressions taken from "Special Testimony," No. 3: "Nothing is so desirable as to live as Christ lived, to deny self as Christ denied himself, and to labor with him in seeking to save that which is lost. Educate the people to practise self-denial. Let it be considered that every dollar may represent a soul; for some one might be

brought to a knowledge of the truth through the use of that dollar in the missionary work."

When it is thus with us, it will ever be a pleasure to impart of our substance to advance the cause of the Lord, and the words used by David when he had made ample provision for the temple that was to be erected by Solomon, will find a response in our own hearts. He said: "Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all. . . . But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." 1 Chron. 29:10-16.

Of our entrusted goods the apostle Peter thus speaks: "Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:9, 10. Of this the apostle Paul said, "Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4:2. In our Saviour's parable of the unjust steward we read: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." There are none but God and Christ who can receive us into everlasting habitations. We are, then, so to use the things of this world, which are God's entrusted gifts but have been made the god of the unrighteous man, that we shall meet the Lord's approbation, and be received into the heavenly habitations. Our Saviour continued: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:9-12.

If the world, with all it contains, and we ourselves are the Lord's, you may ask, What is *my own*? The apostle Paul, speaking of the Lord's people, says, "As poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:10. In another part of the same epistle he says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. When the Lord at last bestows rewards to the faithful, he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. On the Isle of Patmos our Saviour said to John, "He that overcometh shall inherit all things." Rev. 21:7. It must be in this sense that the apostle Paul could say, "All things are *yours*" (1 Cor. 3:21); not that we are now in actual possession, but by faith in Christ we are "joint heirs with Christ" (Rom. 8:17), and he is "heir of all things." So we look forward to the final consummation for the true riches.

God gave the earth to the children of men. Ps. 115:16. Satan beguiled Eve, and usurped authority over man's kingdom. He offered it to Christ if he would worship him (Luke 4:6); but Christ conquered Satan, and broke the bonds of death. Having paid the penalty for

sin in himself, he has thus purchased the possession which, when he comes again, he will redeem. Eph. 1:14.

While we are only "strangers and pilgrims" here, Christ has given himself for us. Gal. 2:20. Not only has he given himself *for* us, but *to* us. We may, as we truly accept him by faith, say, "I am his, and he is mine." There *is*, then, something I can call *my own*; that is, Christ. In him are all true riches. Even the inheritance of the saints in light will be brought in through him. As we thus recognize all temporal means as but lent us of the Lord, and use it in leading souls to the true riches in Christ, we may indeed look forward to the reward of the inheritance to be given by Christ, and say, "There *is* something I can call *my own* through faith, and the day is near when, if faithful, it will be *my own* in reality." So may it be.

DOING GOOD A CHRISTIAN DUTY.

BY W. W. FARMER.
(Springdale, Ark.)

WE read in the Bible that Christ "went about doing good." And Paul tells us, "To do good and to communicate, forget not: for with such sacrifices God is well pleased." Every Christian is under the most solemn obligation to do all the good in his power. He is required to glorify God in his body and in his spirit, which are God's. The grand principle of his vocation is: "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord." Rom. 14:7, 8. He has a higher object in view than living for himself. He is called upon to judge that, as One died for all, "they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:14, 15. What are we to understand by doing good? To what objects are our efforts to be particularly directed?

We are to do good to the bodies of men. Physical evil and suffering everywhere abound, and that, too, in many instances, to a fearful extent. How many are incarcerated in prison cells! How many occupy the most loathsome, filthy, and degrading apartments! How many are suffering through neglect, hunger, and disease! How many are "ground to the dust," under the hand of oppression! How many are pining away on the wearisome couch, and are fast sinking to the tomb!

What a field is presented for unceasing effort in doing good! Who will aid in the noble work of feeding the hungry, clothing the naked, visiting the prisoner, and administering consolation to the afflicted, especially to the sick? "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Isa. 58:6, 7.

Remember, if you do it from right motives, and with a proper spirit, you will not lose your reward. Read Isa. 58:8-11. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee

in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Their reward is eternal life. Who would not share it in that day? O, what a privilege is granted us, to be co-workers together with God in the rescue of lost, fallen man!

Though created in the image of his Maker (Gen. 2:7), man has fallen—strangely and awfully fallen. His original force and purity are gone. He has become exceedingly corrupt. His noble powers have been perverted, his energies misdirected. We have striking proof of man's depravity all around us. We have here witnessed too often the sad truth that man being "in honor abideth not." His love of sin, his hatred of God, his disobedience to the divine commands; the profaneness, licentiousness, intemperance, theft, idolatry, avarice, lust, pride, profligacy, and sensuality, which are seen in all ranks, classes, and conditions of society,—all proclaim the melancholy fact that man has fallen. In the fall, man's intellectual faculties have suffered greatly. His understanding—"how darkened!" How true it is that "there is none that understandeth"! Man is characterized by being "vain in his imaginations." His reason, that faculty by which he compares things, and passes judgment on what is discovered by the understanding, is weak, partial, false. His memory, that noble treasure-house of the soul, is now the repository of all that is loathsome and abominable. We might extend the description, but we forbear. This picture is sufficient to show what must be done. The mind must be redeemed; its powers must be quickened, expanded, enlarged; from the ignorance which has seized it with an iron grasp, it must be disenthralled. Christian influence must pour its flood of light upon its darkened faculties. A vast work is here to be accomplished.

In consequence of the general apostasy, man's social state has become exceedingly affected. Social life has been invaded. The enemy has entered the sacred enclosure, and his work of ruin is everywhere apparent. Man has become an enemy of his brother man. Why are all these national jealousies and hostilities? Why all the unbridled passion, revenge, envy, rancor, calumny, animosities, feuds, and unkindly feeling which destroy social intercourse, break the ties of friendship, poison the fountain of brotherly affection, and break in upon all the rights, immunities, and happiness of social existence, turning society to misrule and anarchy, and man into a demon? The answer comes with a voice not to be misunderstood,—*Sin* has done it. But is there no remedy?—Yes, thank God! there is a remedy equal to man's necessities. Man may be saved.

To restore man to his lost image—to harmonize all his discordant elements, strengthen and properly direct all his energies, and elevate him to that position he was designed to occupy—is the great work contemplated by the gospel. To lead men to avail themselves of the provisions of the gospel, is the peculiar work of the Christian, and to it he should apply himself with zeal and fidelity. Thus he can be made the honored instrument of raising man to purity, intelligence, and usefulness, of making him a blessing to himself and his race, and of finally crowning him with immortal honors in the heavenly state.

Here, then, is the great work to be done in doing good. Here are the objects of Christian effort, philanthropy, and benevolence. Here is the field of toil, of conflict, of promised triumph. No labor properly expended here, no efforts rightly put forth, can be in vain. "Say

not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." Glorious promise! Eternity must explain it. What encouragement to all! Fathers, mothers, youth of all ages, there is a blessed harvest for you to gather. Now is the time for you to gather it. Say not, "Four months," and then I will begin. The fields are now "white;" soon it will be too late.

You may do great good to one another; you may do great good to the world. Soon you will be called to your last account. Will you meet it with joy? Will your hear it said from the lips of the Judge, "Well done, thou good and faithful servant?" How desirable such approbation! Let no efforts, then, be withheld to secure it. But remember, what you do you must do quickly. "Whatsoever thy hand findeth to do, do it with thy might."

CHRIST OUR SUBSTITUTE AND SURETY.

BY ELDER G. T. WILSON.
(Sydney, Australia.)

1. CHRIST, though rich, became poor, that those who would accept him as their Saviour might have eternal riches. 2 Cor. 8:9; Matt. 8:19, 20; Revelation 21.

2. He took our place, bearing our unrighteousness, that he might bestow on us his righteousness. 1 Peter 2:24; 2 Cor. 5:21; Gal. 1:4.

3. He took upon him our human nature, to make it possible for us to become partakers of his divine nature. Heb. 2:14-16; 2 Peter 1:1.

4. He bore the curse and wrath of the law of Jehovah for us, that we might be free from the penalty and power of sin, and have peace with God through him, and enjoy true liberty; and by loving obedience to our Creator and Redeemer, maintain it constantly. Gal. 3:13; Rom. 8:1-4; Gal. 5:1.

5. He emptied himself of his own will while on earth, and did only his Father's will, and spoke only his Father's words, that we might empty out our unrighteous self, to be filled with his holy will, work his works, and speak his words. Phil. 2:5-7; John 3:34; 8:28, 29; 4:34; 6:38; 17:18; 20:21.

6. Jesus suffered our temptations and overcame them all on our behalf, that we might have his victories. Heb. 2:17, 18; 4:15, 16; 1 Cor. 10:13; Phil. 4:13. "I can do all things through Christ."

7. Though the exalted commander of all heaven's host, and the Creator of all things, he became a servant of servants, that we might have an example of humility in our earthly service, and humble ourselves to do the work that love assigns to us for the salvation of souls, that we may be exalted with Christ at last, and share with him his throne as overcomers. John 1:10, 11; 13:12-16; Luke 22:26, 27; Matt. 11:28-30; Rev. 3:21.

8. He was quickened from the dead, and set at the right hand of his Father, to make it possible for us to be quickened from the dead by that same power, and raised to sit at his right hand in heavenly places in Christ. Eph. 1:18-20; 4:9, 10; 2:1-6.

9. He drank the cup of sin, woe, and sorrow for us, that we might take, from his divine hand, the cup of salvation purchased by his life of unblemished holiness. Luke 22:39-44; Isa. 53:4, 5, 10; Ps. 116:13.

10. He sanctified himself while in the likeness of our sinful flesh, that we might be sanctified by his Spirit. He learned obedience by

suffering; so must we. Heb. 5:8; Rom. 8:3; Heb. 2:10, 11; John 17:17-19.

11. He wore a crown of thorns, that we might receive a crown of life in glory, and reign as kings and priests with him. Matt. 27:29; 2 Tim. 4:8; James 1:12; 1 Peter 5:4.

12. His Father sent him into the world to be the Light of the world, and he sends us who believe on him into the world to shine as the light of the world for him. John 5:9; 8:12; Matt. 5:14-16.

13. God gave his own Son to the human family, that he might adopt us into his heavenly family as his children, by faith. Isa. 9:6; 7:14; Eph. 5:30; Heb. 2:11; Eph. 1:5; John 1:12; Gal. 4:5.

14. Christ gave up everything for us, that we might give up everything for him. He identified his interests with ours, that we might identify our interests with his forever. Luke 9:58; John 17:5, 24; Luke 14:33; Rom. 8:35-39; Phil. 3:7-9.

15. He suffered the darkness and hiding of his Father's face for three hours while on the cross, that we might be freed from all darkness, and dwell in his and our Father's presence, in realms of everlasting light. Luke 22:44-46; Matt. 27:45, 46; Rev. 22:3-5.

Blessed hope for the righteous indeed!

"I WAS A STRANGER." MATT. 25:35, 38.

BY VITA MORROW.

THERE are few persons who have not had, sometime in their lives, the experience of what it means to be a stranger; but especially does the knowledge force itself upon one whom Providence has brought to sojourn for a time in a large city. There, amid the surging crowds, it is possible to be entirely alone, so far as human companionship is concerned, and the feeling of loneliness is rather increased than otherwise by the multitudes around.

We could scarcely go to the moving crowd, however, to find the "stranger" to whom reference is made in our text, though at times he may be there. We can better imagine him, tired and discouraged, coming to our door. Almost too timid, yet driven by necessity, he requests refreshments, or asks the privilege of a short rest or a night's lodging. With smiles of welcome he is bidden to enter, his wants are fully supplied, and as he once more steps out into the world, his countenance no longer wears a look of sorrow, but the radiance of joy; for has he not found a true friend? "Ye took me in."

Again: we see him wending his way to the temple where worshipers assemble to render their tribute of praise to the great Giver of all. A goodly number are there, and warmth and earnestness characterize the service. It closes, and kindly greetings are met on every side. The stranger is singled out, his hand is warmly grasped, while inquiries are made as to his stay in the place and as to any service that might be rendered. When he leaves, it is with a light heart, thanking God that his lot has been cast in pleasant places.

Has it ever occurred, could it ever happen, that this stranger has come to us, and found a closed door? Has he ever attended our meetings, listened to the sermon, and passed out without one hand-shake or sign of recognition? Can it be that we have ever gone merrily home, well satisfied with the exchange of greetings with our friends, leaving this stranger to go bravely out, with face set to repress the crossing shadow, while underneath a current of unutterable sadness and longing for something that he had missed was surging to and fro—something that would have impoverished none, yet would have so enriched him? Are Seventh-day Adventists less guilty than others in this matter? Is Heb. 13:2 carefully followed? "Be not forgetful to entertain strangers."

MAN IN BONDAGE.

BY WM. A. WOOD.

(Darlington, Wis.)

It is the *power of God* that keeps us; and unless we have that power keeping us, we cannot help doing evil. We positively cannot resist doing serious evil, wicked things, without the power of God; and whatever our besetting sins are, whether light or glaring in the sight of men, we cannot stop doing them unless we are *kept* from doing so by the power of God. The cause of this is that every soul upon the face of the earth is in bondage to Satan until he is made free by the Son. John 8:36; compare 2 Peter 2:19. In other words, Satan can compel us to sin unless we seek the Lord to be delivered from his power. Satan has power. He is now "working with all power." 2 Thess. 2:9. "We wrestle not against flesh and blood, but against principalities, against *powers*." Eph. 6:12. This power is greater than our power to resist, so it is true that when we are tempted on the points on which we are weak, Satan can overcome us and *compel* us to sin.

The law of sin works in us, and Satan is the executive of that law. In his own strength no human being can resist Satan. The man who is beset with a violent temper cannot help showing that temper. The inebriate cannot, of himself, resist strong drink. It is utterly impossible. These men, the one with a temper, the other a victim to appetite, may see the error and folly of their ways. They may be filled with shame and confusion because of them. They may resolve, they may determine, they may try over and over again; but they never will, of themselves, as long as life lasts, be able to resist and overcome those things to which they have fallen victims. Their downfall will again be sure, and even more humiliating and crushing than before. Satan knows their weakness, and he will pursue them on that point, and repeatedly overcome them in that thing until their ruin is complete. This is true with one and all, from the young man who yields to appetite and passion, to those "having eyes full of adultery, and that cannot cease from sin" (2 Peter 2:14), or the criminal who suffers on the scaffold for rapine and murder. All alike are victims to a power greater than themselves, and which they cannot for a moment resist when it comes upon them "like a flood." Isa. 59:19. They are to be pitied; for they cannot help falling. All this is a reason why we should unceasingly and lovingly labor to show to the world and the victims of this terrible power, that there is a power, to be had for the asking, that is still greater than the one which works so mightily against mankind,—one that is "far above all principality and power," and that will deliver us if we will accept it. Yes, praise the Lord, this is true. This is my help and yours,—the *only help* of those who commit the awful deeds with which the land is now so filled.

This truth is resisted many times. The enemy himself certainly does not want men to see it. He does not want their eyes opened to see the exact condition of things and their terrible helplessness in this land of the enemy; for he knows that if this were done, many would be induced to flee for refuge and help to the "Rock that is higher" than they. Ps. 61:2. Men themselves are loath to acknowledge that, of themselves, they have no strength. One says, "O, I could stop using tobacco if I had a mind to. I did stop once, and did not touch it for a month;" another declares, "My father used tobacco forty years, and finally stopped entirely, and never touched it again as long as he lived. He saw it was hurting him, and he just made up his mind to stop

using it, and he did." Men say of criminals that they could have kept from doing their wicked deeds if they had had a mind to; but the criminal himself testifies that he could not resist the temptation. Men are imprisoned for theft of different kinds, burglary, petty thieving, horse stealing, etc. They serve their terms, come out of jail, and perhaps are given honest employment; and after a time, being tempted, again do that for which they once suffered, and which they acknowledge to be wrong and wish to avoid. When questioned, such a one will often say, "I cannot resist the temptation." This is true. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. A child is repeatedly punished for an act of disobedience. We say, "What makes you do so, when I have so often told you not to?" The tearful answer is, "I could n't help it." And this is true.

But it is argued that if we take this position, we *excuse* sin and wrong, and show that it is unreasonable and unjust for the civil law to restrain and punish men, or for God to hold them responsible for their sins,—that if men *cannot help* doing as they do, God should not allow them to be consumed in their sins. Not at all. As long as God has provided a way of escape from this awful bondage (Jesus says, "I am the way," John 14:6), it is just for him to hold men responsible for their actions. It is men's business to seek him for deliverance from the power of this enemy; and if they will not do so, they are rightly condemned to destruction when the time comes. As men of the world have not this way of escape to offer to transgressors, it is becoming and proper for them, for their own safety, to institute governments among themselves, and to put behind the written law the force of the sword. So God has ordained "the powers that be," and that men shall bear the sword to execute wrath upon "him that doeth evil." Rom. 13:4. If men will not come to Christ for life (John 5:40), and power to be kept from their sins, it is just and right that they should suffer at the hands of the world, and also receive the punishment that God shall decree against them.

But what of the little children who are overcome, and compelled by this remorseless and resistless power to commit acts of disobedience? Is it right for them to be cut off if, as this line of argument runs, "they cannot help themselves"?—Yes, if they have reached the age of accountability; for, "The soul that sinneth, it shall die." Eze. 18:4. No doubt the greater responsibility will rest upon the parent; for God says, "These words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children." Deut. 6:6, 7. But it certainly is just for the Lord to hold all responsible who are disobedient, even though there is a power permitted to work in this world that is mightier than they are, and which compels them to do the things it wants them to do. It is the business and the precious privilege of all to flee for refuge from this enemy, and seek deliverance from this overwhelming power. If they do this, the great mercy and love of God are shown, and his glory shines forth. "Him that cometh to me I will in no wise cast out." John 6:37. God will deliver. His power will work in us. Eph. 3:20. His might will strengthen us. Col. 1:13. When the enemy comes in like a flood, the Spirit of the Lord will put him to flight (Isa. 59:19, margin), if we but seek him. This is our hope. The Lord is our defense, our rock, our strong fortress, our high tower, our ever-present help in time of trouble. Let us look unto Jesus, through whom we are more than conquerors, through him that loved us.

If we realize this, we shall not only get the victory ourselves, but instead of being ready to judge and condemn, we shall have more sym-

pathy for him who does wrong, and shall look upon him as a poor soul for whom Christ died, but who has been overcome and vanquished by the greater power of a cruel enemy, and we shall try to get him to see the precious light and hope that are held out by a loving, compassionate, and forgiving Father and Saviour. Then, too, we shall have more sympathy for our little erring children, and continually point them to that Saviour who can give them help. And as we correct them, possibly with the rod, as it may sometimes be necessary to do, the punishment will be given in love, and the Lord can bless it, and we and our children can be saved, not only finally, but presently and daily, from our sins.

"Sin shall not have dominion over you." Rom. 6:14. Praise God's great and holy name for this precious promise!

WHAT a pity that so many Christians incline to the belief that another spirit pervades the Old Testament from that which pervades the New! If both books are from God, they must both represent him as a loving God, as the God who is love. To admit the opposite is to admit that one or the other is not from God. As Professor Austin Phelps wrote in these pages, nearly twenty years ago: "If both Testaments are not the word of God, neither is the word of God. . . . Genesis and the Revelation are what Alpha and Omega are to the alphabet in which the New Testament was written. We lose vastly of the richness and the vitality of the Old Testament if we cherish less trust in it as the word of God than we feel in the New." Dr. Adolph Saphir said for us all: "O, that we were wise to read the Scripture, the whole Scripture, from Genesis to Malachi, and the inspired commentary from Matthew to the Revelation!" Yet many Christians seem to think that the New Testament actually discloses a new religion of love as a substitute for an old religion of law, instead of disclosing more fully the love which is in law, and the law which is in love, as emanating from the God of love, revealed in the Old Testament, and again more fully in the New Testament.—*Sunday-School Times.*

AN IMPORTANT TIME.

BY C. B. CHILDS.
(*Walton Rapids, Mich.*)

"CRY aloud, spare not." "When ye shall see all these things, know that it is near." There is a time, then, to "know" and to "cry." When we see an occurrence nearly matured, that is by Christ associated with the end, it would seem that every thoughtful person must know "that it is high time to awake out of sleep." Can those who know these things consistently hold their peace? Ought we not to join in the loud cry? But it is said that circumstances must govern. Will the enemy of souls ever allow the circumstances to be favorable for the gospel message, especially the last message? "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This promise of the Lord has now reached its ripening period. After a struggle of over eighteen centuries, the Bible is being circulated among all the nations. The gates of all but one or two nations open freely to the gospel; and where they do not, gospel workers are secretly dotting them with Christian believers. Representatives of "this gospel of the kingdom" are to be seen everywhere. Then is it not being preached in all the world?—Yes, it is. What, then, remains?—Only to mature the work sufficiently to be a witness unto them.

This occurrence associated with the end, being so near full development, enables us to

say that these things (Matt. 24:33) are all to be seen without entering into the discussion of the signs in the sun, moon, and stars. "This generation shall not pass, till all these things be fulfilled." Matt. 24:34. Is not this the time for the remnant church to do its work? Rev. 12:17. Is it not a part of "this gospel of the kingdom"? Can the witness be complete until these commandments are expanded and brought out fully in every detail? Shall we allow a little financial embarrassment to hush a willing voice at such a time as this? Will we continue to hug our talents of means, and hold our peace? "Must deliverance arise from some other quarter?" If we do not speak, may we not expect the very stones to cry out? Shall angels be commissioned to close up this message without our help? or will we arise, and hasten to the relief of the perishing ones while the winds are yet held?

WALK.

The King's Messenger.

In step, in touch, in time. Not running before you are sent, not hurrying nor worrying, but leisurely walking. Continuously walking, as did Enoch, three hundred years; walking and resting, walking and feasting, walking and communing; as ye walk, talk. Walk, not work. Walk and wait; tarry until endued, then walk and not weary, tire, nor faint.

Walking is a delightful exercise. Walk in the light, as he is in the light; and with no fear of stumbling, walk and converse. "Did not our heart burn within us, while he talked with us by the way?" Conversational, not controversial, walks. A walk in the Spirit, a walk with God. A pleasant walk, so sociable, gentle, and sweet; no weariness, no anxiety, no care.

Walking with; not only going the same way, in the same direction, but walking *with*, in company, in fellowship, so that others see you are with him, and led by him. Walk in this world, in the midst of a crooked and perverse generation, as if you were not ashamed of your associate; and at the same time do not put on airs on account of assumed superiority in consequence of your walk.

If you walk, you need not lead, nor nag, nor direct. Walk with him; let him be the guide, and leader, too. You walk as a loving lover, or better, as a little child. Be content to be laughed at and ridiculed by those who know him not, even those who are walking the same way, but who walk with the church, or a party, or a company, by a creed, and know not *him* well enough to walk with him, and to be led by him. Walk, even if it is foolishness in the eyes of the worldly church or the churchly world.

Walk—and it is the best way to walk—*alone*. Alone with him! Alone with God! It is a lonely, but a lovely, walk; it shines more and more, and grows brighter and brighter, more and more blessed. They will say, will teach, and preach, and write, that only fools and fanatics so walk. Never mind,—walk! Have no fear, no wrath, no anger, no animosity; simply, surely, sweetly walk. Loved ones may sneer, and some may say, "full of new wine;" others, "hath a devil," "mad," "a crank," "a fanatic," "a fool." Never mind,—walk! Never retort, never speak back, open not your mouth.

Walk and be still; be so engaged in conversation with the One with whom you are walking as not to hear or heed those who revile or persecute; for they called him Beelzebub, and how much more shall they call you? Fear nothing, but walk in perfect peace, perfect assurance, perfect safety. Walk, leaning on the everlasting arm,—on the arm of your Ishi, Husband! he carrying every burden, holding every care. While you walk, and as you walk,

he loves,—passionately, delightfully loves,—and you walk, and love, and rejoice.

It is a blessed walk "by the side of still waters," through "green pastures," "in paths of righteousness for his name's sake;" but it is the same walk if it enters fiery furnaces, or lions' dens, or prison cells; his presence is ever with you, and he will never leave nor forsake you. He does not choose your company because you are good, or because you correctly pronounce some shibboleth, or because you are smart or glib of tongue. No, no! He walks with you because he loves you, and you let and encourage him. You walk together because you are agreed; and the more and the closer you walk, the more you love. Walk with him until the intimacy so grows, and becomes so near, and dear, and precious, that you can—

"With favored John,
Recline your weary head upon
The dear Redeemer's breast."

This walk brings no *ennui*; it never grows stale, tiresome, or monotonous; it is always fresh, bright, blessed, and beautiful. Walk this walk, through the bowers of peace, up, on, and over the Delectable Mountains, alongside of the Bower of Life; it may lead through the Enchanted Arbor, or Despair Castle, or the Valley of Pitfalls, or Testing Morass, or Tribulation Path,—all the same. He has been this way before, and—

"Knows what sore temptation means,
For he has felt the same."

All you have to do is to walk.

"Walking with Jesus,
I'll walk at his side;
Walking with Jesus,
I'll trust him, my Saviour and Guide."

CRUMBS.

BY S. O. JAMES.

God weighs our grief and measures our tears.

The devil is a great helper if a man is going his way.

Some persons resemble a sponge, which absorbs much, but gives out nothing except as it is pressed.

The best blood-purifier—a proper amount of good food, well masticated, at the proper time.

Yea, a man may say, "I have *good intentions*," but how shall he convince himself as well as his neighbor that he has spoken truly?

As Christ is the great center of thought, around which all others must cluster, so in every discourse his ministers may so recognize him, and thus avoid being led away from their text.

As our days pass so swiftly, let us pray for sound minds—minds filled with heavenly wisdom. This will prevent us from squandering one precious moment; it will make us willing, yea, exceedingly anxious, to be taught of God, to die for Christ's sake if need be, and to rejoice over what we know, rather than fret about what we do not know.

The thought that men are led so easily to forget God is one of the saddest. The memory of that One who is their best friend, who yearns to give them all things, is not cherished as carefully as a favorite animal; and often, if he is thought of at all, it is only with dread. O, how he has been misrepresented! Could poor souls who are thus deceived be awakened to the fact that "an enemy hath done this,"—that they are being cruelly cheated for time and eternity by a subtle foe, more dangerous because unseen and unrecognized,—they would be alarmed, and would acquaint themselves with Christ, that they might enjoy his peace.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

RECOMPENSE.

BRAVE little woman, trudging along
Patiently, day after day,
Weaving a garment of shining light
Out of the clouds of gray;
Bearing the burdens and vexing cares
Like one of the saints of old,
Making the best of a dull, hard life,
With its miseries all untold!

Long have I watched her with wondering eyes,
Faithful, and sweet, and strong,
Doing the work that the Master sends,
Making of sorrow, song;
Questioning never the wisdom that asks
Self-abnegation complete;
Willingly treading the pathway of thorns,
That leads to the Master's feet.

I see not the dull gray cotton gown,
Faded, and worn, and old,
But the shining gleam of a raiment white,
That glistens in every fold.
I see not the brow that is worn and lined,
From the anxious, toiling years,
But the halo divine that glorifies,
Giving beauty for ashes and tears!

Somewhere is waiting a fair, glad day,
Meet for such infinite grace;
Somewhere, O somewhere, fruition shall be,
When the angel shall find her a place,
Close to the Master, and hear him say,
As he tenderly bids her come,
Out of the valley of darkness and toil,
"My child, thou art welcome home."

— Good Housekeeping.

CHRISTIAN DRESS.

You profess to be a Christian. That is right. In your profession of Christianity, you are pledged to serve Christ—to glorify God. Your profession testifies to everybody that your whole thought is not to please self nor the world, but Christ; not to have the will and way of the world, but only the will and way of Christ. You have taken the name of Christ; you are not to take that name in vain.

How, then, is it with you in the matter of dress? In clothing yourself, do you take the way of Christ or the way of the world? In this do you seek to please only Christ? or do you incline more to please self and the world? Do you follow the instructions of Christ, and conform only to his way for you? or do you follow the instructions, and conform to the way, of some heathen over in Paris or New York, who plans the *fashions*?

God made you unlike anybody else in the world: then why should you dress like anybody else in the world? He made you with an individuality exclusively your own, to be yourself *entirely in him*, that you should glorify him: why, then, should you sink, or even obscure, that individuality in any plans, or any patterns, or any fashions, that are originated by any heathen, and that are altogether of this world?

God made you with a stature and a form peculiarly your own, with a complexion of your own, with eyes of your own, with hair of a cast that is your own, with features of your own, and also set all these in a combination that makes you to be yourself alone, and unlike anybody else in the wide world. And in order for you to clothe yourself appropriately, and to dress becomingly, all these things must be considered and respected; which is only to say that you should clothe yourself to please God and to glorify him in every point, just as he made you. And of course when all these things are considered and respected, you will not be dressed like anybody else in the world; or if there be any resemblance to another, it

will be simply because that between you and the other one there is a natural resemblance, and because the other one has dressed to please God according as God made her or him, just as you did.

Why should you dress like any other person? you are not like any other person. And because a certain cut and pattern and style of dress or hat is so becoming to another person as to appear handsome, of all things it does not follow that that same get-up would be at all becoming to you. If you are short, why should you dress in a style or pattern that is becoming to one who is tall? and vice versa? If your complexion is pale, why should you wear clothing of a color that can be becoming only on one whose complexion is rosy? If your complexion is fair, why should there be seen on you any color that would be fitting only on one whose complexion is dark?—and so on throughout the whole list of that which God has put into your own personal make-up.

What then?—Well, the sum of the whole matter is, Dress yourself as is strictly becoming to yourself as God has made you; consider your complexion, and select a color that is becoming; consider your stature and build, and select goods of a pattern that corresponds; buy material that is the best for *you*—not material that is the most costly, or that is the least costly, but that is the *best*, and that is the *best for you*; have your clothing fit as neatly as possible; and have all so plain that it will be handsome. And the beauty of it all is that when you dress as here suggested, the plainer it all is made, the handsomer it will be; and the handsomer, too, it will all make you appear, and nobody can tell exactly why, except that it is just so, and it is so simply because it is of you yourself.

It is true that this calls for originality on the part of every one. But what of that?—Is not that exactly what God wants you to be—simply yourself with him—always and in all things? That it calls for originality on the part of each one, is its highest commendation; that is the supreme test of its genuine worth, of its Christianity indeed. And by the way, why should not you, a Christian, be original, as well as some heathen over in Paris or down at New York? Why should not you, a Christian, be original for yourself, as well as to have those heathen be original for you? yea, far more, Why should not you, a Christian, be original for yourself and God, *rather* than to have those heathen be original for you and the world and the flesh and the devil?

Please remember, too, that the manner of dress here suggested is not merely for the parlor and "company," for church or the street; it is for always and for every occupation,—in the kitchen or at the wash-tub as well as in the parlor or at church. This is not to say that the same identical dress is to be worn in the kitchen or at the wash-tub that is worn in the parlor or at church; it *is* to say, though, that the same originality and thought *as to dress* is to be exercised for the one place as for the other. It is possible to be handsome at the wash-tub. Indeed, it is just as easy to be handsome at the wash-tub as to be handsome at church. And, confidentially now, if you are slovenly and slipshod and unkempt at the wash-tub, don't you know that to the person who should happen to see you thus there, it spoils all the handsomeness that that same person might see about you at church? Did it ever happen that visitors, whom you were really glad to see, came while you were at the wash-tub, and were obliged to wait so long for you to make yourself "fit to be seen" that it almost marred both their pleasure and yours in the visit? Well, the manner of dressing pointed out in this article will annihilate all that; and you will always be "fit to be seen."

STUDIES IN CHILD CULTURE.—NO. 20.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

Of equal importance with the home church, and, in fact, a part of it, should be the home school. I fully believe that the child should receive his first education at home, under the most favorable conditions which can possibly be secured. The child's first lessons are of a fundamental nature; and as in the building of a great house the strength of the structure, other things being equal, is equivalent to the firmness of the foundation, so more especially in educational work. Nothing in later years can compensate for the injury done by false or improper teaching in *first things*.

Education should be in principles of truth. The parents should know the truth, love it well enough, and so appreciate its vital importance, as to be determined at all hazards to have the children taught in it. It is useless to expect the public school to do this. The public school has a mission. It is the best thing which a Christless world could invent for its children; but the followers of him who has promised to lead into *all* truth should not have any more use for this than for any other purely worldly appliance.

The home and church schools should meet all needs of education and culture, and send out graduates so thoroughly equipped as to win, in Christ's name, in all competition with the world's "wisdom." The home school should become so practical that State educational laws will recognize it, and those who are taught therein become exempt from compulsory attendance upon the public school. This can be done. Of course the school taxes will be required; but the government has no wish to be arbitrary in the matter of attendance upon its schools, provided the children are not left to run the streets and grow up educated in vice. We can afford quietly to pay our school tax and then educate our own children.

As in every work of education the teachers must first be provided before we can have a school, so in this. The father and mother must be inspired to believe in their mission as educators, and to hope that they can become qualified for the position. They must be made to realize their responsibility to the fullest extent, so that they will be glad, *eager*, to take hold of the work *anywhere*; and then they must be helped to take hold at the right place in the right way. There is needed, then, first of all, a School for Parents. This should be of the most practical character, so that busy, unlearned people can be trained in it for the home-school work. Every church should have such a school, with a regular teacher,—that teacher to be the one who is best qualified for the office,—even if a small salary has to be paid to some wage-earner to make it possible for the parents to take time for it.

One session a week should be sufficient for this school. Let it be held in the church, or Sabbath-school room, if not too large. Avoid a room that is out of proportion to the size of the class. In a large congregation the work should be graded. The parents of children who are just beginning to read should be given the first-lesson series, while those who have older children should be instructed in how to present the rudiments of science from the Scriptural standpoint.

Health-reform principles should be made prominent, and the parents made to understand, by the most careful demonstrations in food, clothing, and physical culture, how large a part these play in the plan of salvation,—that they are not *fads*, but great principles, as old as the foundations of the world, laid in the very beginning of human life, which were lost because of the blindness into which trans-

gression plunged the race, and which can be found only in the Light of the world, which is Christ. It should be taught that if we have Christ in us, we must have these principles, because they are a part of him, and inseparable from him. He has waited long and patiently for the world to understand him; but in the light of this latter-day glory, he will require that those who are known by his name shall walk in his ways of pure hygienic living as to the flesh as well as the spirit.

The schools of the world will not teach these things from the standpoint of God's word; they can give only the husks of truth, for they have nothing else to give. The poor little children of prodigal fathers and mothers may have to be fed on these husks, but those who belong to the homes where God is recognized ought to have better fare. Give them the finest of the wheat, if it does cost more in time, money, and patient effort, with school taxes, for which you get no return, thrown in.

The lessons given to parents can be made so plain that even the unlettered can carry them home and reproduce them for their children. They *will* do it when they find out how largely it is a matter of life and death to their children.

Spiritual decay means, sooner or later, the decay and death of the most perfect physical structure, especially in these days of careless living; so there must be a perfect blending of the truth as regards soul, body, and spirit, in all our school work, if we would preserve our children alive.

If the children must go to the public school for some lines of study, and because the law which compels attendance cannot at present be appeased, then is there all the more need of the home school, in which the children shall be taught those things that shall be as the kernel of wheat to the husk with which they are in danger of being filled. They must learn the wheat from the husk by the home teaching.

And the home school must also be able to provide the antidote of living truth for the poison of dead errors which cannot be escaped by the children if they must breathe the atmosphere of unbelief which lurks in the deadly nightshade of the "scholastic groves" of the school world.

A PLACE FOR SYMPATHY.

INABILITY to sympathize with the natural bent of others' tastes is a prolific cause of domestic unhappiness. If you have ever seen the trepidation of a hen who has hatched ducks' eggs, when her little brood makes for the nearest water, you have had before you a vivid picture of what is constantly taking place in the human world. Fathers and mothers often show as little understanding of the peculiarities of their children as does a hen of her strange family. They spend themselves in trying to make their children go in ways that do not accord with their natures, and their anxiety at some display of individuality is almost as pathetic as that of the hen.

Brothers and sisters are often alienated through the same natural misunderstanding. They cannot comprehend why dispositions and tastes should be so different from their own, and they fail to give one another that margin of liberty and kindly construction which almost every one of us insists shall be conceded to himself, but which we reluctantly allow to others. That is why, when people grow older, you often observe in them a strange development of charity and sympathy. We say, in the New England phrase, that they have become "mellow." There is no mystery about it. The truth simply is that the larger experience of life and ampler observation have taught them that men and women, boys and

girls, even in the same family, develop the widest differences of disposition, taste, and power. They have come to see that the personality even of the little child must be respected, and that in a good many things a sweet and wholesome nature may be trusted to develop according to its own law.—*The Watchman*.

No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil!
The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.

—James Russell Lowell.

GRANDMA GRAY'S LESSON.

BY MRS. L. D. AVERY-STUTTLE.

(Battle Creek, Mich.)

GRANDMA GRAY sat under the vine-covered veranda, mending stockings. There were so many of them! but grandma didn't seem the least disconcerted or worried over her task. But that was nothing new for her; she never worried. The dear old face was still beautiful, despite the lines which the sorrows of threescore years and ten had written upon it,—beautiful because of the peace of God, which rested there.

The autumn sunshine flickered through the ivy leaves, and rested lovingly on the silvery head, and the soft breeze bore away the music of a sweet, tremulous voice. The tune was full of melody, but it was the words which arrested and held the attention of poor old Norah, the maid of all work, who was just hanging up her snowy clothes on the line under the maples. Grandma was singing her favorite hymn:—

"He will perfect, in his good time,
That which concerneth me and mine;
Then blow, O winds! and roar, O sea!
He knoweth what is best for me."

Norah was feeling very sad that afternoon; she had left a sick child at home in the morning, and it was with a heavy heart that the duties of the day had been done.

It was only three months before, that Milly, the baby, the sunshine of the poor home, was taken from her, and she had heard the dull echo of the falling clouds upon the little coffin. It seemed then to her as though she could never say, "Thy will be done," and the burden seemed heavier with each succeeding day, till the poor heart had almost forgotten, in its misery, that there was anything left to be thankful for. But the song from the dear old lips touched her heart as though an angel had spoken to her. Could it be that the Lord *did* care, after all, and that he knew what was best for her, even though he had called her to a life of poverty and affliction? Her eyes were filled with tears, and from her heart a prayer arose for strength to suffer and to wait the Master's will.

And still Grandma Gray sang on:—

"Though dark the cloud and black the wave,
That guiding Hand will surely save;
He sends my joys, he counts my woes,
That which concerneth me he knows."

This time the sweet, tremulous voice of the singer reached the ear of another of earth's weary ones.

Margaret Lee, the country school-teacher, was just going home,—if one who "boards 'round" can be said to have a home,—after one of the most trying days of the season. Her head was aching, and her tired eyes were almost blinded by the hot tears which sprang unbidden to them, as thoughts of the far-distant

home and loved ones haunted her. It had been almost a year since she had said good-by to all that was most dear to her, and bravely taken up the burden of life in a strange place. Margaret was the eldest of a large family, and her dear father's dying words to her, she could never forget. "Be a good girl, Maggie," he had said; "*be brave*, and help poor mother care for the children." She was trying hard to heed the admonition, but to-day she feared she had made sorry work of it.

The day had been one of those peculiarly perplexing ones which are so well known to every teacher. Jimmie Brown had developed an entirely new species of mischief, and as he was a ringleader among the boys, the trouble was not long in spreading, until it seemed to the tired little woman that there was a spirit of anarchy in the very air. She felt sure there would be more trouble the next day; and it did not increase her happiness any, when, a few moments before, Johnnie Bradshaw had overtaken her, and paused just long enough to call out, carelessly: "Say, teacher, father says I hain't comin' to school no more, cause he can't see's I'm learnin' none;—nor I can't, neither," he added, slowly.

"O Johnnie!" was all the homesick, worried teacher had been able to say. She had tried *so* hard to do her best. She had lain awake hours and hours at night, too weary and anxious to sleep, planning how she could best add to the interest of her school, and *this* was her reward,—*this* was all she had been able to accomplish. She felt almost as if the pitying Christ had forsaken her. *Did* he care for her troubles? *Did* he hear her prayers?

It was just then that the voice of grandma, singing her sweet, trustful melody, had come to her ear, and spoken to her heart like a message from heaven. "He counts my woes." Yes, for even the very hairs of my head are numbered," she whispered, softly. "That which concerneth me he knows." Then he surely knows just how tired and homesick I am, and how earnestly I have tried to serve him in my humble sphere. If he perfects that which concerns me, I feel sure he cannot forget me for an hour, and that even these little worries and troubles are sent by his loving hand, for my perfection."

And with this thought, sweet peace came into the troubled heart; while the dear white-haired singer, all unconscious of the lesson she had been teaching, continued her song:—

"Then, as my grief his hand doth bring,
Why should I ever cease to sing,
Or cease to trust that love and care
Which doth protect me everywhere?
Then blow, O winds! and roar, O sea!
He knoweth what is best for me."

EATING NUTS WITH SALT.

ONE time while enjoying a visit from an Englishman, hickory-nuts were served in the evening, when my English friend called for salt, stating that he knew a case of a woman who was taken violently ill by eating freely of nuts in the evening. The celebrated Dr. Abernethy was sent for; but it was after he had become too fond of his cup, and he was not in a condition to go. He muttered, "Salt, salt," of which no notice was taken. The next morning he went to the place, and she was a corpse. He said that had they given her salt, it would have relieved her, and if they would allow him to make an examination, he would convince them. On opening the stomach, the nuts were found in a mass. He sprinkled salt on this, and it immediately dissolved. I generally eat salt with nuts, and think it improves them.—*Correspondence of Germantown Telegraph*.

TRULY has it been said: "A selfish parent cannot rear an unselfish child."

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

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

SPECIAL CONTRIBUTORS.

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

THE time to favor Zion, yea, the set time, is come. This is the truth to-day. The time has come to receive the baptism of the Holy Spirit. The Holy Spirit is freely given, and is now waiting to be received.

Correspondence from all over the field plainly reveals that God is moving upon the minds of his people to seek, and pray, and believe, for the Holy Spirit. This can be only of the Spirit himself. He himself is creating a longing, a hungering and thirsting, for the Holy Spirit, which he alone can satisfy with his fullness.

In the work of the General Conference Committee, God is leading in a way, and so plainly, that none can really question it. They are seeking to know and to study only the Lord's plan, and to have everything done according to the pattern shown in the mount. He leads in a way to show that a certain thing is the one thing to do, and that it must be done at once. And when the step is taken, light and blessing and progress attend it. And we, with them, can only say, "Lead thou me on."

For twenty-three years I have been studying the Bible, and must say that to me that book never said so much about the Holy Spirit as it does now. It seems now that most precious teaching with reference to the Spirit of God stands out everywhere. The word is freighted with it. And all this wealth of instruction only creates a longing for more of that blessed Spirit, and more of his gracious and gentle teaching.

The Holy Spirit has come. He is given. He "awaits our demand and reception," and "brings all other blessings in his train." Joy, joy, to every soul! Let us be glad, and rejoice, and give honor to him.

THE CHURCH OF TO-DAY.

"THROUGH Jesus Christ, God has made every provision that his people may connect with divine agencies, and that these agencies may co-operate with human instrumentalities. They may reveal to a world that is dead in trespasses and sins the power and sufficiency of Christ. They will present before the world another world, of higher, holier laws than worldly wisdom can invent or earth obey,—a purer happiness and joy than earth can give to its votaries, coming through a service that is independent of all human inventions.

"Christ's church on earth is to resemble heaven,—a temple built after the pattern of things shown in the holy mount. Man must give up his ideas, his plans and devices, and let God work out his original intentions. The great Designer must not be impeded in his work by human wisdom. His work and purpose have not been understood. Through the miscalculations of man, the church to-day is so mishapen that it cannot be accepted by the great Builder. Human counsel has been so abundant that individual experience is rare.

Men are placed where God should be; God's plans are turned aside, and men's measures brought in to fashion and mold. But the great and perfect Designer pronounces the work imperfect. The temple that he is building after the pattern of things in the heavens must have the exact proportions assigned it by the great Architect, whose pattern is without a flaw. He has brought the golden measuring rod from heaven, and every worker is employed only as he works under his superintendence and according to his plans.

"There must be no human calculations. God will have only those as workers who will be laborers together with him, who will yoke up with Christ, and learn of him his meekness and lowliness of heart. His directions are, 'Make all things according to the pattern showed to thee in the mount.' Then a temple of heavenly design will be presented to the world, where the divine presence is manifested, and to which is affixed God's seal."

In order to make all things according to the pattern, we must see the pattern. Yes, we must be where we can constantly turn our eyes upon it for reference. For we must make all things according to the pattern—not according to our idea of the pattern, but according to the pattern itself.

In order for us to see the pattern, and to have it ever present for reference, we must be where the pattern is. But the pattern is showed only *in the mount*. Then it is certain that the only thing for us to do is to go up into the mount.

Is that true? Can we do that? Is there any word for it?—Read this: "O Zion, that bringest good tidings, *get thee up* into the *high mountain*." It says so, doesn't it? Thank the Lord! Then let us go up to him into the mount, and he will meet with us there; he will make all his goodness pass before us; he will put us in the cleft of the rock, and cover us with his hand—that blessed hand that was pierced for us; and he will proclaim the name of the Lord before us, revealing *himself* to us.

Then knowing him thus, the rest of the verse will be fulfilled: "O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God." Isa. 40:9.

And that will be the loud cry of the third angel's message. "Arise," "get thee up into the high mountain" where his glory is; then "shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . The Lord shall arise upon thee, and his glory shall be seen upon thee." Thus "the glory of the Lord shall be revealed," "the earth shall be lightened with his glory," "and all flesh shall see it together."

He wants us to—we *must*—be in the mount, in order to see the pattern so that we may make all things according to it. He wants us also to be up in the high mountain, in order that when the voice is lifted up with strength in the loud cry, it may be heard far, far away, even to the ends of the earth, and by every nation, and kindred, and tongue, and people.

Then, too, upon us, and because of his own completed work in us, there will be affixed the Lord's own seal—"the seal of the living God."

"Come up unto me in the mount, and be there."

THE SEAL OF RIGHTEOUSNESS.

"CHRIST hath redeemed us from the curse of the law, . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through *faith*."

The blessing of Abraham was righteousness that he obtained by believing God,—righteousness by faith. Christ redeemed men from the curse, in order that this blessing might come upon them. He has redeemed *us* from the curse, in order that this blessing might come on us.

This blessing—this righteousness—is a free gift to all; and it freely belongs to all who believe God. And it is given to every one, in order that he may receive the promise of the Spirit. Thus it was with Abraham, and thus will it be with all the children of Abraham.

For, "Cometh this blessedness upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was, in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised."

"The sign of circumcision" was "a seal of the righteousness." Now what is real circumcision?—That is not circumcision, "which is outward in the flesh;" but "circumcision is that of the heart, *in the spirit*," whose praise is of God. Rom. 2:28, 29.

When this circumcision of the heart is accomplished, the person who receives it loves God with all his heart and with all his soul. For thus it is written: "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deut. 30:6. This is nothing else than having the love of God in the heart; and, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

It is perfectly plain, then, that true circumcision is the work of the Holy Ghost upon the heart,—cleansing it from all sin and the love of sin, and shedding abroad there the love of God.

But circumcision is the seal of righteousness. It is the seal of the righteousness of God upon the believer of God. It is the "seal of the righteousness of the faith which he had yet being uncircumcised." Therefore as circumcision is the seal of the righteousness of God, which is by faith, and as circumcision is the work of the Holy Spirit in shedding abroad there the love of God, "to love the Lord thy God with all thine heart, and with all thy soul," it is certain that the gift of the Holy Spirit, the baptism of the Holy Ghost, is *the seal of righteousness*—of the righteousness of God, which is by faith.

Then no one can rightly expect the gift of the Holy Spirit, the baptism of the Holy Ghost, unless he has the righteousness which the Holy Spirit can approve and seal as genuine. The Spirit of God can approve only the *righteousness* of God. And the righteousness of God can be attained only by the faith of Jesus Christ, because only by Jesus Christ was it manifested to the world. "Now the righteousness of God without the law is manifested, . . . even the righteousness of God which is by faith of Jesus

Christ unto all and upon all them that believe; for there is no difference."

The Holy Spirit being the seal of the righteousness of God upon the believer, then for any one who has not the righteousness of God to ask for the baptism of the Holy Ghost, is to ask the Holy Spirit to put his seal upon sin, and to baptize sin for righteousness. But that will never do. The Lord can never put his seal upon sin; he can never baptize sin for righteousness. Yet "all our righteousnesses are as filthy rags." There is no true righteousness but that which is of God; and that can never be obtained except by faith of Jesus Christ.

But every soul who has the righteousness of God, every soul who has obtained righteousness from God only by believing God, can go with perfect confidence, with full assurance, to God, and ask for the gift of his Holy Spirit and receive it. He can ask in faith, nothing wavering; and asking in faith, and according to the will of God, he surely receives, and he knows it.

Having the righteousness of God, he asks according to the will of God; for the blessing of Abraham, the righteousness of God, comes to us through Christ for the express purpose that we may receive the promise of the Spirit. And when he gives his own righteousness expressly in order that we may receive the promise of the Spirit, then when one has accepted his righteousness, and because of this asks for the Holy Spirit, he is asking precisely according to the will of God, and he shall receive.

For, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Having given us his righteousness expressly that we might receive the promise of the Spirit, then when we have received his righteousness and ask for the Spirit, will he withhold the Spirit?—No, no! To all such he is more willing to give the Holy Spirit than parents are to give needed good gifts to their own children.

For the Lord to withhold the Holy Spirit one instant from him who comes with the righteousness of God upon him, when he gave his righteousness expressly that we might receive the promise of the Spirit, would be to set himself against himself. But this he cannot do; "he cannot deny himself." Then please do not think for one moment that he will deny himself by withholding the Holy Spirit from you when you come to him with the righteousness of God as the basis of your petition. Do not think for one instant that God will withhold from you for one instant the full, free gift of his Holy Spirit when you come to him with the righteousness of God, which is by faith.

Is it not perfectly plain, then, that in the precious message of righteousness by faith which God has been sending to his people, he has only been seeking to prepare them to receive the gift of the Holy Spirit, the baptism of the Holy Ghost?

And is it not also perfectly plain that those who refused that message of the righteousness of God, those who doubted it, those who slighted it, those who thought it was "nothing much," have been cutting themselves off from receiving the baptism of the Holy Spirit?

Again: "The promise of the Spirit" is received only "through faith." It is the seal of the righteousness of God. And the righteousness of God is obtained only by faith. Then do you not see that in his precious message of righteousness by faith, the Lord has been mercifully reviving and cultivating faith in his people, so that when the time of the outpouring of his Spirit in the latter rain should fully come, they would be so familiarized with the exercise of faith that they could immediately receive the promise of the Spirit *through faith*?

But, dear soul, be of good cheer. It is not yet too late. God's righteousness is ever freely and fully given to all who call upon him, to every believer in Jesus. And to every soul he has given faith with which to receive it. O believe him! Receive his righteousness in full assurance of faith. And then, by the practise of faith in the exercise of receiving and glorying in his righteousness freely given to such a sinner as you are, become fitted to receive, in full assurance of faith, the promise of the Spirit in its pouring out now in the latter rain.

EVERY man is born into this world with an infinite hunger; hence infinity alone can satisfy him. Whether he shall thus be satisfied rests with each individual.

THE DIFFERENCE.

Our spiritual condition in this life, and our hope in relation to the life to come, depend upon our relation to righteousness. The Scriptures plainly describe two classes, whose condition and destiny are determined by this test. One is that rebellious class spoken of in 2 Thess. 2:10-12, who in the last days are given over to strong delusion, that they might believe a lie, and perish; and the reason assigned is, Because they received not the truth, nor the love of it, but "had pleasure in unrighteousness." The other class is described by the Saviour in Matt. 5:6: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

It will be seen at once that the greatest possible difference exists between these two classes. Righteousness is defined to be "the completeness of human duty toward all with whom we have to do; toward God above, no less than toward man below."—*Trench*. Unrighteousness is, of course, the opposite of all this,—the failure of duty toward God and man; doing those things, and following those courses of action, which are offensive to God, and which he has forbidden; and failing to act with justice, mercy, and love toward our fellow men.

What a difference in the attitude of the two classes toward these principles! The one class find their "pleasure" in unrighteousness; they delight to do those things which are contrary to God's will; it is to them a source of gratification to do that which he has condemned. Wrapped in the garment which Paul calls the "all deceivableness of unrighteousness," they set God aside, they run greedily in the way of self, and find their happiness in violating the principles of God's government, and being as unlike him as possible. Truth they do not receive; they do not love it, and do not follow it. Fables are to them much more pleasing, and to them they cling. They believe lies, and revel in sin. Can God do otherwise with

such than to leave them to the destruction which they themselves choose?

The other class "hunger and thirst after righteousness." They receive truth and love it. Their pleasure is to do God's will, not trample it in the dust. And a lack of the consciousness that, by God's grace, they are gaining the victory and maintaining their position, fills them with as much discomfort and pain as would be experienced in their physical frame by a prolonged abstinence from food and drink. They "hunger" and "thirst" for righteousness. Such shall be filled. Why not? The Lord longs to bestow it, and they long to receive it; and under these conditions, it is just as inevitable that they will be filled as it is that air will rush in and fill a vacuum when an opening is made for it.

And what is the lesson for us in this?—It is that the *love* of sin is to be conquered. We not only want the guilt of sin taken from our characters, but the love of sin eradicated from our hearts. The root of the difficulty is revealed by the apostle when he says of those deluded ones in 2 Thess. 2:12, that they "had pleasure in unrighteousness." If one does not take pleasure in unrighteousness, one will not practise it.

When temptations assail, let us ask ourselves the question, Which, now, is to be preferred? which will give us the most satisfaction,—to grasp after what this temptation promises, or to be true to our own souls and to God? With such a question before us, can it be hard to decide for the right, and defeat the evil one? And if one hungers and thirsts after righteousness, such a one will follow after it, and attain it. David says: "Then shall I not be ashamed, when I have respect unto all thy commandments." Ps. 119:6. u. s.

"O joy! O delight! should we go without dying.
No sickness, no sorrow, no dread, and no crying,
Caught up through the clouds with our Lord into
glory,
When Jesus receives his own."

EVEN SO SEND I YOU.

It is certain that the work of Christ in the last period of his life on earth is the very work that is placed before his people now. For we are *now* in the last period of his work in the world, as really as he, after his baptism, was in the last period of his life and work upon the earth.

This work is "to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and opening of prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Before he entered upon this specific work, he was baptized with the Holy Ghost. Therefore he said, "The Spirit of the Lord God is upon me; because he hath anointed me to preach the gospel to the poor," etc. And thus it is written of him: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all

that were oppressed of the devil; for God was with him."

Such is the record of Christ when God sent him; and that is the work which God sent him to do. That is the work which God now sends us to do; and such must be the record of every one who is sent to do this work. Christ could not enter upon this work until he was baptized with the Holy Ghost: neither can we. He could not do this work to which God sent him, without being anointed with the Holy Ghost and with power: neither can we.

Nor does he ask us to. Here is his word to us, his disciples, to-day, as truly as to them of old: "Tarry ye, . . . until ye be endued with power from on high." "As my Father hath sent me, *even so send I you. . . . Receive ye the Holy Ghost.*" John 20:21, 22.

God sent Jesus to preach the gospel to the poor; and anointed him with the Holy Ghost unto that work. "As my Father hath sent me, *even so send I you. . . . Receive ye the Holy Ghost.*"

The Father sent Jesus to bind up the broken-hearted, to preach deliverance to the captives, and opening of prison to them that are bound; and baptized him with the Holy Spirit, that he might do it. "As my Father hath sent me, *even so send I you. . . . Receive ye the Holy Ghost.*"

The Lord sent Jesus to proclaim the acceptable year of the Lord, and to comfort all that mourn; and the Spirit of the Lord God was put upon him, in order that he might accomplish that whereunto he had been sent. "As my Father hath sent me, *even so send I you. . . . Receive ye the Holy Ghost.*"

"He whom God hath sent speaketh the words of God." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." "As my Father hath sent me, *even so send I you. . . . Receive ye the Holy Ghost.*"

"He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." "As my Father hath sent me, *even so send I you. . . . Receive ye the Holy Ghost.*"

And receive ye the Holy Ghost *without measure*, too. For *as* the Father sent Jesus, *even so* he sends you. And, "He whom God hath sent speaketh the words of God: *for* God giveth not the Spirit by measure unto him,"—he giveth not the Spirit by measure to him whom he hath sent, whether it be Jesus or you. For, "As my Father hath sent me, *even so send I you.*"

Then as God gives to you the Spirit without measure, please receive him precisely as he is given. Please do not think of measuring to yourself what God has given to you *without measure*; for God gives to us and does for us "exceeding abundantly *above all* that we ask or think." Please do not, like unbelieving Israel of old, "limit the holy One of Israel." No! He has given the Holy Spirit without measure. "Receive ye the Holy Ghost" without measure.

God has placed before us a work which he says is the work for "each family," "every church," "every Conference," and "the General Conference" to be interestedly engaged in at this present hour. Not to do that work is not to keep pace with the advancing work of God; and not to keep pace with the advancing

cause of God is only to fail and be left behind. But that work cannot be done at all without the baptism of the Holy Spirit. Without this there is no use of attempting it; it cannot be done. Jesus could not, and neither can anybody else. Yet the work must be done; it is the work of God for this time. Then it is as plain as A B C that we are shut up to the receiving or the rejecting of the baptism of the Holy Ghost.

And how this ought to rejoice every heart! And all the more, since for this very work God giveth not the Spirit by measure. Surely it is easy to be baptized in an ocean—all that is needed is to plunge in. Surely also it is easy to be baptized in the measureless ocean of God's Spirit. Plunge in.

As God giveth not the Spirit by measure, and as the Spirit is the seal of righteousness, it surely follows that every one who would have the Spirit without measure must first have righteousness without measure.

What righteousness is it that only is without measure?—The righteousness of God. And this righteousness of God, which only is without measure, is given in a full, free gift, without measure, to every one that believeth in Jesus. Then, having received the only righteousness that is without measure, we are prepared to receive the Holy Spirit without measure.

And this is the secret of the special message of the righteousness of God, which he has sent and still sends to his people. He knew that we had come to the time of the outpouring of the Holy Spirit without measure in the latter rain. He knew that we must receive this Spirit without measure, in order to meet and perform successfully what is before us. He knew that this Spirit is the seal of righteousness only. He knew that in order for any one to receive that Spirit without measure, as the seal of righteousness, the righteousness of which it is the seal must likewise be without measure. He knew that we did not have righteousness without measure. Therefore he graciously sent to us, in his own full, free gift, his own righteousness, the very righteousness of God himself,—so that we might receive this, and know of an everlasting surety that we have the righteousness which is without measure; and thus, because of this, in full assurance of faith, receive the Spirit without measure.

"O the depth of the riches both of the wisdom and knowledge of God!" "Good is the Lord—inexpressibly good." Praise his holy name forever and ever.

A HEAVEN on earth has he whose heart-beats are those of love, whose trust is in God, and whose life-action "turns upon the poles of truth."

THAT "Rev." Walter Elliott, of whom our readers heard considerable three or four years ago, who started Catholic missions especially for the "conversion" of Protestants, is still actively engaged in the leadership of that work. He now reports that there are "more than twenty priests wholly set apart by their bishops for the conversion of non-Catholics;" and yet it has been "but three years since the first practical initiative was taken toward introducing diocesan missionary organizations." He

says that "large numbers of converts have already been received into the church by the labors of these apostolic men. After one non-Catholic mission there were a hundred thoroughly instructed and carefully prepared converts. Some months after, through another mission, in a much smaller city, sixty adult converts were confirmed by the bishop of the diocese, all of whom were brought in by that mission." There has been established in the *Catholic Mirror*, Cardinal Gibbons's organ, a department especially for the promotion of this work.

PAUL'S REJOICING.

So WHOLLY absorbed was the apostle with the one idea of honoring Christ and advancing his cause, that it mattered not to him what might be his condition or his fate, if only Christ could be set before the world as the Saviour of men, and their attention be turned to his character and work.

In his epistle to the Philippians he sets forth this thought very clearly. His bonds in Rome had called the attention of all in the emperor's palace to his work in the gospel. Chapter 1: 12, 13. In verse 14 he says: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." The noble heroism of the apostle and the effect of his preaching; inspired courage and boldness in the hearts of others, and caused them to throw off all slavish restraint, and proclaim the word of the Lord more openly and clearly in the palace, the most influential spot in the empire. In this it would be very natural for him to rejoice. But there were other circumstances not so well calculated to give him happy feelings. These he describes in the following verses:—

"Some, indeed, preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the gospel. What then?—Notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Verses 15-18.

Here were circumstances very trying and very aggravating to one in the apostle's situation. But he towered above them all. The one object that filled the whole horizon of his desire and solicitude was Christ. If Christ was preached, he would rejoice. Even though it might be in unworthy ways, and through unworthy motives, the attention of the people was called to Christ, and as he had so recently lived upon the earth, many of the blessed characteristics he had manifested would be fresh in men's minds, and would hereby be emphasized upon their hearts. And in this the great apostle said he did, and would, rejoice.

Why not let the same principle and the same feelings govern us to-day? Why not let interest in the great truth which we have to proclaim rise paramount to everything else, and become with us so all-absorbing that whatever tends to advance the work and spread abroad the knowledge of the truth will cause us to rejoice, whatever sacrifices, hardships, or persecution, even, it may involve for us? Then could we say, in the same mind with the apostle, Notwithstanding, every way, whether by opposition or obstacles of any kind, the truth

is advanced, and we therein do rejoice, yea, and will rejoice.

How would such a love for, and devotion to, the truth unite in love the hearts of all believers and workers in the cause! No feelings of alienation or enmity could exist. Little differences of views and feelings on non-essential points would be put away. All would be subordinated to the one great interest of seeing the truth advanced and souls saved; and co-operation in the unity of the Spirit and the bond of peace would be the controlling motive. For such an attitude toward the cause and work of God, if not already attained, let us ever strive.

U. S.

THE REVIEWER REVIEWED.

Our attention has been called to an article which, for the sake of those to whose notice it may come, is perhaps deserving of a little attention. It is an article entitled "The Critic Criticized;" by Wm. Dillon, D. D., editor of the *Christian Conservator*, in the July 28 number of his paper, in which he undertakes to demolish the little tract, No. 142 of the *Bible Students' Library*, entitled, "Is Sunday Called the Sabbath in the New Testament?" The object of the tract is to disprove the false claim that Sunday is called the Sabbath in the Greek of Matt. 28:1 and the other passages in the New Testament which contain the expression "first day of the week;" and Mr. Dillon's effort is to prove that the tract is wrong, and that Sunday is called the Sabbath in those passages.

To do this, he endeavors to show that the tract betrays great ignorance in dealing with the Greek. For instance, Greek nouns are spoken of as having an ablative case, on which the *Conservator* says: "But every novice, not to mention scholar, knows that the Greek has no ablative case; the Latin has, but not the Greek."

The writer of the tract frankly acknowledges the inadvertence of speaking of the ablative case as pertaining to Greek nouns, whereas they have no such case. But what bearing has this upon the question under discussion?—None at all; for the peculiarities of that case are not involved in the conclusions in any degree, but only those of other cases of the noun, which are correctly treated.

The next criticism is this:—

His second mistake is, "The subject of a verb is, of course, put in the nominative case." But our Greek grammar said, "The subject of a finite verb is put in the nominative." "The subject of the infinitive is put in the accusative."

Very well, what kind of verb is it that is involved in the question before us?—It is the finite verb; nothing whatever is said about the infinitive. That is not brought into any of the passages under notice. The reader will not fail to notice this point, and note that to find objections to our position, Mr Dillon has to resort to points not involved in the discussion at all. Criticism No. 3 is:—

He says, "The Greek word for Sabbath is *Sabbaton*." The fact is there are two Greek words used, which are alike rendered "Sabbath,"—*Sabbata* and *Sabbaton*.

Sabbaton is a neuter noun; and the regular form of the plural is *sabbata* in both nominative and accusative. It would look as if Mr. Dillon had taken the nominative plural of the same word, and called it another word. Rob-

inson's Greek Lexicon (the standard lexicon of the New Testament) refers to a peculiar form of the dative plural, *sabbasi* (Matt. 12:1, 5, etc.), and says: "As if from a nominative *sabbat*." But such a nominative is not found in the New Testament; and hence the statement of the tract still stands good, that the Greek word for Sabbath is *sabbaton*. As criticism No. 4, we have this:—

His next mistake is, "The word *sabbaton* is used in the New Testament both in the singular and the plural, the plural signifying the same as the singular." Why should not the plural of Sabbath be rendered in the plural?—Because Sabbatharians have an ax to grind to maintain their doctrine in such places as Matt. 28:1, where to render this word as a plural would blow up and forever destroy their false doctrine; hence he is careful to have the plural rendered as a singular.

Here is a flat contradiction of plain and simple facts sustained by all authorities. He says, "Why should not the plural of Sabbath be rendered in the plural?" The answer is, Because the New Testament does not so use it. See Matt. 12:1, 2, etc. Jesus and his disciples went through the corn, and the disciples began to pluck the grain and to eat. This was on the Sabbath; but the word is in the plural. How many Sabbaths does Mr. Dillon imagine would be occupied in the one incident there recorded? We see it must be rendered in the singular; and there are numerous other instances where to render it in the plural, though the word has the plural form, would utterly destroy the sense. Robinson, in his lexicon, says, under *sabbaton*: "Plural, *ta sabbata*; mostly for the singular." Then referring to Acts 17:2 and Col. 2:16, where the word has the plural sense, he says: "Elsewhere only in the genitive and dative, the same as the singular." Mr. Dillon may regard himself as better authority than professional lexicographers; but Bible students in general will not. He then refers to the word-for-word translation of Matt. 28:1 as given in the tract, and says: "In this literal translation he renders the same word 'Sabbath' in one place, and 'week' in another."

This matter is fully explained in the tract itself, as the following quotation from page 6 will show:—

But the query may arise why *sabbaton*,* in the first instance, should be rendered "Sabbath," referring to the seventh day, and the same word, in the same form, in the second instance, should be rendered "week," referring to all the seven days. The reason is that the word in the last instance is preceded by the numeral adjective *mian*; and the lexicons tell us that *always* when the word *sabbaton* follows such adjectives, it means "week," the adjective specifying the day of the week, as first, second, etc. Thus it is easily and absolutely determined when to render the word, *sabbaton*, "Sabbath," and when to render it "week." Whenever it is preceded by the numeral adjective, as it is in all the eight texts above referred to, it means "week."

With these words before him, to represent it as a "mistake" to render *Sabbaton*, as first used in Matt. 28:1, "Sabbath," and in the second instance, "week," betrays a disingenuous and captious spirit.

In reference to the numeral, *mian*, "one," rendered in Matt. 28:1, "first," he says:—

The feminine accusative cardinal adjective *mian* he renders "first," as an ordinal, when it should

* *Σάββατον*, *sabbaton*, short *ᾱ*, is the nominative singular; but *σαββάτων*, *sabbaton*, long *ῶ*, is the genitive plural.

be "one," not "first." It would require another word, *prōte*, to mean "first."

Here, again, the testimony of the lexicons is clear and explicit, and exactly contrary to what he claims. And this also is fully explained in the tract itself, which, in regard to this word, *mian*, on page 7, says:—

It is from the first of the cardinal numbers, *heis*, meaning "one," but here by a Hebraism, used for the ordinal "first."

Robinson defines *mian* thus: "Mian, From the Hebrew as an ordinal, the first, mostly spoken of the first day of the week."

Mr. Dillon accuses us of inserting the article where it is not in the original; but the construction demands it, as expressed by Robinson and both the common and revised versions.

Such is the extent of the "criticism," and we leave it to the reader to decide how far it goes toward disproving the correctness of the tract in question. The "ablative case" and the "infinitive mood" are not involved in the question at all; and on all the other points he tries to make, the authorities are against him.

He closes his article with a list of translations, as Luther's, Calvin's, Young's, Chrysostom's, Jerome's, and the testimony of Mosheim, to the effect that *sabbaton* may be rendered "Sabbath" in Matt. 28:1, etc. But no amount of such evidence can change the original, which cannot by any possible means be made to sustain such a construction. He says, "We are furnished with a cargo of information on this subject, that when it is all given out, makes the argument overwhelming." But it makes no difference if a dozen cargoes could be produced, of tradition, assertions, and mis-translations. That is not argument. And the great fact still remains unshaken, as set forth in the tract, "that Sunday is never called the Sabbath in the New Testament, either in the English or the Greek."

U. S.

In the Question Chair.

[Designed for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here may be answered by mail.]

796.—EXCHANGING STOCK FOR HAY.

If I sell part of my stock to purchase hay to feed the remainder, should I tithe the stock sold?

C. R. C.

Ans.—A reply was given to this question, as 795, in the REVIEW of September 28; but seeing, upon further thought, that a point was overlooked, we notice it again. It was there stated that the proceeds of the stock sold, being simply designed to purchase feed for the remaining stock, would not come under the law of the tithe; but there is another principle which is to be taken into account; and that is that all the *increase* of property in our hands is to be tithed; and it is to be supposed that that part of the stock sold had *increased* some in value while in the farmer's possession before the sale; and that increase should be tithed. Take the following as an illustration: A farmer finds it necessary to purchase \$50 worth of hay; and to raise the money, he sells ten sheep at \$5 each. But suppose that he gets for the sheep \$2.50 a head, over and above the original cost of the sheep, and the cost of feeding while he has them. Here would be an increase of \$25, a tithe of which belongs to the Lord. But it may be said that the tithe of this will come in when the remainder of the

stock is sold to which the feed was appropriated. But this would not alter the fact that there was an *increase* of \$25 on the sheep first sold, which it would be impossible to trace and keep separate in subsequent transactions. Would not the true way, therefore, be to take the increase when it can be accurately estimated, and render to the Lord an honest tithe thereof, as fast as it becomes due? U. S.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

IN BATTLE CREEK.

IN THE CHURCH.—The work in the Battle Creek church moves steadily on. Sabbath, October 9, was a good day. Elder Jones spoke in the morning. The congregation was deeply moved; and at the afternoon service its fruits were apparent. After the reading of Mal. 3:5-10, a call was made for those to rise who were guilty of robbing God. Then followed a solemn silence, broken only by the sobs of those who, one after another, stood up, and thus silently confessed their sin. About sixty arose, but a large portion of the audience was moved to tears. Prayer was then offered for these, that God would forgive them.

The subject of health reform was next mentioned, and the statement quoted from a recent unpublished Testimony that the Holy Spirit would not come upon those who were knowingly disregarding the light sent us on healthful living. Those who were guilty in this respect were invited to glorify God by confessing their sin in a similar manner. Again the speaker paused, and again the Spirit of the Lord began convicting the people, and after a few moments, several hundred persons were standing. Again prayer was offered for these, and that the Lord would roll away the reproach from his people.

Sunday evening, October 10, Sister Henry conducted a beautiful, impressive, and fruitful service. It was then decided to discontinue the general services, and begin special meetings with the employees of the REVIEW AND HERALD Office. At this writing two meetings have been held, with encouraging results. By the time this reaches the REVIEW readers, general services will have been resumed. Let the readers of the REVIEW unite in prayer that this work may accomplish that which the Spirit of the Lord has been calling so long and so loudly to be done. A. F. BALLENGER.

AT THE SANITARIUM.—The spiritual interest among the helpers continues good. The leaders of the department prayer and social meetings, held twice weekly, give very encouraging reports. A due sense of personal responsibility to God for the success of the work seems to rest very generally upon those connected with the institution, and excellent harmony prevails.

At the Friday evening praise service, not a moment is lost. The singing is from the heart, and the testimonies are short and to the point. The following are good examples:—

"I thank God for the great opportunities he is giving us here."

"While feasting upon these truths myself, I think about those foreign countries where the people know nothing about healthful living. But when I see so many people getting ready to give the light to them, I praise God that soon the third angel's message will be heard from shore to shore."

"I ask your prayers that I may be so faithful that I may walk and talk with God every day."

"I thank God that I have the truth, and

that it has made me free. Now I want to carry it to others."

One who came to the institution a little while ago, told his physician at the first interview that he was a terrible sinner. The physician replied by pointing to "the Lamb of God, which taketh away the sin of the world," and said, further, that the greatest sinners, after accepting Christ, would be special monuments of God's mercy. The man was deeply impressed at the time. He told his physician the other day that he had found his Saviour, and had experienced peace in his soul.

The missionary spirit manifested by the patients is something remarkable. One lady of wealth and culture came to the institution a few months ago, after seeking in vain for relief at the hands of many noted specialists in this and other countries. The Sanitarium has been an instrument, in God's hands, of restoring her to a good degree of health, and now she is spending a considerable part of every day in a systematic effort to give the light of health reform to others. She gets copies of the *Good Health*, *Gospel of Health*, and *Medical Missionary*, looks them through carefully, marking the articles which she thinks specially helpful, and sends them out to her friends, accompanied by personal letters. The light of healthful living in which this woman rejoices, she is communicating to a large circle of friends and relatives scattered over the country.

How many of us who have known these same truths for years are so enthusiastic in giving them to the world? Perhaps the trouble in many cases is that we have not adopted these principles ourselves, and hence do not half appreciate their real worth.

M. E. OLSEN.

IN THE COLLEGE.—The College is earnestly endeavoring to have its work thoroughly in harmony with the spirit of the message for this time. In so doing, it is taking those who wish to devote themselves to lines of gospel work, and preparing them in a shorter time for a greater work than heretofore.

One feature of the College work is the preparation of teachers, who will go into our churches, mission fields, and wherever they may, to be not only teachers, but true gospel missionaries.

Just at present the calls are so many for teachers to open church schools that it was decided to call a mass meeting last Wednesday afternoon in the interests of this special feature. Those interested in calling this meeting were highly gratified at the large attendance. In opening the meeting, Professor Sutherland stated that there were applications now in for twelve teachers to open and conduct church schools within three months. Our people are being aroused to the importance of an education which will give to their children a knowledge of God and a firm confidence in him.

Elder Hoopes, Professor Mc Kee, and others gave short, stirring addresses upon the importance of these calls which are coming and will continue to come, and the necessity of meeting these demands. Not only are the immediate emergencies urgent, but the importance of effecting an organization whereby all the churches, schools, and teachers in the district tributary to the College can be united in this movement, was also presented. This idea of an association took definite form by the unanimous vote that such an organization should be formed, and by the appointment of committees on plans and nominations, to report at a meeting to be held Monday, October 18.

At the close of the meeting, a call was made for volunteers to take a practical course of instruction, and enter this work within two or three months. Over thirty signified their willingness to do this. Thus our churches can be supplied with teachers, and the good work will move forward. FREDERICK GRIGGS.

FIJI ISLANDS.

THERE have been very few reports from this field; but we hope from this time forward to be able to furnish our brethren interesting facts and experiences with reference to Fiji.

We are thankful for the boat which was lately built for us. This will be a useful auxiliary in our work. Remember, Fiji is not one island, but eighty inhabited islands. When this fact is considered, it is readily seen how necessary a boat is to our work. We have named our boat the "Loughborough." This little craft is thirty feet long and ten feet beam, with mainsail and jib, decked all over, with a good-sized hatchway which may be partly or altogether opened, at pleasure. The builder is a practical man, and took pains to make the boat strong as well as nice in appearance. We took a trip in it lately, and had a very interesting and profitable time among the natives. We went some distance from Suva, among a better class of Fijians, who see fewer white people, and are therefore less acquainted with the evils of Europeans.

On this trip two Fijians accompanied me, who introduced me to the natives as a preacher who "worships God like the Wesleyans, but keeps Saturday as the Sabbath." I was heartily received by these people in the several towns I visited, and was given the best they had. While in their towns, I was expected, of course, to partake of their hospitality, which I did to the best of my ability, though I must confess I made a poor show at eating their food, which, when eaten all alone, seemed to stick in my throat.

Their diet is a spare one, consisting chiefly of yams and taro. They occasionally have a *vakalolo*, or native pudding, which I like very much when it is made by cleanly persons. I found that as a rule, they are quite particular in the preparation of their food. One exception, however, on this trip set me for a time against their pudding. I was visiting a small town where they were about to prepare the taro and cocoanut for the pudding. My host hastily left his work, and in his excitement, or hunger, or for some reason, neglected to wash the perspiration from his dirty brow and hands. He untied from the wall-side of his house a wooden trough about eight feet long, which had not for some time, if ever, been washed. He then began to mash the taro in this trough, with a long wooden masher, which had evidently received about the same care as the trough, except that now and then when our good friend laid it down for a rest, the younger members of the family seemed interested in cleaning it. Knowing that I was expected to partake of this delicacy, I thought strongly of getting back to see the boat, and to make this feeling more urgent, I next saw two little boys enter the door, who, being interested in the *vakalolo*, got into the trough, one in each end, with their feet occasionally touching the taro, which they would not have noticed had it not been hot. At this juncture I excused myself, and on reaching the boat, told the Fijian boy who was watching the boat to take my place eating *vakalolo*.

I am glad to say this is a rare case. There is, however, a very general habit among them which seems very filthy, and that is their manner of preparing *yagona*, or native grog. This is made from the root of a plant. When a company of Fijians want some *yagona*, one or two of their number are appointed, or volunteer, to make the grog. They take the root, and chew it thoroughly, and then remove it from their mouth to a large wooden bowl. After a sufficient quantity of this has been chewed, water is added to dilute to the proper strength. It is then stirred and strained, when it is ready for use. This beverage is handed about in cocoanut-shell caps, first to the chief,

or *buli*, who may be present, and then to any others who wish it. The habit of drinking this stuff extends to about all except the Wesleyan preachers and teachers, who are not allowed to drink it. Strange to relate, many white people here drink it, and I was told that one of the former governors of Fiji partook very freely of this beverage until informed by his physician that he was drinking a small per cent. of the juice of the yagona root and a large per cent. of saliva which was furnished by his Fijian chewer.

In one town I remained four days, and spent Sabbath and Sunday. I was very much pleased with the interest taken by the natives in the Sabbath question. Of course I did not raise the question; but as before stated, the Fijians who accompanied me always told what they knew about my belief. During these four days many questions were asked me, and I sought to lead the people to obey God's word. I had my Fijian Bible with me, and read to them concerning God's holy day. They were then interested to know how the change came about. I explained to them, the best I could, about the work of the papacy. As I walked through the town in the evenings, I heard the natives in different houses talking about the Sabbath.

On Sunday I listened to a sermon by a native preacher, which was much after the popular style. He took a text to sanctify, as it were, a lot of fables which followed. I was asked by a chief whether I thought the sermon a good one or not. Being careful not to criticize adversely, I referred to one good thought in the sermon. The chief replied that he wished to hear the Bible preached; as for fables, he said he could hear plenty every day. I was glad to find some interested in the Bible, though it seemed to me that religion, with the majority, was largely a matter of form. They need the converting power of God.

We desire very much some publications in the Fijian language. Pray for the advancement of the work in Fiji. J. E. FULTON.

IDAHO CAMP-MEETING.

THIS meeting, held from September 23 to October 3, was blessed throughout with fine weather and favorable circumstances. There are but few of our people in this part of the Conference, but these few were nearly all in attendance. About twenty tents were put up on the grounds. The unavoidable absence of Elder Breed caused disappointment to some, but did not keep out the presence and blessing of the Lord. The preaching was all done by the laborers in the Conference. A spirit of unity and love was manifest from the beginning to the close of the meeting.

Glad hearts were open to receive the word spoken, and the privileges of the meeting were much appreciated by the brethren as well as many of the people of the city. The meeting being favorably located on the main street, the large tent was well filled every night, and there was a good attendance from the city at some of the day meetings. Several discourses were given on the Sabbath question, which seemed to be well received by nearly all. The interest at the close of the meeting was such that Elder Hibbard remained to hold a few more meetings in the city.

A First-day Adventist minister attended most of the night meetings, and challenged our people several times to debate the Sabbath question with him. So much was said about it that at the close of the camp-meeting it was decided that a man would remain and meet him in debate. When he was confronted with this, and urged to stand by his challenge, he said he had not time now, and that he was not prepared for the debate, so none could be held.

Eleven were baptized, the most of whom united with the Boise City church. Twenty-

one have united with this church since our Conference held last May. Truly the Lord is blessing and gathering out a people for his name.

I am now at Union, Ore., where another camp-meeting opened last night, with every prospect of being a success. We expect a larger attendance of our people here. The weather is fine, and the promise of the Lord is sure to every believer. This meeting will also last ten days. OSCAR HILL.

MICHIGAN.

BROTHER A. M. COLEMAN, of Battle Creek, wishes to acknowledge the goodness and blessing of the Lord to him, in his work of distributing tracts and other reading-matter on the truth for this time among those who are interested to learn about these things. He has worked in Tecumseh, Franklin, Eckford, Homer, and some portions of the city of Battle Creek, and distributed, since Sept. 13, 1896, 28,040 pages of reading-matter. He reports that he has never found people more eager to hear on these things than in some of the places named, and many are anxious to hear preaching on these subjects. He has felt greatly blessed and strengthened in his work. Some have accepted the views presented, as a result of his work, and others are great interested.

FROM THE ARGENTINE CHACO TO BATTLE CREEK.

LEAVING Brother Peverine, August 10th, the same week I was among the brethren at Esperanza, where public efforts are being put forth by Brethren Vuilleumier, Mc Carthy, and Pidoux. Here we celebrated the ordinances for the first time since we parted, three and one-half months before. It was a blessed time. A spirit of harmony prevailed, and the Lord's presence was realized. The next week I visited Brethren Kuhn and Tseldyck at Rosario, where they remain faithful. Brother Tseldyck is especially blessed. He is now almost owner of his small plot of ground and dwelling-place; and his master, pleased with his faithfulness, has raised his wages, and made him assistant foreman. He says he cannot express his joy at God's goodness to him.

Once more I arrived in Buenos Ayres, and after a week embarked for Rio de Janeiro, where I stayed two days with Brother Thurston. How pleased I was to see him and his family! They are of good courage in the midst of the darkness that abounds. Everything is very beautiful there, and fruit is plentiful. There is a great need of workers for this field. Who will study Portuguese and go?

The next port touched at was Bahia, but we did not stay, because smallpox was raging; we next stopped at Pernambuco. These three cities—Rio de Janeiro, Bahia, and Pernambuco—are of the largest in Brazil.

Another week's travel brought us to Santa Lucia, in the West Indies. The natives there speak a French *patois*, and the steamer was soon filled with men and women. Here I gave a parcel of *Signs, Sentinels*, and *Present Truths* to be distributed, besides distributing some on our steamer. One day the fourth officer brought me the "Prophecies of Jesus," recommending it to me as a good book. He had bought it from one of our ship missionaries in New York.

Another week brought us to New York. Thus I again found myself in a strange land, but was glad to call at the *Sentinel* office, and see others of like faith. Soon I took the train, and, viewing the beautiful country until darkness came on, and distributing *Sentinels* on the cars, reached Battle Creek at last.

L. BROOKING.

IN CHICAGO.

THE battle with sin and sickness in Chicago is waxing hotter. It has been my privilege to be here a little over a year now, and I find it intensely interesting. While most of my work has been in the extreme southern part of the city, I have spent many hours in the slums. But of my work there, including that at the Workingmen's Home, where I observed many interesting things, I will not write at present. Much has already been said by different ones about the work there.

I do not call myself a medical missionary. I just settled here as a regular physician. My purpose, however, is that in all my work for the sick and injured, the Spirit of the Great Physician may rule, and that his name may be glorified.

Being an entire stranger here, of course it took time to gain the confidence of the people. Now I have a fairly good practise. I never before realized what an opportunity there is for doing good in this way. There is much that people need to learn in regard to healthful living, but generally they will not pay attention to this until some loved one is sick. Then they are anxious to learn, and willing to put in practise the teaching received. At such a time a very little instruction will generally do more good than a great deal when they feel no need of it. Indeed, success in this work depends not so much on saying and doing a great deal as on saying and doing just *the right thing at the right time*.

I am encouraged as I see many evidences of good results. In more hygienic living, and in the many questions which I am asked, I find a real interest in the matter of healthful living.

To accomplish the most, we must get into the homes, and this line of work offers a most effectual way of doing that. When the members of a family see death threatening one of their loved ones, it is an opportune moment for the Christian physician. These opportunities are all around us, and only a few of them, comparatively, are improved. If where there is one Christian physician, there were a hundred who would place themselves ready to respond to such opportunities, commanding the confidence of the people, what a blow would be given to the enemy of soul and body!

Most of my work is for the sick poor, but it also extends to some of the more prominent families, and others who are able to pay, and do so. Thus, on the whole, my work is self-supporting. C. P. NELSON, M. D.

OHIO CONFERENCE PROCEEDINGS.

THE thirty-sixth annual session of the Ohio Conference was held in connection with the camp-meeting at Springfield, O., August 6-16. Sixty-seven delegates, representing thirty-eight churches, were present at the first meeting. Three new churches were admitted into the Conference. The president gave a short address in regard to the progress of the work during the past year.

The following officers were elected for the ensuing year: President, R. C. Porter; Vice-President, R. R. Kennedy; Secretary, E. A. Merriam; Treasurer, D. K. Mitchell. Executive Committee: R. C. Porter, R. R. Kennedy, A. G. Haughey, W. H. Wakeham, and W. W. Miller. Auditor, H. M. Mitchell. Trustees for Mt. Vernon Academy: R. C. Porter, E. J. Van Horn, H. M. Mitchell, J. G. Wood, D. E. Lindsey, J. B. Craw, and F. W. Field.

Credentials were granted to R. C. Porter, I. D. Van Horn, D. E. Lindsey, H. M. Mitchell, W. H. Saxby, A. G. Haughey, H. H. Burkholder, E. J. Van Horn, S. S. Shrock, A. C. Shannon, W. H. Wakeham, J. S. Iles, O. F. Guilford, C. P. Haskell, J. G. Wood, S. G. Haughey; for ordination

and credentials, R. A. Boardman. Ministerial licenses were issued to R. R. Kennedy, R. A. Boardman, Albert Carey, M. S. Babcock, W. J. Fitzgerald, J. W. Loughhead, F. W. Field, C. C. Webster, and C. A. Pedicord. Missionary credentials were given to thirteen persons.
E. A. MERRIAM, Sec.

News of the Week.

FOR WEEK ENDING OCTOBER 16, 1897.

NEWS NOTES.

The iron and steel manufacturers of Pittsburgh have Tubal Cain, the original worker in metals, as their patron, and propose to honor his neglected memory by erecting a statue in the Ohio River at the junction of the Allegheny and Monongahela rivers. The matter has been taken up officially by the Engineers' Society of Western Pennsylvania and the Pittsburgh Foundrymen's Association. It is proposed to build the pedestal of the statue of iron and steel, at a cost of about \$200,000. Upon this will rest a mammoth anvil, while a colossal bronze figure of Tubal Cain will stand in the attitude of swinging an enormous sledge-hammer.

Priceless documents, the very existence of which had been forgotten, are being discovered during the work of removing the congressional library from the Capitol to the new building. The other day a number of maps were found in the crypt, many of which are of great historic value. They are probably the only copies in existence, and many of them are so covered with mildew that they will require the most careful repairing to preserve them for future use. The congressional library contains the finest collection of newspapers in the world, there being more than fifteen thousand volumes altogether. They embrace both foreign and domestic journals, there being complete files of the principal papers of the United States for twenty-five years.

At the close of the year ending June 30, 1896, the total railroad trackage in the United States was 182,776 miles, an increase of 2,119 miles for the year. Over these run 39,950 locomotives and 1,297,649 cars of all classes. To operate these required the services of 826,620 employees, whose aggregate compensation amounted to over 60 per cent. of total operating expenses. Total capital reached the enormous figure of \$10,566,865,771, an average of \$59,160 per mile. Total dividends upon stock were \$87,603,371. Over these roads 511,772,737 passengers were carried during the year, an increase of over 4,000,000 as compared with the previous year. Over the rails were hauled 765,891,385 tons of freight, the largest ever reported. Gross earnings were \$1,150,169,376, an increase of nearly \$75,000,000. Net earnings aggregated \$33,000,000 in excess of the previous year. Nearly 1,900 employees were killed and almost 30,000 injured during the year. Only 181 persons other than employees were killed, and 3,000 injured. The number of passengers carried for one killed was 2,827,474. This is excellent evidence of the fact that the time has come when men run to and fro. It is somewhat comforting, also, to see that the chances are nearly three million to one that the traveler will go through safely.

ITEMS.

—A balloon voyage across the English Channel has just been made.

—In the University of Wisconsin systematic instruction in physical culture is obligatory during the freshman and sophomore years.

—Over three thousand Christian Endeavorers have pledged themselves regularly to tithe their income for the benefit of religious work.

—The eighty-seventh meeting of the American Board of Foreign Missions, just held in New Haven, Conn., has adjourned to meet next at Grand Rapids, Mich.

—The site of the great earthquake of 1811, in the vicinity of New Madrid, Mo., was visited by a slight earthquake shock at five o'clock in the morning of October 8.

—The flow of gold has reversed, and large shipments are now being made from Europe to this country. The imports for the last ten days have reached \$8,000,000.

—During its eighty-seven years of missionary labor, the American Board of Commissioners for Foreign Missions has received and expended the sum of \$29,076,053.35.

—The social Democrats of Kansas are planning to establish clubs in the colleges and public schools of the State for the purpose of disseminating the theories of the social democracy.

—The increase in the exports of breadstuffs in September amounted to 100 per cent. over the same month of the preceding year, 300 per cent., over 1895, and 400 per cent. over 1894.

—The Swiss National Council at Berne has adopted a bill, by a vote of 101 to 9, making insurance against sickness compulsory in the case of all persons not having independent means.

—Of all the converts from paganism in Japan, it is said that fully one half become either Roman Catholics or Greek Catholics, and it is thought that these two churches will soon coalesce in Japan.

—The record of the weather bureau in Chicago, which runs back for twenty-seven years, shows no such heat in any previous October as was experienced on October 14. The heat was general all over the country.

—The New York Court of Appeals has decided that New York City owns all the land about Manhattan Island between low- and high-water mark, known as tideway land. This covers property to the value of \$45,000,000.

—It is estimated that over 12,000,000 pounds of human hair is used annually in the civilized world for adorning the heads of women. In New York City alone, over four tons of this class of goods is imported yearly.

—The Prince of Wales was asked to mediate in the engineering strike in Great Britain, but refused, stating that much as he deplored the "disastrous state of affairs," he did not feel it proper for him to interfere personally.

—Professor E. L. Gates, of Washington, D. C., has made a microscope of a capacity which, it is said, exceeds the power of the best present microscope as much as the present microscope exceeds the power of the human eye.

—The *Epworth Herald*, organ of the Epworth League, has 110,000 subscribers, more than any other religious newspaper in the world. The Epworth League is the largest organization of the kind in the world, and contains 2,500,000 members.

—It is expected that Louise Michel, the French anarchist, will land in this country during the coming month. The commissioner-general of immigration has taken measures to have her returned at the expense of the steamship company which brings her.

—A large and enthusiastic athletic mass meeting held at the University of Michigan, on October 8, was followed by a rush between the sophomore and freshman classes, which lasted until long after midnight. If this were the legitimate result of the athletic convention, it would better not have been held.

—By the falling of the dome of the roof of a theater in Cincinnati, on the night of October 15, three persons were killed, and sixty more or less injured. The accident occurred during the intermission, while many persons were out of their seats. Had it not been so, a much larger number would have been killed.

—The firing upon the unarmed company of striking miners at Lattimer, Pa., some weeks ago, by which some twenty-five men were killed, bids fair to become an international matter. There were some Austrian subjects among the killed, and that government has filed papers at Washington in reference to the matter.

—Señorita Evangelina Cassio Cisneros, the Cuban girl who has been imprisoned in Havana, and about whose case such a sensation has been made in the New York City papers, has escaped from confinement, and is now in New York. It is claimed that employees of the New York *Journal* planned her escape, and assisted her in her flight.

—The largest and most powerful static machine in the world has just been built in New York for the use of a Washington physician. It is intended to enclose the machine in a glass case, to retain the ozone generated; in this, patients will sit to inhale the full strength of the gas. Pulmonary troubles, especially, are to be treated in this manner.

—Bishop McLaren, of the Episcopal Church, has just returned from abroad, with a blast of defiance to the Lambeth Conference and its influence toward a world-wide church, under the authority of the Archbishop of Canterbury. Bishop McLaren thinks that among a people where church and state are united, and where the sense of imperialism is so strong as in England, it is natural that an imperial policy should also be followed in church matters. Against this he warns the Episcopal Church in America.

—The increase in the production of gold in this country for the year 1897 has been exceedingly marked. The estimated yield, including \$8,000,000 from the Klondike, is upward of \$80,000,000. In many instances the various gold-fields of the United States have yielded, during the past year, from a third to a half more than in previous years.

—A wire message from New York to Auckland traverses a length of line of 19,123 miles, nearly three fourths of which is submarine cable. It has to be repeated or rewritten fifteen times. The longest cable is between America and Europe,—say, 2,800 miles,—and the longest land line is across Australia, from Port Darwin to Adelaide, 2,150 miles.

—Associate Justice Field will retire from the supreme bench on December 1. He will at that time have served thirty-four years, seven months, and twenty days, and will have exceeded by two months and fourteen days the longest previous service on the supreme bench, which stands to the credit of Chief Justice Marshall. Justice Field is now eighty-one years old.

—Serious damage has been caused in New York City by the bursting of a water-main at the corner of 48th street and Madison avenue. This is within the limits of the fashionable residence portion of the city, and a section of that portion of the city was flooded, as is reported, in some places to the depth of ten and fifteen feet. It is the most serious catastrophe of the kind that has ever occurred in the history of the city.

Special Notices.

NO CAUSE FOR ALARM.

SEVERAL having written me about the yellow-fever scare, I would say to Keene Academy students that there is no case of yellow fever within three hundred miles of Keene, and it is only very recently that there has been a case in Texas. The few cases that have developed are on the coast. Keene is three hundred miles inland, northward, and six miles from the railroad. Former epidemics have never reached so far inland away from the great rivers, and cold weather is now so near that no fears are entertained of the further spread of the disease. There is no safer place anywhere than Keene, and we do not hesitate to advise students to come at the opening of the school.
C. C. LEWIS, Principal.
C. MC REYNOLDS.

INSTRUCTIONS TO KEENE ACADEMY STUDENTS.

1. SCHOOL opens Wednesday, October 27. Students should be present Monday or Tuesday. The first day will be the most important of the term, and no one should miss its exercises.
2. Those who wish to rent houses or rooms should come the week before. Late-comers will find fewer places from which to choose.
3. Plan to arrive at Cleburne by daylight if possible. Teams will meet all day-trains on Monday and Tuesday. If you arrive at night, go to the Porter House, near the depot, and some one will call for you the next morning.
4. Some have written about reduced rates. Nothing can be done unless there is a party of ten. But if second-class tickets are purchased, nearly as much will be saved, and the accommodations will be the same, except that the tickets will be limited.
5. Students should bring with them copies of our standard denominational books; such as, "Thoughts on Daniel and the Revelation," "History of the Sabbath," and especially the Testimonies and other volumes from the pen of Mrs. E. G. White. Much will be saved if this hint is heeded; for these books will be largely used throughout the year.
6. Please write stating when you expect to start, and when you will be due at Cleburne.
7. Above all, come praying for the outpouring of the Holy Spirit upon our school throughout the year.

For calendars, terms, or any other information, address C. C. Lewis, Keene, Tex.

TO FRIENDS OF EDUCATION IN THE SOUTH.

KNOWING that there are many of our brethren who would esteem it a privilege to assist in the carrying forward of the third angel's message in the Southern field, I take this means of calling their attention to an opportunity for doing much good in this direction.

The Keene Industrial Academy was founded for the purpose of educating laborers for the Southern field, especially for that portion of country west of

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 19, 1897.

PLEASE notice the call of Keene Academy, page 670, for books and other help, and ask yourself what you can do in response.

PLEASE notice carefully what is said on page 671 about that excellent little journal, the *Gospel of Health*. Every family of Seventh-day Adventists, especially, should have this little paper. In it, of course, things can be said to our own people, and "in the language of Canaan," that a large number of the subscribers to *Good Health* are not quite prepared to receive or to understand. And of all times, now is the time to understand and practise the principles of genuine health reform.

HERE is an example which we would commend to the attention of those who profess to be the people of the Lord, and to be engaged in the special work of truth and reform for this time. A friend in Missouri sends in three dollars tithe money. He writes that he makes no profession of religion, but believes the Bible, and wishes to return to the Lord what belongs to him, to be conscience clear in this matter. He sends it here to be used in our work, because he believes that what we are doing is more in harmony with the word of God than the views and work of any other denomination. May the Lord lead him into all his truth and active service here, and into his kingdom hereafter.

THE *Interior* finds it necessary to say, "Our Princeton [University] friends need to consider some elementary truths concerning indulgence in fermented or distilled drinks;" and then, for the benefit of Princeton, makes the following excellent remarks, which are worthy of universal attention:—

The first is that the natural exuberance of youth and health are already so far an overstimulant as to cloud the judgment, and lead to youthful follies and excesses. Therefore the mildest of alcoholic stimulants are not only wholly unnecessary to young men, but add to animal spirits which are already in excess. The second is that indulgence in this overstimulation renders an increase of it a pathological necessity. These are the simplest and plainest and best-known facts, and it is leaving the foundations out of university education not to impress them upon the minds of the students.

AN evolutionary professor of astronomy, "one of the most eminent astronomers in the country," has announced to the world that he has made the wonderful discovery that the sun is ready, "at any instant," to throw off a great planet, the effect of which will be to destroy all life of every sort upon this whole earth! And what makes this event all the more certain is that exactly the same thing occurred, upon the earth and all, "twenty-three million years ago"!—twenty-three million years ago this fall, "no doubt," and "probably" that is why it is so hot just now. But though all manner of life on the earth is to be destroyed now, as it was twenty-three million years ago, that will not amount to much; for the life will all come back again, because, "Processes of the same order as those which are able to change blazing gas into a solid rock, can with equal ease evolve the muscles of a tiger and the brain of

man from elements which, in their original state, are blinding bright atoms in the shining sun"—don't you see? And yet upon all this we are gravely informed that "science perceives no occasion for a miracle in these things." How easy it is for "science" to set God entirely aside, in order to get rid of miracles, and then propose a whole string of events that would be absolutely miraculous! But then, of course, the miraculous is all right, if you will only put it through without God. Let no one be alarmed at such things as this astronomer proposes. This world is not going to pieces, without God, nor till he gets ready. And he will not be ready until this "gospel of the kingdom shall be preached in all the world for a witness unto all nations." When that is done, *then* shall the end come.

ANOTHER LABORER FALLEN.

MANY of our readers will be surprised and pained to learn of the sudden death of Elder D. H. Lamson, of Hillsdale, Mich. He died of pneumonia in the early morning of October 13. Further notice will be given hereafter. We need not bespeak from the large circle of his friends their prayers and sympathy for the companion and three remaining children, in their great bereavement.

U. S.

FROM the city mission training-school in Chicago, Elder Luther Warren writes: "We are having some thrilling experiences here. God is working in power for those who need him most. I have never seen anything like it. Thieves, drunkards, murderers, and harlots are finding peace and joy in the Lord. O I do thank the Lord for a part in the work now!" That is the only kind of people who are ever saved in this world; for that is the only kind of people that there are in this world. Yet thieves, drunkards, murderers, and harlots cannot inherit the kingdom of God. Ah! but they are washed, but they are sanctified, but they are justified in the name of the Lord Jesus and by the Spirit of our God. 1 Cor. 6:9-11. Every Christian can "thank the Lord for a part in the work now." Thank the Lord for his power and his Spirit that can make the chief of sinners "fit to be partakers of the inheritance of the saints in light."

THERE is an important lesson in the way Paul, in his epistles, treats the subjects of the humiliation, betrayal, crucifixion, and resurrection of Christ. He does not dwell upon these experiences simply in their abhorrent aspects (though he fully appreciates these), but seeks to draw from them some lesson or promise for the direction and encouragement of himself and others. As Christ was crucified, so the lesson for him is that he must be crucified to the world, must die to the things around him, that, risen with Christ, he may live a new and different life in this world. The things which once affected him move him no longer. The world is crucified to him, and he unto the world. He is a new creature in Christ Jesus. Old things pass away, and all things become new. He says, "I die daily." Once he was swayed by powerful ambitions as to the honors and emoluments of this world. But he counted them all as nothing for Christ, in his new experience. So the resurrection of Christ becomes to him a promise and a pledge of his

own resurrection, and a crown of life, to himself and all others who love the appearing of the Saviour, when they have fought the good fight and finished their course. He did not dwell on Christ's sufferings and death to arouse deep emotions of sorrow and pity, as is so common in these days; but he meditated on them for the higher and more effective purpose that he might identify himself with them, in living his new life here, and then share in the reward according to the promise, "If we suffer, we shall also reign with him."

WE have received from United States Senator Lorrin A. Thurston, his "Hand-Book on the Annexation of Hawaii." As to the political question of the annexation of that group of islands, we express no opinion; but as to the merit of this work with respect to interesting and valuable information, we could not speak too favorably. By a pair of ingeniously contrived maps, an idea of the enormous size of the Pacific Ocean is strongly shown by the suggestion that if the European shores of the Atlantic Ocean were pushed back till the Atlantic were of equal width with the Pacific, the distance from New York City to Gibraltar would then be as great as it is now from San Francisco to the border of Persia. Another important merit of this work is that it is really a *hand-book*, and *not*, like a good many so-called hand-books, so large and unwieldy that it could much more fitly be called a *hand-cart-book*.

It will be remembered by our readers that Sister S. M. I. Henry's little leaflet, "How the Sabbath Came to Me" was sent to more than two hundred thousand persons. As Sister Henry was so well known among these people, she received a great number of personal questions as to the nature, the object, and the observance, of the Sabbath; as to the exact seventh day; the change of the days; why not found out before; and so on, and so on. Though there were many questions, all together, yet they fell under a few general heads, and so were easily classified. These questions Sister Henry answered by correspondence as they came to her. The answers of course soon fell also under a few general heads. Now these representative, or *class*, questions, *with the answers to them*, have been gathered together and printed in a neat little tract entitled, "Personal Questions and Answers Concerning the Sabbath," in the *Words of Truth Series*. The tract is not controversial. It can better be described as confidential, like two persons sitting and kindly talking together—one asking interested questions and the other answering in the gentle, winning Spirit of Christ. The questions and answers being thus all real, they carry more weight than do supposed *objections* in controversial *argument*. We know of nothing that is better than this tract to put into the hands of inquiring people. The whole ground is covered, and covered well,—briefly, of course, though none the less well and none the less full. The tract can be easily slipped into a common-sized envelope with a letter, and sent for the same postage as an average letter. Every person who is interested in spreading the Sabbath truth ought to have a supply of this tract on hand, so as to slip one in each letter, especially as it can be sent thus without extra postage. Of course all who read the first leaflet ought to have opportunity to read this.