

The Adventist **REVIEW** **HERALD** And Sabbath

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

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HE'S COMING AGAIN.

M. C. WILCOX.
 (Oakland, Cal.)

Coming again is the Prince of salvation;
 Coming again, all his own to receive;
 Coming again, not in earth's degradation;
 Coming! glad tidings to all who believe.

Nevermore tempted in desert wilds dreary;
 Nevermore weakened by fasting and fear;
 Nevermore burdened, and nevermore weary;
 Nevermore anguish, and nevermore tear.

Gone the Gethsemanes, known again never;
 Gone the mock trial, with no hand to save;
 Gone are the crosses and Calvarys ever;
 Gone, and forever, the power of the grave.

Saving his people from every temptation,
 Saving to life he has given so free,
 Saving from sin and from earth's degradation,
 Saving to pleasures forever to be.

"Coming! soon coming!" the heavens declare it;
 "Coming! soon coming!" declareth the Word;
 Coming, the kingdom to give! Will you share it?
 Coming! all earth with its import is stirred.

Coming again in supernal, bright glory;
 Coming forever in glory to reign;
 Coming! soon coming! repeat the glad story,—
 Jesus our Saviour is coming again!

THE TRUE, OR THE FALSE?

MRS. E. G. WHITE.

"WHAT shall we say then? Is the law sin? God forbid." The apostle decidedly denies the assertion: "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead."

What is sin?—It is the result of Satan's administration. It is his work to make of no effect the law of God. He is determined that man shall do what God has forbidden him to do. By his deceptive, artful temptations, he strives to make men disobey. This he did with Adam and Eve in Eden, and this he will continue to do till the close of time.

"For I was alive without the law once," Paul continues; "but when the commandment came, sin revived, and [the law died?—No] I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." But because of this does Paul say, I am opposed to the commandment?—No; he declares: "Wherefore the law is holy, and the commandment holy, and just, and good."

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Here we are plainly shown that the commandments of God are true and righteous, and that they are to be honored and obeyed. Right down on this side of the crucifixion, Paul declares, "Wherefore the law is holy, and the commandment holy, and just, and good."

Satan has invented thousands of errors to counterfeit God's truth. And the false paths that he has made have been followed as if they were paths of right. Thousands of false steps he has taken, and men seem eager to endorse the false, rather than to follow the path of truth and righteousness.

Counterfeits are made so as to resemble the true as nearly as possible. The Lord has specified the seventh day as the day that is to be kept holy. He has said, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This day is God's great memorial, established to celebrate the work of creation. On this day God rested, sanctifying and blessing it as the day of his rest.

But a false sabbath has been instituted. Who instituted it?—The man of sin, who has thought to change times and laws. The world has turned from the true and living God to serve an idol, but because of this has Satan accomplished what he desired?—No; the Lord's word reads just as it did when it was given. Satan's counterfeits do not bear God's signature. Though every son and daughter of Adam should endorse these falsehoods, God's truth would not be annihilated. Not the smallest jot or tittle of the law has ever been given over to Satan, to be manipulated according to his fancy. If this could have been done, it would have been when the matter was first agitated in the heavenly courts. But there the first intimation of a change in God's law was met by a decided No. This led to a battle in heaven, and Satan, next to Christ the most exalted being in the heavenly courts, was overcome, and with his sympathizers cast out of heaven. Thus it was shown that Satan was not in the right, and that God had not abrogated or changed his law. This law is the transcript of his character; and throughout the eternal ages it will remain Yea and Amen, perfect and unalterable, without variableness or shadow of turning.

The principles of God's law are contained in the two precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." When we realize this, there will be a searching after

truth, a deep conviction of the far-reaching claims of God's law.

That law takes cognizance of the thoughts of the heart, as well as of the actions of the life. A man may be a lawbreaker in heart, yet if the outward action is wanting, he is treated as loyal by the world. He may in heart be an adulterer, yet by his fellow men he may be regarded as possessing great integrity. But God's law looks into the secrets of the heart, and pours a flood of light on things that have been buried in darkness. Why, then, do not the teachers of the people search for truth as for hidden treasure? Why do they not humble their souls in the dust, lest they be deceived, as were Adam and Eve in Eden?

By his deceptions, Satan has led the people away from God. The sayings of men are exalted above the word of God. The world has accepted a false sabbath, discarding the holy, sanctified day of the Lord of hosts. Men have shut themselves away from the light, saying, by word and action, Seek no further. And God says, Shall I not judge for these things? Why do not the religious teachers of to-day instruct the people regarding the traitorous movement that Satan has made in putting a common working-day in the place of the day that God has set apart as holy?

The fourth commandment is the only one to which "remember" is prefixed. God says, "Remember the Sabbath day, to keep it holy." Do not forget it. "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord." The Lord presents himself as the authority for his requirements. There is to be no departure from the word of God in order to exalt the word of man. God is authority, and what he says is to be done.

The whole matter centers here. Obedience means eternal life; disobedience means eternal death. Error never becomes truth, though it may be hoary with age. Then shall intelligent beings decide that in this world, to which Satan was banished as an exile, God has given the rebel what he claimed and failed to gain in heaven? Shall the professed Christian churches change leaders, taking a "Thus saith Satan" in the place of a "Thus saith the Lord"?

When there is so much at stake, why do not those who claim to be God's delegated messengers go to the Word of life, and make honest, wise, prayerful research, saying, We will know what saith the Lord in this matter? If the search is undertaken in the spirit of Christ, it will be rewarded. But if the teachers of the people echo the words of the great apostate, it will be found to their shame and ruin; and they will carry with them those whom they have deceived, as Satan in his rebellion carried out of the heavenly courts those who accepted his words instead of the words of God.

Sin lies at the door of those who do not allow their ignorance to be expelled by the rays of light from God's word. They are doing what the Jews did in the days of Christ,—

teaching for doctrine the commandments of men. By their actions they say, We do not wish to be disturbed. Let us alone. Do not disturb our peace. To God's messengers, sent to them with words of warning and reproof, they say, "Art thou he that troubleth Israel?"

God purchased men by giving his only begotten Son to die for them. If those who claim to be light-bearers in the world lead the people in paths of transgression, they are not only answerable for their own souls, but for the souls of those whom they mislead. By their profession of sanctity, they lead the unway into disobedience, and their names are recorded on the books of heaven as workers of iniquity. God will not accept the inventions of men who in their work enter the inner circle of God, where only the Holy One, whose form is that of the Son of God, has a right to tread. In the great day of judgment, what will those who have taken sides with the apostate plead as an excuse for their conduct? How contemptible to them will appear the sparks which they have kindled, in contrast with the holy fire of God's kindling!

Sin is the most fearful thing in the whole universe. So fearful is it that it could be pardoned only by the sacrifice of the Son of the infinite God. If unpardoned, it must be followed by eternal death. There is a time coming when every unrepentant transgressor of God's law will know what it means to be a sinner, standing in God's sight uncovered, without the robe of Christ's righteousness, and with a full sense that there is no power in the law to save the transgressor.

Shall all the efforts that Heaven has made to restore in the human race the image of God be in vain because men teach for doctrines the commandments of men? Shall we sell our Lord, in order to be in harmony with the rebellious multitude? Shall our names be recorded in heaven as the names of those who have corrupted the way of the Lord? Shall we be of that number who say, "Lord, Lord," but refuse to do his will? Shall we be among those who present their supposedly good works to God, because they think he needs to be reminded of his duty toward them? He, the God of heaven, will one day present their own case before them, and they will see clearly that they were the ones who needed to be reminded.

God will say to all such, Why did you not keep sacred my memorial of creation? Why did you not hear my warnings? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." He who ventures to corrupt truth and exalt error,—he who sells his intellect or integrity at any price, in order to gain wordly advantage,—will one day be denied in sorrow.

A LESSON FROM CANA.

E. L. PAULDING.
(Arroyo Grande, Cal.)

"WHATSOEVER he saith unto you, *do it*," said Mary to the servants at the wedding-feast.

"Fill the water-pots with water," said Jesus. It was a very simple request, and easily done. "They filled them up to the brim." The respect and love for the mother and the son is shown in the loving service done them.

"Draw out now, and bear unto the governor of the feast. And they bare it." They knew now that they were not bearing water to the governor, but wine.

The most important lesson to learn from this narrative is to take to heart Mary's injunction to the servants: "Whatsoever he saith unto you, *do it*."

If we could only learn that the doing at once of the commands or requests of Jesus would bring the blessing, we would not so often be thirsting for the water of life. We put off from day to day, and from week to week, the little tasks our Master gives us, when if we would only take hold and do them, we would find that even the "cup of cold water given only in the name of a disciple," would be transmitted into the golden wine with which we might bless others and strengthen ourselves.

THE BLESSINGS AND PRIVILEGE OF GIVING.

J. W. HIRLINGER.
(Fairmount Springs, Pa.)

"CAN I afford to pay the tithe of my income, and contribute so much in free-will offerings to the Lord?" This is a question which we often allow to perplex us. But the more important question we should ask ourselves, is, "How can I afford *not* to pay the tithe of my income, and contribute freely of what I have in offerings to the Lord?"

When we look at God through the "carnal mind" (which "is enmity against God"), especially when we are asked to give to the cause of truth, we are quite apt to think, "What a poor being God must be. He seems to have no resources whatever. We are asked continually to give for the support of all his institutions. It is give, give, give, and we must deny ourselves in order to give for the furtherance of the gospel." O, what narrow-minded, short-sighted, sinful beings we are! Would to God that our mortal vision might be exchanged a moment for that heavenly vision, so that we might get one glimpse of our loving Heavenly Father, and "see him as he is," in all his matchless splendor, and to know as we are known!

Brother, sister, in all solemnity, what constitutes the gospel? How came we to have the gospel?—"God so loved the world [of sinners], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor [by giving himself and all he had], that ye through his poverty might be rich." 2 Cor. 8:9.

Is it not plain, then, that the giving of the gospel to sinful man, meant the giving up of all God had; even his only, and "beloved Son, in whom," he said, "I am well pleased"? And had it not been for the gospel,—the good news to a lost race, that God so loved this world of sinners, that he had given up all he had, in the person of his only begotten Son, to die for us (who were "aliens from the commonwealth of Israel, . . . having no hope, and without God in the world"), that we might become "the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ,"—we would never have had the blessed privilege of contributing for the advancement of the gospel. For there would not have been any gospel—no good news.

Even as God gave up his *all*—Jesus Christ—that we might have the gospel, so must we give up *all* that we have, and are, if we would receive the fulness of the gospel, and be profited by it. Christ says: "Know ye what I have done to you? . . . I have given you an example, that ye should do as I have done." John 13:12, 15. "So likewise, whosoever he be of you that forsaketh [giveth] *not all* that he hath, he can not be my disciple." Luke 14:33.

In the end, will Christ have lost anything by giving up himself, and all he had?—No; by this act of mercy he will have saved a multitude of sinners from death, this world from utter destruction, and will have shown to the world and the entire universe that "God is love." Will we lose anything by giving up *all* for Christ's sake?—"Jesus answered and said, Verily I say unto you, There is *no man* that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, *for my sake, and the gospel's*, but he shall receive an *hundredfold now* in this time, . . . and in the world to come *eternal life*." Mark 10:29, 30.

We may give the Lord as much as we will, he never will be in debt to us. He is the richest Being in existence. He says, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Ps. 50:12. He says for every dollar we deposit in his cause, we "shall receive an hundredfold;" *i. e.*, he will give us the equivalent of one hundred times as much as we give him. So by withholding one dollar from the Lord, we withhold the equivalent of one hundred dollars from ourselves. How true that scripture, then, that says, "There is that *scattereth*, and yet *increaseth*; and there is that *withholdeth* more than is meet, but it *tendeth to poverty*. The *liberal* soul shall be made fat: and he that *watereth shall be watered also himself*." Prov. 11:24, 25. Also, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6:38. What precious promises God has given! and how graciously he fulfils them!

Since God "hath translated us into the kingdom of his dear Son" (Col. 1:13), and "our citizenship is in heaven" (Phil. 3:20, R. V.), let us give all our possessions into God's hands, that he may translate them into his kingdom. If we do this, we may enjoy the "hundredfold" blessings "in this time," and "be partakers of the inheritance of the saints," receiving "eternal life, in the world to come," that we may be able to enjoy what "eye hath not seen, nor ear heard, neither have entered into the heart of man," even "the things which God hath prepared for them that love him." 1 Cor. 2:9. And let us remember that God has said, "Where your treasure is, there will your heart be also." "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt" (Matt. 6:21, 20), for "the earth . . . and the works that are therein shall be burned up." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:10, 17, 18.

BURDEN-BEARERS.

At first sight it seems like a paradox to declare that "every man shall bear his own burden," and yet that Christians are to bear "one another's burdens;" but a very slight experience in helpful effort makes it clear.

Many a wife whose burden is heavy has found it lightened by the visit of some kind, Christian neighbor, who perhaps could do no more than express her sympathy, and utter a few words of encouragement. The burden is just the same as before, but it is easier to bear when there has been friendly companionship for a time.

"Have you not worries enough of your own?" asked a querulous wife of her husband, who, knowing that another business man was in difficulty, went to him to help him with his advice and his financial skill. "Yes," was the reply,

"but they qualify me to help others, and somehow my own worries seem less after I have wrestled with some belonging to my friend." It is quite true that each man must bear his own burden. No one can relieve him of it; but how do other burden-bearers act toward him?—Some jostle him heedlessly as they pass, increasing his difficulty; some go by on the other side, not caring whether he sinks under his burden; some look on him with interest, but say, "It is no business of mine."

The man who, like the Good Samaritan, gives him the help he needs, even at some inconvenience and expense to himself, is the man who has the Spirit of Christ. One effect, and that not the least important, that true religion produces, is to make men sympathetic and helpful one to another.—*Signs of Our Times.*

FULNESS OF LIFE.

L. A. REED.
(Jacksonville, Ill.)

THE SUN is the great source of physical light and heat. It supplies the physical needs of every living thing. Without it, in less than a month this world would be frozen into a solid mass by a temperature two hundred degrees below zero!

The plant lives *in* the light and *upon* the light. It actually appropriates the light, and stores it up within itself. Thus light is metamorphosed—changed over—into plant-cells and tissue.

But the great characteristic of life is growth; and growth is the building, or storing-up, process. The plant living in the sunlight, grows; *i. e.*, stores up light and heat. And the longer it continues to grow, the more it stores. The mushroom grows in a single night,—it has but paltry store of light and heat, is almost worthless as fuel. The oak grows for a hundred years, through a hundred years it stores within itself light and heat,—it is excellent fuel. And coal is still better fuel, for it is concentrated, crystallized sunlight.

It is, then, incontestable that the more light appropriated, the more complete and full is the life. A little light drunk in means but a little of life; but much light appropriated means much life. And fulness of light everlastingly and fully appropriated is a full life and everlasting life. The mushroom appropriates but little light; it grows in a single night: it appropriates some light, not much. Its life is measured by the amount of light which it has appropriated, and that light was the few rays that reached it through a single night.

Suppose your life to be measured by a few rays of light that have sifted down through the shadows of night, would your life thus be a full life? Would it be an unending life? Thus living would you know anything of the wondrous glory of God's undimmed light, or the overflowing fulness of his life?

O the little of his fulness that satisfies the souls of men! Only a few rays sifting down through the blackness of the night! Only a few trembling beams of star or moon or lingerings of the day! True, the soul must take a few rays, for no light at all means no life at all; but as to appropriating the fulness of the light fully and forever, that is unnecessary. Therefore like the mushroom this starved soul grows through one night, and like the mushroom the glory of the day shrivels it up, and it is no more. The place that knew it once, knows it no more forever! Fit ending for a mushroom, but what sort of ending for a human soul!

Give us rather to live in God's unending light, and thus to know the fulness of his unending life! To grow like a cedar in Lebanon, to be God's own planting, trees of righteousness, trees planted by the rivers of water whose fruit

never fails and whose leaf never fades! To bathe in the effulgent shining of his glory where there is no darkness, no chill, no death! There, kissed by the balmy breezes from the Land of the Blessed; there, amid the radiant beauty of the flowers, and the enrapturing melody of the birds, drinking in his everlasting goodness, and his soul-enriching glory—this, O brother, is our everlasting portion! Can you be satisfied with less?

WHAT JESUS IS TO ME.

FREEMAN RAMSEY.
(Decatur, Ill.)

HE is my Strength. Ps. 77:14; 86:16.
He is my Righteousness. Ps. 23:3; 119:144.
He is my Counselor. Isa. 9:6; Rom. 11:34.
He is my Way. John 14:6.
He is my Saviour. Isa. 60:16.
He is my Helper. Ps. 46:1.
He is my Friend. Prov. 18:24.
He is my Refuge. Ps. 62:7.
He is my Rock. Verse 2.
He is my great Provider. Matt. 6:30-33.
He is my Salvation. Ps. 18:2.
He is my Defense. Job 22:25; Ps. 59:9.
He is my High Tower. Ps. 18:2.
He is my Redeemer. Isa. 49:26.
He is my Commander. Isa. 55:4.
He is my Leader. Verse 4.
He is my Burden-bearer. Ps. 55:22.
He is my Shepherd. 1 Peter 2:25.
He is my Beloved. Cant. 7:10, 11.
He is my Truth. John 14:6.
He is my Life. Verse 6.
He is my all and in all. Col. 3:11.

TO WORKERS.

W. P. BUCKLEY.
(Battle Creek, Mich.)

THE Lord wants workers in his vineyard, for the field is large and there is plenty to do. The harvest is ripe for the sickle, and precious sheaves will be lost if we do not step in and gather them; but we must be workers not drones. There are too many drones in the field.

In order to be successful workers, there are two things which should be accomplished in us before we go into any work for the Lord: we should first be *consecrated*, and then *filled with the Holy Ghost*.

Before we can be consecrated, our hearts must be cleansed. To cleanse means to purify, to make clean. Our hearts must be emptied of all self, washed clean of all impurities, made free from everything that is offensive to God. You may ask how this is to be done. Read 1 John 1:9 and Acts 15:8, 9. It is by faith through the blood of Jesus Christ which cleanses us from all sin. We can not be filled with the Holy Ghost and be filled with something else at the same time; our hearts must be emptied and then cleansed.

After cleansing, we become consecrated. We read from "The Spirit-Filled Life," chapter 12: "Consecration is another word for sanctification. . . . To 'cleanse' is to separate *from* sin, but to 'sanctify' is to separate *to* God, to set apart for God, that which has already been separated *from* sin. . . . Consecration, then, involves *surrender*—total, absolute, unconditional, irreversible. . . . Consecration implies and involves transference of ownership. . . . '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 consecrated man looks upon himself as the absolute property of the Lord who bought him, and his whole life is lived in the

light of this fact. Consecration involves the 'glorifying' of Christ, the 'enthroning' him, the crowning of Jesus 'Lord of all' in our own heart and life."

Now we come to the question, After we are cleansed and consecrated, how shall we be filled with the Holy Ghost? "The fulness of the Spirit is the *birthright* of every believer, by virtue of his new birth." See Acts 2:38, 39. More than that, it is a command to be obeyed. Read Eph. 5:18. "Be filled with the Spirit." We have no license to break this command. The answer to the question as to *how* we are to be filled is this: *Claim it*.

When God gives the Christian a definite promise for some definite blessing, it is his privilege to claim, to receive by faith, the thing promised. "That the fulness of the Holy Ghost is one of the blessings which it is our privilege to 'claim,' to 'receive' by a simple act of faith, is abundantly clear from the Book of God." Gal. 3:13, 14. "It is yours to believe, to receive. It is his to fill. Go on your way now, reckoning that you are filled, and God will make the reckoning good. It is *yours to keep believing*. It is God's to *keep you filled*. Stagger not at the promise of God through unbelief, but be made strong in faith, giving glory to God."

Are we consecrated to God's service? Are we full of the Holy Ghost? Are our hearts cleansed from all unrighteousness, and in that condition before God that his Holy Spirit may come in and dwell there continually? If not, had we not better attend to this matter just now, without any delay? Let us turn the search-light of God's word on our hearts, and examine ourselves to see where we stand. We can not afford to waste precious time, working with our hearts full of impurities, without being consecrated to his service. It will be time wasted, for no good fruit will come from such labors.

If we are consecrated and full of the Holy Spirit, we can go forth in the work he assigns us with the assurance that his blessing rests upon us to the success of our labor. My dear friends, if we have not taken these steps, let us take them now. May God help us.

EXPERIENCE.

J. G. LAMSON.
(Bay City, Mich.)

WITHOUT faith it is impossible to please Him. We can not even praise God unless we have faith in him: the mere saying of praise-words can not be acceptable to him. Without faith in him there can be no worship of him; and just as truly, without faith in him there can come to us no blessing from him: we may partake of the benefit, but there is no essential good in it to us unless we have faith that it is from him, and faith to accept it as coming from him.

Not a necessary step in our Christian experience can be taken except by faith; for this experience is all by, of, and through faith. To illustrate: In our natural state our life is all sin. The goodness of God, as we catch glimpses of it, leads us to repentance; but we sin again; thus our life is a round of sinning and repenting, sinning and repenting.

The next plane to which we attain develops the thought that we should confess our sins to God, who is faithful to forgive. By faith we accept that promise, and a new joy shows itself for a moment to us. But we sin again, and then follow repentance and confession, and again the light of joy, as we accept forgiveness.

By and by, we are brought face to face with the idea that the same verse which teaches forgiveness teaches, also, the cleansing from all unrighteousness. We reason that if we are

cleansed from all unrighteousness, we must be righteous,—that God declares it so. But that does us no good, even if we accept it as theoretically correct, until by faith, we accept it as true in our own individual cases. Then what joy and happiness are ours!

But again we sin. O, the blackness, the heartrending agony, of it! To taste the joy of the peace of God, and then to lose it! And for months, perhaps years, we go over anew the round of sinning, repenting, confessing, accepting Christ's righteousness, then tumbling to the foot of the ladder by sinning, and so on. The house has been swept and garnished; but it has been again inhabited by devils, and is worse than before. It must be reswept and regarnished, over and over again. O, how tired we are of such "housecleaning"! Is there none to help? Is there no way that we can dwell upon the lofty plane of Christ's holy living?—God be praised, there *is!*

In the Laodicean message, Jesus stands at the door and knocks. The house is swept and garnished by the bright gems of Christ's own righteousness. We open the door; and Jesus, by his own personal, living, all-powerful representative,—the Holy Spirit,—comes in to dwell. So long as he is allowed to remain, no sin can enter there: he wins every time; he keeps us from sinning. By letting him in, in this sense and for such a purpose, we do receive the Holy Ghost. By him we are fitted for Christ's coming; by him we are made ready for the baptism of the Holy Ghost, which prepares for service; by him we are presented faultless before the throne. But this, too, must be done by faith. To acknowledge the *theory* of it will do no good. Jesus offers to come in and make his abode within. Will you let him?

You don't know how? How did you get righteousness?—You dared believe that Christ forgives. You ventured upon the promise of Christ's righteousness. You just took it; you obtained it when you took it by faith. Jesus offers his Spirit to keep from sin. Do you want it? or do you want to keep alternately cleansing and littering up the house till the Lord comes? Do you want his keeping power to occupy the soul temple and keep it pure? It is offered to you. Take it. "Receive ye the Holy Ghost."

GENESIS 5 : 24.

JOSEPH CLARKE.
(Hamilton, Mo.)

"AND Enoch walked with God: and he was not; for God took him."

How brief, how comprehensive! Thirteen words! The biography of one of the most remarkable, most devoted, and most useful of the children of Adam, is given us in thirteen words! What a lesson is this for us! There is here no account of his eloquence, nor of his attainments: only "Enoch walked with God."

Walked! There is no record of his wealth, nor of his talents, either mental or moral: only, "Enoch walked with God."

And as a consequence, "He was not." How did this happen?—"For God took him." Seven words suffice to tell us that Enoch was translated,—taken to heaven to live forever with God, and Christ, and angels.

For over four thousand years Enoch has been in heaven enjoying its holy influences and pleasures, which "eye hath not seen, nor ear heard."

He walked with God! As he conversed with his fellow men; as he mingled with the busy crowds in the walks of business, or common labors of life, he was sure to be near to God. He did not attempt to have God walk with him; but he was careful to walk with God. He did not ask the Lord to go with him; but he went with God. This was the secret and

the grand principle of his success. He walked *with* God.

To have God walk with us! what a mistake! Do we imagine God will walk with us? walk with erring man?—No; truly. His angels follow the children of men to take the record of human life; to warn; to defend; to instruct; to hold back the elements of evil, till men may repent, and accept the terms which God proposes. We could not have it otherwise; nor would we have it our own way. God's way is the best, the only way.

Let us, then, accept the way that Enoch pursued, to walk with God; not even trying for a moment to have God walk with us; but always and forever walking with God. He has given us an excellent Book, which tells all about his walk among men: where he walked; how he walked; with whom he walked; and for what purpose he always walked.

What a grand, noble principle animated the mind of Enoch, as he daily walked and held counsel with God! How high, how sweet, were his communings with God! How satisfactory were the replies to his difficult questions! An endless joy!

A WARNING TO AMERICA.

J. COEURDELIS.
(Ottawa, Canada.)

THE *London Truth* has this to say regarding the prospect of the United States adopting a colonial policy:—

What I would respectfully impress upon the Americans is that they will make a terrible mistake if they seize the occasion of this war to acquire territories outside the area of their legitimate influence, such as the Philippine Islands. That they are, like Russia, a self-contained country, is their strength. The whole scheme of American polity would be shattered were the globe to be dotted over with American islands, neither States nor territories held under subjection. In all probability the inhabitants of the Philippines, of Porto Rico, and of Cuba, would be considerable gainers by America's annexing them; nor do I think that we, or, indeed, any other European power, would be in any way damaged. But the question to the Americans should be whether they themselves will, on a balance of advantages or disadvantages, profit by the annexation.

We used to glory that we were a non-military nation. We have drifted into the position of a nation with larger armaments than any other nation. No matter what we spend on armaments, we are called upon to spend more. We hold a larger portion of the globe than any other nation. So absorbing becomes earth-hunger when once indulged, that we are every year adding new territories to our empire. And what is the result?—All domestic reforms are put aside as unworthy to occupy our imperial minds. If a poor man asks for bread, he is told joyfully to starve, with the comforting reflection that he is the citizen of an expensive and expanding empire. It is with us as it is with a silly landowner who allows the tares and weeds to flourish in his fields, and bends all his efforts to his useless rocks and swamps. We who hold to the wise policy of Mr. Gladstone, and of other of our departed leaders, are sneeringly called "Little Englanders."

Be warned, therefore, by the example of this country, my American friends. Be ready, as I know you are, to defend the vast heritage that has accrued to you; but rest satisfied with it. Remain an example to the world that it is possible to be great and prosperous without grabbing, now on one pretext, now on another, territory that is a source of weakness rather than of strength, and without wasting your substance in armaments designed to defend and to increase these unremunerative acquisitions.

These words are well worth weighing now before the United States government becomes so entangled in colonial complications that she can not recede from her present tendency. The writer quoted above has told some homely truths that will sometime be realized from actual experience, unless the colonial extension system shall become somewhat modified in influential quarters. It may seem to many a small thing for the American Republic to assume control over outlying countries, but in that policy is the germ of social hardship for her people, and political entanglement that will

closely connect the States with the universal trouble toward which the European world is fast drifting. Let the sincere believer in the third angel's message work *now* while the day lasts; for the night is not far distant when no man can work.

FAITH.

HATTIE CUMMINGS.
(Port Huron, Mich.)

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is through faith that we receive the blessing of salvation, and the lack of it is the only thing in the whole universe that hinders the work of God. Christ found this an obstacle to his work while upon the earth. Matt. 13:58.

"Faith is the substance ["ground, or confidence," margin] of things hoped for, the evidence of things not seen." Heb. 11:1. When we remember that God gave his own beloved Son for us, shall we not let our hearts rest in the confidence that he will "with him also freely give us all things" that are for our good?

Can all have faith?—Certainly; for it is the gift of God; and he has "dealt to every man the measure of faith." Rom. 12:3. Christ, in his conversation with his disciples in regard to the withered fig-tree, as given in Mark 11:20-24, said to them, "Have faith in God," which shows that we can have it if we will; that it is according to our own choice.

By reading Matt. 17:20, we find that it is not the *quantity* but the *quality* of faith which prevails with God; that which although only as large as a grain of mustard-seed, still will not entertain any doubts. "With God, all things are possible," and as faith is but the response of the heart to the will of God, so to faith "nothing shall be impossible."

Faith is the result of the working of the Spirit of God upon our hearts. 1 Corinthians 12. And as without the Spirit of Christ we are none of his, so without faith no man can please the Lord; for "whatsoever is not of faith is sin." The Holy Ghost, the representative of God in the earth, brings into our hearts his divine presence, to mold and fashion us into his image, and to take of the things of God, and show them unto us. John 16:13-15.

The Holy Spirit is typified by the holy anointing oil which was poured upon the priests and others in old time. It was the oil of consecration, and the one upon whom it was poured, was to be accounted wholly the Lord's. So we, in receiving the Spirit, must be entirely surrendered to God, and submit our wills to him, so that we can constantly say from the heart, "Not my will, but thine, be done." In this way we shall have no will but God's, and this is true faith, which comprehends the fact that God loves us with an everlasting love, and which gladly and implicitly trusts all to him, yielding a willing and loving obedience.

Jesus gave his own precious life that we might have all the blessings he has promised us, and will he withhold the very things he died to give us?—O, no! "No good thing will he withhold from them that walk uprightly." Shall we not study the word of God with earnest prayer, simply receive it, and shut the door of our hearts against all doubts?

God loves us with deep and fervent love. When we read his precious promises, shall we refuse to yield ourselves to him, and say we can not believe him? O, let us not so grieve and disappoint him; but open the door of our hearts to him, that he may come and develop in us that perfect confidence in him that rests in his word in spite of our feelings or any circumstances, no matter how adverse they may seem.

SPIRIT AND LIFE.

B. W. MARSH.
(Montrose, Colo.)

JESUS CHRIST brought life and immortality to light through the gospel. He poured into humanity the oil of divinity, and lighted the taper of love with the unquenchable fire of faith. In his life he made human flesh divine, and meet to dwell in the presence of God.

This is the mystery of godliness, "which hath been hid from ages and from generations, but now is made manifest to his saints." Col. 1:26. In revealing divinity through humanity, Jesus accomplished a twofold purpose,—he brought divinity within the bounds of human comprehension, and by that act placed within our reach the power to become partakers of the divine nature.

Says the apostle, "Flesh and blood can not inherit the kingdom of God." 1 Cor. 15:50. As the woes of a fallen, fleshly world arose before him, our Saviour's heart was touched with pity. He saw that without divine power, all humanity would suffer eternal death. The vital connection with heaven had been broken, and flesh had become as perishable as grass. Death could never mar the life of heaven; and a ruined world must not be left without an opportunity to regain the lost privilege. And in order that immortal life might be restored to flesh, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. And why?—O, that in our sinful flesh to-day the Word might be made flesh, that we poor sinners might partake of all the heavenly bliss the Word enjoys! Were this not true, ours would be a forlorn hope; for "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man [the Word] which is in heaven." John 3:13.

By an undying faith, Enoch was translated to heaven. Elijah went to glory in a chariot of fire. We have God's word for it that "no man hath ascended up to heaven, but he that came down from heaven." Enoch is there, and dwells in the city. Says the servant of God: "There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written 'Victory.' Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written 'Purity.' Around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written 'Holiness.'"—*Early Writings.*

Victory, purity, holiness—for these three virtues God translated Enoch. In him, divinity swallowed up humanity. The Word was made flesh, and the spirit and life of holiness controlled every fiber of his being. God could not deny himself; therefore he took him.

"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63. "The Word is made flesh and dwells among us, in those who receive the holy precepts of the word of God."—*Special Testimony on Education*, page 220. The Word is Spirit, it is made flesh in all who receive its holy precepts, which simply means that sinful flesh, our flesh, through the faith of Jesus Christ, becomes transformed through the word of God, which is eternal in the heavens.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Rom. 11:33. We have been, we are, the chief of sinners. In love the Saviour plants within us the germ of divinity; the Spirit from

on high waters and nourishes the growth; and by and by heavenly life shines out through flesh that once had been filled with naught but sin and death.

This mystery is revealed in this last time to the saints. The charming glory of immortal life will be seen in the saints of God. Before its healing power, disease must flee, and death must hide away. "O death, where is thy sting? O grave, where is thy victory?" "Death is swallowed up in victory"—the victory of Enoch, the victory won by the power of a sinless life. "Blessed are the pure in heart: for they shall see God."

THE GOSPEL OF DEEDS.

THERE is often more religion
In our simple-hearted deeds
Than we find in careful study
Of the complicated creeds;

For our acts may hold the spirit
Of the Nazarene of old,
And all Bible truths are plainer
When by human action told.

All life needs a fuller gospel
Than the preachers can proclaim,—
Such as Christian hearts can utter
By their service in his name.

Deeds that shine in his reflection
Deep into another's need,
Bear upon their face a gospel
Which the world will always read.

If our hearts gave truer utterance
Of the truths they claim to know,
Life would be a benediction,
Scattering heaven's peace below.
—I. Mench Chambers.

TEACH TITHING TO THE CHILDREN.

MRS. M. E. DURKEE.
(Graysville, Tenn.)

MANY parents do not instruct their children to pay tithes to the Lord for the reason that they do not themselves pay an honest tithe. It is an unwilling offering with some, and they prefer to say very little about it. Not much wonder is it that the children grow up to disregard God's claim, when they see their parents give so little heed to it.

I know by experience that it is more blessed to pay the honest tithe than to shut my eyes to this command, and use the Lord's money for other purposes. I wish I could relate a little of my experience for the encouragement of others, but it might be too long and prosy, so I will only say that I have learned to prove my Father in heaven, and it is a pleasure to see the tithe go to the support of those who minister in sacred things.

The Lord appointed the Levites to do the services of the tabernacle, and they were to have no inheritance among the children of Israel; only the tithes were to be their portion. Num. 18:21, 24. So when we read that the tithe is the Lord's, that it is holy (Lev. 27:30), and that God's appointed ministers are to be the recipients of the tithe, as were the Levites of old, we can easily show the children why the tenth should be laid aside, and not used, nor borrowed for our individual wants. It is holy and too sacred to use as our own; we should never use any portion of that which is once laid aside for the Lord. I have known much harm to result from borrowing the tithe, and often difficulty in paying it again. I have seen a curse rest upon the borrowed money as if it were a warning not to do so again.

If parents will faithfully instruct their children to regard the tithe as holy, it will greatly aid in cultivating the spirit of reverence for the holy Sabbath, and other important truths.

The blessing promised in Mal. 3:10-12 should be very precious to every one who believes God's word. I truly believe if we fulfil

our part that we shall see a literal fulfilment of the eleventh verse (turn and read it), even in these last days when crops are a failure in many parts from dry weather, pestilential insects, etc. The Lord will take delight in a people who obey him, and they will be a wonder to their neighbors when their obedience becomes perfect.

WORSHIPING THE CREATURE.

M. A. ALTMAN.
(Flora Vista, N. M.)

IN conversation recently with a gentleman of apparent intelligence, about the unrest and perplexity existing in the world at this time, he remarked that the "Maine" disaster was caused by the position of the planets, adding the thought that the planets are in such a position as to exert a very disastrous influence over the United States during the spring and summer of this year.

Many, like this man, are looking to the heavenly bodies for solutions of the many difficult and perplexing problems of earth. They believe that the planets exert great influence in the things of earth, that each one has a peculiar power of its own, and that when the earth passes under these several influences, the result is war, famine, pestilence, earthquakes, and disastrous fires and floods.

Now we are told in Gen. 1:14 that the lights placed in the firmament were to be for signs. While the heavenly bodies were intended for signs, as well as for seasons, days, and years, they are by no means to be regarded as possessing a power in themselves. "There is no power but of God: the powers that be are ordained of God." Whatever is done in the kingdoms of men is done by the power of God. And if a peculiar aspect of the heavens is noticeable in times of great earthly disturbances and national calamities, it is not the cause of these things, but the evidence that a loving Creator causes even the stars to give gracious warnings to the children of men.

But Satan, as ever, is trying to attract the attention of the people to the visible rather than to "Him who is invisible," to worship the creature rather than the Creator. "Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them: they shall not deliver themselves from the power of the flame." Isa. 47:13, 14.

"To be our best selves should be our ambition,—not to be somebody else. A carver needs tools of different size, and temper, and shapes of cutting-edge. The perfection of his work depends on their not being all alike. So God may use us to help conform humanity to the image of his Son. We owe it to that work to respect our individuality, and to keep ourselves at the highest point of efficiency. To be used in the perfecting of one line in that work is reward enough for any tool's being itself, and being worn out in the work."

THE world has a standing advertisement over the door of every profession, every occupation, every calling: "Wanted—a Man." A thousand pulpits are vacant in a single religious denomination, a thousand preachers standing idle in the market-place, while a thousand church committees scour the land to fill those same vacant church pulpits, and scour in vain. Although there are millions out of employment, it is almost impossible to find just the right man in almost any department of life.—*Success.*

"A CHRISTIAN is a copy of Christ."

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.

A SIMILE.

ANNA C. KING.
(*Scavitarum.*)

DEAR little robin, thrust out of your nest,
How hard for you now to think it is best!
Crouching close to the ground, so timid and shy,
Piteous look in your wondering eye;
The world is so big, and you are so weak,
And enemies strong continually seek
The faint little spark in your body to crush,
And the weak little chirrup forever to hush.

Frail little creature my pity was stirred,
When first from my casement your faint cry I heard.
How gladly I'd take you and shield you from harm,
Shelter you safely from every alarm.
But in my narrow walls you would never grow
strong,
And instead of a blessing, I'd do you a wrong;
For I'd keep you away from the skies, where you
might
Soar aloft from all danger to infinite height.

But while you sit here by my window, I'll see
That no harm shall befall you, protected you'll be.
I will drive off the enemy seeking your life,
And while you grow strong, I will enter the strife,
And sentinel-like, I will watch night and day
To see that the enemy's kept well at bay.
Some morning I'll find, you have taken to wing
Above every danger to soar and to sing.

I think of the soul whom the Lord has thrust out
Of some sheltered nest, who in fear and doubt,
Crouches close to the earth; he knows he is weak,
But don't understand why the winds so bleak
Should fall on his shelterless head and bare.
With head upward turned, like the robin's, in prayer,
He wondering looks to the Father above,
And lists to the soft gentle whisper of love.

Dear soul, I will shield you, while God gives you
strength,
Put strong, loving barriers round you; at length
You can soar high above every peril, I know;
Above stormy cloud and the harsh winds that blow.
But you must remain now outside of the nest,
If with strength for such triumph you wish to be
blest.
If refuge you take within my sheltered halls,
You never can scale the high mountainous walls.

MANY MASTERS.—NO. 2.

MRS. S. M. I. HENRY.

THE mother with whom the children must grow up during their first years should be the one through whom, as a rule, instructions, privileges, and penalties should be administered; and every child should know that she is supported by the father and every member of the family, in this responsible office.

This, of course, does not mean that others are not to ask favors and make requests for little services such as the child can render, but their requests should be made sparingly, and be always subject to the plan of the day's work which has been outlined for the child, and to which he is working under his mother's instructions.

Aunt, uncle, grandparents, and guests, should most religiously respect the right of the child to be free from many masters, and of the mother to direct the conduct of her children in the way that seems best to her and her husband without interference from any one; and she and her husband should thoroughly understand each other. If, however, any guest or member of the family should so far forget what is involved in this right as to begin to "order the child about," and correct him in any way, the mother should as unobtrusively as possible remove him to a place of refuge, and let him understand that she recognizes the wrong, but that it is of a nature that can not be resented,

only patiently endured by them both together for the sake of peace.

Do not have one word of discussion about the matter with the guilty person in sight or hearing of the child. In case of aged and sick members of the family who are not quite amenable to reason, and who may attempt to exercise perplexing authority over the child, the only way is to teach him to endure patiently for the family peace and for Christ's sake what can not be cured; but even then the parents should be careful not to allow the little ones to be put to too severe a task of endurance. Keep them away as much as possible from those who do not know how to treat them.

There is a better way than to "order about." A request should never carry that sort of a sting in it. An "order" provokes all the latent wilfulness there is in child or man; while a request set to the "please" and "thank you" accompaniment, will, other things being equal, bring with it the inspiration to cheerful obedience.

In the hard world of competition and selfish strife, a man who is dependent upon his labor for an income soon learns that he must obey promptly or starve, but to have to go and come under orders, is, all the world over, contrary to the perfect law of liberty.

The authority that has the power to enforce law must either be loved and accepted for the sake of that love which presupposes obedience, or, even while it is obeyed because there is no help for it, be feared and hated, and escaped if possible.

The home life should be so free from all suggestion of authority that no child would ever be conscious of it, unless, by disloyalty, he puts himself where he must feel it; then there should be found in full force that power which is of God's Holy Spirit, by which alone the parent can rightly exercise authority, and by which alone the child can be won to obedience.

Obedience is a function of the soul, and can be brought into exercise only by the one power which is invested in the Holy Spirit. It springs from within, and must flow out into the life according to the law of liberty, or like a subterranean stream, remain unuttered, undreamed, and denied, until some convulsion shall bring it to light.

"The best that I can do is to do what I know my father would want me to do if he was the man he ought to be," is the way one young man expressed it. His father called him an "ungrateful, disobedient rebel," and as far as the letter was concerned, he was disobedient; but all the while there was in his heart, as it had been made new by the power of the Spirit, the most tender, faithful obedience to all that his father ought to require, and would have required if he himself had been true and pure. In this manner that son honored his father beyond all deserving, even while in every act of his life he seemed to be reproving and even defying him.

We must never forget that there is One, and only One, who has the right to direct and control human conduct. He is very careful how he interferes with the rights which he has delegated to the father and mother in the home, and holds almost entirely in abeyance the power to exercise his authority over any individual, having long ago resolved commandment into promise, demand into invitation, and supreme power to control into supreme power-help.

LET every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.—*Ruskin.*

CHRISTIAN HEROISM IN CHINA.—NO. 3.

MRS. HATTIE B. HOWELL.
(*Honolulu, H. I.*)

ACCEPTANCE of the Christian religion in China frequently involves the loss of property. If, however, the converts are more prospered, they willingly give either of their abundance or of their penury. In some parts of China there are those who support large missionary enterprises from their own private purse. But generally the gifts do not compare with the large sums sometimes given in Christian lands, being only the "widow's mite" that is cast into the treasury. In China the dollars count more than tens in more favored lands, and the tens more than hundreds. One poor Chinese woman put by one cash¹ a day for the Lord, and at the end of the year found that she had one dollar over after paying her debts—a thing she had never before experienced. A Chinese in the Island of Tahiti receives twenty-five dollars a month, and spends twenty of it in Christian work. Another Chinese earns five dollars a month, and gives one fifth to the Lord. A Chinese in Honolulu supports a chapel and school in his native village in China.

Nai-Nai was a sad, thin, sallow-faced, bent, little old woman of over seventy years. For seventeen years her jaws had been locked, so that she had been unable to open her mouth, all that time having been nourished through a little aperture made by the loss of a tooth in early life. When she gave up her idols, she was told she must also give up her means of support, which was making paper money to be used in idol-worship, by which she made five or six cents a day. For a while the poor woman knew not what to do. Said she, "I can do nothing else; my mouth is now closed, so I can not wind silk as I formerly did, and I am too old and blind to learn anything." The missionaries thought and prayed over this sad case, and their next visit found Nai-Nai spinning cotton on an old wheel fastened together by strings. With the aid of this "marvel of primeval patents," she made from two to two and a half cents a day.

The name of Leung-Yem is among those who have lost all for Christ. Returning from Los Angeles with a few hundred dollars, he felt no little pride in being able to provide a comfortable home for his parents in their old age. Yem was advised to be cautious, and not risk all his money; but he invested the earnings of years in the enterprise. A lot was purchased, materials secured and brought to the site, and the foundation begun, when the villagers rose *en masse*, and forbade the prosecution of the work because no lucky day was chosen, and no idolatrous ceremonies were performed. Refusing to comply with their demands, he was driven from the place. Quite discouraged, and having lost all the savings of years of hard toil, Leung-Yem left the country to prepare for medical work among those whose cruel superstition had proved so sternly their deep need.

I will tell of a few of these worthies. The half-blind consumptive wife of a poor chair-bearer was offered a light, airy room by the mission, that she might in the last months of her lingering disease, escape the distress occasioned her by the tobacco smoke of her own home. Her unselfish devotion to the cause of Christ constrained her to decline, and she heroically replied, "If I was sure I would live, I would go; but I might die there, and the missionaries would be falsely accused, so I will not go." The teacher of one of the mission schools in Canton was beaten to death, and his lifeless body then thrown into the river. The native assistant's daughter, when the chapel

¹According to Webster, 1,000 to 1,400 cash is equivalent to a dollar.

was attacked, was seized by the mob, and after several propositions to kill her, was thrown into a little room to abide her death in the morning; but she prayed all night for deliverance, and about four o'clock in the morning was rescued by friends. A mother whose son, on account of his religion, was about to be disgraced and beaten by the magistrate, admonished him to lose his degree, but to be faithful to his God. Old Chiu-Tak-chiu, a paralytic, accepted the gospel, but on account of the evil spirit it aroused in his wife, mother, and friends, he was left by them to starve in his helplessness. Lee-Keng-oo's fields were fraudulently taken, the doors of his house walled up to prevent his entrance, and he was mercilessly beaten in the street, and finally expelled from his clan. While Wong Fook, the barber, was absent from his home, it was blighted by a disreputable character, who persuaded his wife to desert him, and who allowed his daughter to be kidnapped. Another barber, from whom a tax of two cents was required for a procession in honor of a heathen god, refused to pay it, and the people tried to drive him out, but being unsuccessful, boycotted his shop, so that for several weeks his receipts were not sufficient to buy rice for himself. Chin Po would not forsake the "Jesus religion" so her small feet were beaten by her brother-in-law's heavy shoes, until she was unconscious, when some one interposed to prevent his killing her as he intended. Lo-Look, the lame physician, the helpless victim of the mob that destroyed the preaching-hall, gave proof of his Christlike spirit in another way. Prevented from escaping by his infirmity, he sat in his chair while the enraged mob tore up the furniture, and pelted his unprotected head with the broken fragments of benches and chairs. His medicine-chest was destroyed, and the contents strewed over the floor. As one of the ruffians, in his eager assault upon what still remained, was about to step on a broken bottle, Lo-Look, unmindful of himself, called to him, "Beware, or you will cut your foot." A Chinese minister, having been severely injured by an infuriated mob, lay groaning on his bed of agony, constantly murmuring a prayer of forgiveness for his enemies. Many women have endured a cruel beating as soon as they returned from attending any meeting; men have been stoned, and left for dead; and little children have been tortured because they would pray.

But in the perfection of self-denial none can excel Lo-fu, of the Baptist mission, Canton, who with singular zeal gave himself to the instruction of his countrymen who were going as emigrants to Demarara. Without means to pay his passage; he sold himself as a coolie in order to accompany and preach the gospel to them; and after his arrival, worked out his redemption, devoting himself meanwhile to teaching his associates. His labors have resulted in gathering a church of over two hundred members, who, in addition to caring for themselves, support a chapel and preacher in Canton. Beyond all praise and excelled by none is the example of this Christian hero,—only a Chinese. His life alone, were no other evidence available, would forever settle the question of the power of the gospel over the Chinese heart.

WHY do boys say "You're it," when playing tag? Some of the people who live over in England do not seem to think much of the letter "h," being in the habit of dropping it from the word where it belongs, and putting it where it does not belong. What fun there is in it, or why they do it, no one can tell; but they have been in the habit for a good many hundred years. When the little English boys who were great-great-grandfathers years and years ago were having grand times in their games, they, too, kept dropping their "h's"

from the words they were shouting. So, when they played tag, as boys do now, whenever one boy hit another, he at once shouted out, "You're it!" for he could not say "hit," you know. And all the generations of boys who have since then been playing the game have continued to say "it" instead of "hit," even after our fathers learned always to put the letter "h" in every other word where it belongs.—*Christian Work.*

CONSIDER THE BEAM.

MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

WITH his gleaming eyes and his cheek so pale,
Poor, ragged Joe had been marched to jail.
He had broken in, so the baker said,
And had stolen some cakes and a loaf of bread.

"I would n't do that, I know, I know;
I'm very sure I would never do so;
I wonder a man *could* fall so low!
I never was tempted to steal a pin;
How very foolish is such a sin!"
And Jonathan Greed shook his virtuous head;
"Come! hurry the fellow to jail," he said.
And he patted himself on his well-clothed back,—
He never knew what it was to lack.

But that very day old Jonathan Greed
Had scorned the prayers of a soul in need.
A wretched woman, with throbbing brain,
Had begged for mercy in vain—in vain;
Though she told the tale of her direful need,
She found no pity in Jonathan Greed.
He ground her down 'neath his cruel heel,—
He ground her down, for he could not feel;
His soul was black, and his heart was steel.
Yet he frowned as he thought of the beggar's sin,
And muttered, "*I never could steal a pin.*"

But I saw an angel, pure and bright,
On a mighty ledger quickly write;
The record was sad, and the words were brief:
"Jonathan Greed—*a pitiless thief.*"

I saw one called by a woman's name,
Lost to virtue and lost to shame;
Womanly beauty had long since fled,
Gone was her hope, and her courage was dead.
Ah! once she was fair, and her heart was true,
And once she was pure as the morning dew;
And once, ah me! in the long ago,
Her virgin robes were as pure as snow.

But I heard her virtuous sisters say,
As they haughtily turned their eyes away,
"We never could fall—O no! O no!
We never were tempted to fall so low!"
And they went their way, in their cruel pride;
And passed her by "on the other side."
While their fallen sister looked in vain,
In her hopeless grief and her numbing pain,
For a kindly word, or a voice to cheer,
Or a hand to save, but not one was near.
Down by the bridge, when the tide was low,
They found a woman, once "pure as snow,"—
They found her then, but alas! too late,—
And nobody cared for her wretched fate.

But I saw the record of life again,
All writ by the beautiful angel's pen;
And I saw the names of the sisters proud,
And heard the scribe as he read aloud,—
Ah me! the words had a solemn sound,—
"Weighed in the balance, and wanting found."

A WORD TO THE GIRLS.

GIRLS in the country sometimes grow tired of the quiet routine of farm work, and long for the excitements and attractions of the city life. But life in the city is not the public holiday it seems to the girls on their occasional visits to town. Believe me when I tell you that working girls in the city have an infinitely more monotonous existence than the country girl ever dreamed of.

Think of spending every working-day in a dingy office, writing and figuring constantly, with but half-a-day's vacation in three years, as one girl I know of has done! Think of spending all the hot, dusty, summer days at a sewing-machine in a factory with the ceaseless clatter of hundreds of other machines about you! Think of walking two miles to work, standing behind a counter all day, forced to smile and smile, though you feel as a villain

ought to feel, and walking home again at night! All these things thousands of girls in the city do.

One girl I know stands and irons ready-made shirt-waists all day, week in and week out. Where is the variety in her life? How would you like to exchange your duties with them? Do you not think it would be a welcome relief to them to milk in the cool of the morning, churn, peel the potatoes for dinner out under the shade of a tree, and, after the dinner work is over, to sit in the cool and shady yard, or rest in the hammock, or take a canter on the pony, or in the fall to go to the woods in search of nuts, and at night to lie down and breathe in the sweet-scented air of the country, instead of sewer-smells and effluvia of dirty alleys?

How would you like to pay out of your scant earnings for every specked apple or withered peach you eat? Why, if you lived in the city you would have to pay for fruit that you would not pick up from the ground now. How would you like the everlasting possibility of losing your place and having your income cut off for a time, with no money to pay the expenses that always accumulate so fast? Think of all these things before you give up the quiet and peaceful life of the country, with the certainty of a comfortable home, even if you do not have ice cream and fried chicken every day. To make the best of what you have is better than to rush into evils that you know not of.—*Metropolitan and Rural Home.*

A SOCIAL DUTY.

THE thought of the poor rises and haunts us like a gaunt specter at certain times. We will wonder, it may be, what is the reason of the difference between our conditions, touching on problems too difficult for us to solve, and that need the assistance of all the philosophies. But while the problems need the philosophers, the poor need the philosopher's stone; for it is gold that can cure many of their troubles, although not all of them; and it is the want of gold, apparently, that causes the most of them; and often we who would give relief have not the gold that brings it. Still, when our own store is small, and gold is no great part of it, we have something of the next value; and, indeed, in certain cases, of more value, and that is sympathetic kindness and a sort of gentle good-fellowship. If each of us, in city or town, took upon himself or herself, as it were, as a social duty, the visiting of a fixed and certain number of the poor, not perfunctorily and like a charity visitor, but taking pains to make their acquaintance, as if accidentally, and pursuing it as if it afforded a pleasure, we should doubtless add some small amount to the happiness of the people, and learn as well, many and countless ways in which they might be served with a service not beyond our power.

Illness among them, for example, always affords us an excellent excuse for appearing, and delicacies can be brought to the sick which the well themselves will relish, and that without offense, as it is understood that even the well-to-do send such things to one another; if those better able than ourselves provide the delicacies, it is not always necessary to say anything about it, and if it should be, it is enough to say that they were sent to us to use as we thought best.

It is not only the poor to whom good is done when they are thus visited. Like the quality of mercy, it is an affair that reacts—"it blesses him that gives and him that takes;" and the young girls who receive their first lessons in caring for the suffering at the sick-bed of the very poor, have a tenderness ingrafted in their natures that stands them in good stead all through life.—*Harper's Bazar.*

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 9, 1898.

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WE are invited by the Lord to "recognize," as well as to receive, the Holy Spirit.

The Holy Spirit can be properly recognized only by those who have received him.

In the time of the "early rain" the Holy Spirit was recognized by those who received him; and it must be so in this "time of the latter rain."

Whether Ananias and Sapphira had received the Holy Spirit, may be questioned; but it is certain that they did not recognize him, and therefore they thought they could render service to the Lord under false pretenses.

But the apostles did recognize the Holy Spirit. Therefore when Ananias and Sapphira acted upon the false pretense which they had concerted, the apostles recognized it, not as an attempt to deceive them or the church, nor as only a wrong act in themselves, but as an attempt to deceive the Holy Ghost.

The apostles left themselves, the church, and everything else, entirely out of the question, and recognized the reign of the Holy Spirit. They recognized the Holy Spirit as the great living presence and power presiding in the church and over the church. Accordingly they brought the offenders face to face with this mighty fact, and in this, with the fact that they had lied to the Holy Ghost.

This is written to show what it is to recognize the Holy Spirit; and how the Holy Spirit will vindicate his own honor, when he is recognized.

It shows that the Holy Spirit is able to take care of the credit of the church when he is recognized and given the chance to do it.

But from the days of the apostles until now the great evil has been, and it is yet, that men insist on putting themselves forward, and undertaking to do things themselves, and making themselves the guardians of the faith and of the credit of the church; and when false pretenses were played, and lies told, it was they who were deceived and lied to.

That time, however, is now past and must be past. The time is now here when the Holy Spirit must be "recognized and received."

The time is now come when the Holy Spirit must be recognized as the all in all, in honor, place, and authority, in the church.

And when he is so recognized, and the people are held face to face with this mighty fact, he will be found vindicating the honor of the Christian faith and maintaining the credit of the church.

Then it will be again, as at the first, that "great fear came upon all the church and as many as heard these things;" the false pretenders and liars will be cleansed out of the church; "believers" will be "the more added to the Lord;" and "of the rest durst no man join himself to them."

Thank the Lord, this time has come, and it is now. Let the Holy Spirit be recognized as

well as received, and he will speedily purify the church. For it is written, and *the time is now*, that "the Son of man shall send forth his angels [who are the ministers of the Holy Spirit, Eze. 1:20; Heb. 1:7], and they shall gather out of his kingdom all things that offend, and *them which do iniquity.*"

Note, in this gathering they do not gather out for his kingdom all things that shall be holy and righteous: they "gather out of his kingdom *all things that offend*, and *them which do iniquity*"—all the liars, all the false pretenders, all who, by their formalism without the power, are stumbling-blocks and offenders.

The harvest is at hand: but *before the wheat* can be gathered into the heavenly garner, the *tares* must be gathered out; for though "both grow together until the harvest" they are not *harvested* together. Before the righteous can "shine forth as the sun in the kingdom of their Father," there must be gathered "out of his kingdom all things that offend, and *them which do iniquity.*"

This cleansing of the church can not be "by might, nor by power, but by my Spirit, saith the Lord of hosts." It can not be by the machinery and working of men; but "by the Spirit of judgment, and by the Spirit of burning."

And "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning," then "the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon ["above"] all the glory shall be a defense ["a covering"]."

This time is now. Bless the Lord! And this blessed work of preparation will be made for the church to meet the Lord, when the Holy Spirit shall be recognized as all in all, in and to the church.

And when this blessed work is done, "it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even *every one* that is written among the living ["registered and appointed for life"] in Jerusalem."

When thus the angels as the ministers of the Holy Spirit shall have gathered out of his kingdom "all things that offend, and *them which do iniquity*," "THEN shall the righteous shine forth as the sun in the kingdom of their Father." Praise the Lord!

"Who hath ears to hear, let him hear." "He that hath an ear, let him hear what the Spirit saith unto the churches." And *this* is what the Spirit saith unto the churches.

Have you an ear to hear what the Spirit saith?—If not, why? Is it possible that you are "uncircumcised in heart and ears," so that you do not hear what the Spirit saith?

O, "ask, and it shall be given you." "Receive ye the Holy Ghost."

And "recognize" the Holy Spirit.

"But my God shall supply all your need according to his riches in glory by Christ Jesus." Our needs are to be supplied, but there is nothing said about our wants. One has truly said: "A need is one thing; a want is another

thing. We want a great many more things than we need." If we would spend more time seeking the Lord to learn what we need, we would be more contented with what he sends us. We ask him for things we *want*, and do not stop to think whether we really need them or not.

"LOOSE PREACHING."

In a recent number of the *Herald of the Coming One*, Sam Jones is criticized severely because in one of his sermons he said: "God teaches us in his word that he is no respecter of persons. God loves the meanest man in the world as much as he does the best man. God loves the abandoned, wicked sinner as well as the best Christian in Nashville."

The writer who takes exceptions to this statement, says:—

This is terribly loose preaching. What Universalist is there who would not gladly accept such notions? The serious thing about it is, it is not the truth. The Bible most decidedly teaches that God does love his trustful, obedient people a great deal more than he loves the ungodly ones who persist in disobeying him. There is a sense in which God does love all men, and that sense is a love of pity, a love which yearns to save every sinner from his sins; but such a love is far from being one of pleasure, of delight, of joy, such as God has toward those who obey, honor, and love him.

God is a respecter of persons in a most important sense. His very character is such that he must respect his own dutiful, loving people much more than he does disobedient and wicked rebels. It is as plain as the brightest day, that Christ had far greater respect for his devoted and endeared disciples than he had for those hypocritical Pharisees who opposed him on every hand. Christ never put a premium on hypocrisy and unbelief and stubborn rebellion.

If it were true that God loves "the abandoned, wicked sinner as well as the best Christian," then what inducement has the most wicked man to become a loving, pure, and obedient Christian? And if God loves a rebellious sinner as greatly as he loves a true Christian, then why will not God give the wicked one as much benefit and blessing as he does his loving child, who gives himself fully to God? O, it is arrant folly to suppose that God loves ungodly men with the same kind and degree of love that he feels and exhibits toward those who have penitently accepted Christ.

This criticism it is that contains the loose preaching, not the words criticized. "God is love." It is not, God *loves*; but "God *is* love." That is what he *is*. And he is the same yesterday, and to-day, and forever. He can not be anything else and be God. But he is "the eternal God"—with him to all eternity, past and future, there "is no variableness neither shadow of turning." He can not love one person more than another. He is the same to all people, because he is God, the eternal God—ever *the same*. And being ever the same, he is ever the same *to all*. The sinner does not know him, and does not know his love, and so loses everything in abusing his love. The only inducement the wicked sinner needs is this very fact of the love of God, *because he is love*.

When God says he is *not* a respecter of persons, why should mortal man say that God *is* a respecter of persons? God does not love sin; but he *does* love the sinner. Jesus was just as willing to help the Pharisee as he was to help the beloved John. He loved them as much, for he came to die for them. He denounced their *hypocrisy*, because he loved *them*.

Why were the parables of the prodigal son, the lost sheep, and the lost piece of money,

given, if not to teach that God loves the sinner as much as the ninety and nine that are in the fold.

This nineteenth-century idea that a church-member is more precious in the sight of God than other people is pharisaical, and tends to discourage those who want to be saved.

It is the spirit of "come not near to me; for I am holier than thou." We church-members, we Christians,—we are good. The Lord loves us more than he loves you; because we are so nice. You bad, low-down, "fallen," wicked sinners,—you become nice like we are, then the Lord will love you as he now does us. But you are too bad now for him to love you very much. This is the same old pharisaical spirit, that thinks God altogether such a one as themselves. It will never do. Christians are no better than other people, except for the love, the character, of God that is in them, and abides with them. God so loved the world of sinners, lost, fallen, wicked,—us, our individual selves,—God so loved, because he is love, and because of that only. That he is love is the only reason for his loving sinners; and that he is love is the only inducement for the winning of sinners.

It may be that Sam Jones is sometimes loose in his preaching; but if he never misses the mark any farther than he did in the statement so criticized, his preaching will be the very message of salvation. Let us have more of this very sort of "loose preaching." It is the gospel of Jesus Christ. God is love, and certainly showed it when he willingly gave the choicest gift of heaven, yea, when he gave himself, to save sinners. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

"WHEN'S" AND "WHY'S."

WHEN Christ has said, "The Sabbath was made for man," WHY should any of his professed followers contend that it was made for the Jews only?

WHEN the Sabbath was made, it was to be a memorial of God's creative work (Gen. 2:2,3; Ex. 20:8-11); then WHY should it cease to exist as long as his creative works remain? See Ps. 135:13.

WHEN the Lord wished to impress upon man the difference between himself and the heathen gods, he always referred to the fact that he is the One that made the heavens and the earth (Isa. 42:5; 48:12, 13; Acts 17:24; Rev. 14:7), thus giving the facts on which the Sabbath commandment was based. WHY, then, should the memorial be abolished while the facts still continue?

WHEN the Israelites came out of bondage, and before they received the ten commandments at Sinai, they were told that the seventh day "is the rest of the holy Sabbath unto the Lord;" that "this is that which the Lord hath said;" and they were required to "keep" it (Ex. 16:22-30): WHY did the Lord tell them that it was the Sabbath, and require them to keep it, if it did not exist before the law was spoken at Sinai?

WHEN the ten commandments were given, WHY should nine of them be of perpetual obligation upon all the nations of the earth, and one—the Sabbath commandment,—given

only to the Jews, and this only from Sinai to Calvary?

WHEN the Scriptures plainly teach us that Jesus Christ is the Creator of all things (John 1:3; Col. 1:16); the Deliverer of Israel from Egyptian bondage (Ex. 23:20-23; 1 Cor. 10:4); the same One who spoke the law from Sinai, (Ex. 20:2); and the Redeemer of the world (Isa. 43:7, 11; 44:6); WHY should not we honor him by keeping as the memorial of his creative work, the Sabbath which he made *blessed; sanctified, and kept?*

BODY AND SPIRIT ARE HIS.

THE careful reader of the New Testament can not but be struck with the prominence given to the subject of the body, and the care with which it should be guarded in the service of God. "Know ye not," says Paul, "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." We have no right to use God's property in any way contrary to his will. Hence we are further instructed: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin." Rom. 6:12, 13.

Again we read: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Why does the apostle so earnestly beseech us to present our bodies to God?—Because they have been bought by him, and he desires to make them temples of the Spirit through which he can work. A man seeking a house to live in, finds one which he desires to occupy; but it has long been the abode of tramps and vile characters, and is dirty and dilapidated. But he buys it, and begins the work of renovation. He expels the occupants, and commences the work of cleansing. But will he limit himself to the work of cleansing?—Surely not; but he will repair whatever he finds damaged, and make it whole and serviceable for use. And is it not reasonable to expect that God will do the same with us? In our unregenerated condition, our bodies are palaces for Satan, and his evil hosts. They have defiled them with sin, and damaged them by disease. But these bodies have been bought by God to be the temples of his Spirit, that he may dwell therein. What, then, may we expect him to do?—Just what the man would do to his house: cleanse and repair it—expel the evil tenants from the soul, change and purify the nature, and heal the body.

Is not this why we find the forgiveness of sins and the healing of diseases so closely joined together in the work of Christ while on earth? Matt. 9:5, 6. And that ringing prophecy of Christ in Isaiah 53, which states so clearly that he has borne our iniquities, Matthew interprets as including also our bodily sicknesses: "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8:16, 17.

And this is in accordance with the prophecy itself; for the word "griefs," in Isa. 53:4, means sicknesses, and is so rendered in Deut. 7:15; 28:61; 1 Kings 17:17; 2 Kings 13:14; and in many other places. After the same tenor reads Ps. 103:3: "Who forgiveth all thine iniquities; who healeth all thy diseases."

In the light of these statements we need not give Rom. 8:11 wholly to the future, but find therein a *present* indwelling, and a *present* quickening, by the Spirit: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Indeed, how can the Spirit, dwelling in the heart, help quickening (making alive) whatever in the person's condition needs quickening, whether it be from a death in trespasses and sins, or from infirmities and diseases of the body, freedom from which may be necessary to enable one best to honor and glorify God.

The apostle gives us the conditions upon which we may become the temple of the Holy Ghost, or, as expressed in 2 Cor. 6:16, "the temple of the living God." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing [any idol or lust of the flesh]; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In the next chapter the apostle continues: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

There is a filthiness of the spirit as terrible and defiling as the filthiness of the flesh, and more dangerous; for this is the unseen fountain out of which proceed, as enumerated by Christ (Matt. 15:19), "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." These vitiate the moral nature; and moral and spiritual ruin is caused by sins which human wisdom, untaught by revelation, holds to be as innocent as eating and drinking.

We need ever to bear in mind that we are not our own, but are his who has bought us, and should devote our lives to him, *not*, as Paul elsewhere says, living unto ourselves, but unto him who has died for us. 2 Cor. 5:14, 15. This the apostle shows to be but our reasonable service, everywhere connecting the highest privilege with simple Christian duty.

Where in the whole Bible can be found a loftier description of the Christian's blessedness, than in 1 Cor. 6:19, 20? Thus the inspired writers ennoble the service to which they call us, and cause us to glory in our work while we are performing it. Here Paul tells us whose the Christian is—he is God's; how he became God's—he has been "bought with a price;" what God makes of him—a "temple of the Holy Ghost;" and then what God expects from him—"glory:" "Glorify God in your body, and in your spirit, which are God's." Happy would it be for us if we could always maintain an unwavering persuasion of the reality and the greatness of this indwelling of God in us through the Spirit. How it would dignify the whole tenor of our lives. How it would disarm temptation; for we should tremble at the thought of grieving and displeasing One so great and yet so near.

Until we thus fully acknowledge God's ownership of us, we are the slaves of our baser nature,—slaves, though the chains that bind us may appear as attractive as rings of diamonds and bracelets of gold. While a passion against which reason revolts, domineers over us; while a lust which conscience rebukes, scoffs at conscience, we are ruled by a tyrant as evil and debased as our own unregenerated deformity.

The price with which we are bought should melt us to a spirit of overwhelming devotion. The price measures God's estimate of us. He would not pay a price so dear to him for souls that were insignificant. God paid Christ for us—the gold of his heart. Stand at the cross, and there God shows to a wondering universe, his estimate of human souls. That he might win them back, that he might have them again, he paid that price. Shall we not then allow him to make our bodies temples of his Holy Spirit? The price paid has bought us, and we are his. Body and spirit are his.

We can keep him out of his own property, if we determine so to do. But as a man would not keep in repair property which he did not own, so we can not expect God to keep us in repair in body or spirit, if we refuse to let him take possession of that which is his. Our whole being, from center to circumference, developed and undeveloped, all that is involved in the unfolded germ of our being, waiting other influences and other scenes to bring it out,—all are God's. He has stamped them his.

We are free only when we come into possession of God. Till then we are bond-servants, but free ever after. We lose ourselves in God. "When we allow God to call us his, then he allows us to call him ours. He gains a creature, we gain a Creator. He gains a lost sinner, we gain a redeeming Saviour, and an eternal Father and Friend." U. S.

CHAIN LETTERS.

RECENTLY a chain letter was started by a lady on Long Island, asking for money to purchase ice for an ambulance ship. The chain is formed as follows: The first person writes four letters to four friends asking each to send ten cents to purchase ice, and also write four letters to four friends asking each of them to do the same. Each of these letters is to be a copy of the original, and each person who receives such a letter is earnestly enjoined to prevent the breaking of the chain by complying with the request; or if not, to notify the friend making the request.

The first four letters are each numbered "1." Each person who receives one of these is expected to write four letters, and all of these sixteen are to be numbered "2." The next series of sixty-four letters is to be known as "No. 3," and so on.

Now that we have the scheme, let us consider the results of it. Are they good or are they evil? Not but what good people have a part in this work, for sometimes good people do not see the results of a scheme they are asked to enter into.

Though this particular enterprise was good, the great majority of the persons who are asked to write such letters have no way of knowing the character of the enterprise to which they are asked to contribute. By sending these

letters to *their* friends, they become responsible for recommending the person or enterprise to which they ask contributions. They endorse an enterprise they know but little or nothing about, which is morally wrong.

One particularly notable thing about it is that it is a most extravagant way of collecting funds. Every person who sends ten cents is expected to spend ten cents on postage, and not less than two cents more for stationary. Thus it costs at least twelve cents to collect ten cents for the enterprise.

None of the people who assist in sending these letters have the least idea of what they are attempting to do. They have no conception of the vastness of the scheme. If they had, it is safe to say that but few of them would have anything to do with it.

Usually the letter requests that the chain be continued until the hundredth series. Any one who will think a moment will be astonished at the result of the scheme. When only the *twentieth* series is reached, the number of letters written would be 1,090,921,693,184. This would make one letter each for every man, woman, and child, in seven hundred worlds, each with a population as numerous as that of our world, and yet only the twentieth series has been reached. If each letter contained the ten cents asked for, this *twentieth* series would bring in \$109,092,169,318.40; and would pay out \$111,274,012,705.20 for postage and stationary to bring in the other.

Without making any further calculations on the remaining eighty in the series of the one hundred, it is safe to say that when the ten-cent contributions should reach that series, the person who started it would be prepared to offer the full value of a world of gold like ours for every lump of ice that any soldier could possibly use.

We have said enough to show that it is never safe to take for granted that seemingly the most trivial things are really insignificant. We may also get a suggestion of the tremendous power of the chain of human influences and example, and what marvelous results may be attained by the multiplication of trifles.

Should any of our readers receive one of these chain letters, you will do the person who started them a favor by breaking the chain. The paper that makes a note of the ice fund says that the lady has received the results from only a few of the first series, and it amounts to more than \$5,000. She did not realize what she was starting, and is now kept very busy opening the letters that are coming to her. She is more anxious to have the "chain" broken than she was to start it.

If you have a chain of thought or habit which draws you in the wrong direction, do not pass it on to others to help multiply it, but break it at once. Break every chain that would bind you, and be free in Christ.

CAPTAIN PEARY speaks of the distance sound can be heard during intense cold. He says: "In the arctic regions we often heard people converse in a common tone at a distance of a mile." If the human ear can hear at that distance when the surroundings are favorable, why should we not believe that the Creator who made both the circumstances and the ear, can hear our voices when we come to him in prayer, though that prayer may not be heard by the

human ear. Then he also can hear those foolish words we speak, those bitter expressions that give pain to our fellow men. If he hears it all, should we not take heed to our words that they be words that we will want to meet in the judgment?

"IT IS EXPEDIENT FOR YOU THAT I GO AWAY."

OUR Saviour said a good many things to his disciples which to their comprehensions were dark and inscrutable. Many of his plans and suggestions were utterly at variance with their plans and ideas. They were inconsistent with success as the disciples regarded success.

Now he was about to leave them, he had comforted their hearts with the promises of his second coming and of the Holy Spirit. Having pointed out the intimate relation he would still sustain toward them, and assured them of his infinite love, Jesus adds: "These things have I spoken unto you, that ye should not be offended;" for they would be called upon to suffer excommunication, imprisonment, and death.

"But now I go my way to him that sent me." And more than that, "it is expedient for you that I go away." Why?—Because the personal presence of Jesus precluded the presence and work of the Spirit. As long as Jesus was here in visible person, people would surely seek for that personal presence, and would neglect to seek for the aid and counsel of that Comforter who would await in vain their call.

It is very difficult for us to get our eyes off the visible, and by the eye of faith behold the invisible. It is a hard lesson for us mortals to learn that the invisible things of God, seen by faith alone, are the only realities, while the things of sense are shadowy, unreal, and momentary. But it is a necessary lesson to every one who would live the life of faith, and walk in the Spirit of God.

It almost seems like a hard thing to say that the visible, personal presence of Jesus on earth was an obstacle to the development of such a life; but the facts forced our Saviour himself to say it. Paul realized the force of this deep truth when he wrote: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

The disciples began to know Christ after the flesh. They trusted him as a captain, a leader; they anticipated his kingship. He was good, amiable, wise, and powerful. They could depend upon him in an emergency. He could feed them if they were hungry; he could save them from shipwreck; he was all they needed. There was no chance for Heaven to work for them; no chance for them to develop faith, nor indeed any of the graces. Jesus must get out of their sight. The Holy Spirit must do for them what a visible teacher could not do.

These things should be a living lesson today. The representative of Jesus Christ should realize that it is enough for the disciple to be as his Master; and if it were expedient for those children of faith to be left to look to Heaven for grace, and to depend upon the Holy Spirit for guidance and comfort, it is just as expedient for the church of Christ now. If it was necessary for the spiritual development of the disciples, that Jesus should take

his sacred person from their view in order that they might perceive and receive spiritual help, how much more expedient it is for the people of to-day, that the messenger disappear in order that the people may receive the Holy Spirit!

Let every minister of the Word say in behalf of his people: "It is expedient for you that I go away." And then let him disappear behind the cross of Calvary. There is no room to doubt that the eloquence and genius of men are often permitted to exclude the working of God's Spirit. Amiability, talent, suavity, even pure virtue itself, manifested in the flesh, should never be permitted for a moment to pose as a standard or criterion of spiritual life. These may be used to attract and lead men to God, but when the porter has led the guest to the inner chamber, let him withdraw and leave the soul with the heavenly Teacher.

Soul communion with man, no matter how good the man, can never develop spiritual life and power. As long as the man remains before the mind, the Holy Spirit remains away. But when the "I" departs, God comes in. It is communion with God that the soul needs; and how blessed is the privilege of receiving the weary, heart-sick wanderer at the door, and leading him within where the Holy Spirit waits to welcome and to bless. But then it is expedient that I withdraw. I can still serve in my capacity as a servant; I can be ready to speak a word to him that is faint, but let me keep my place.

There is nothing that the professed church of to-day needs so much and so sadly as personal acquaintance with God through his Spirit. Teachers are plenty,—scores of them,—but where is God? O Saviour, let me get out of the way that thy people may see thee! It is expedient that I go away.

G. C. TENNEY.

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.

GENERAL MEETING IN BRAZIL.

FOR some time we have felt the need of calling the workers together for counsel, prayer, and the study of the Word, and at our committee meeting held in March, it was decided to hold a general meeting May 20-29 at Curitiba. According to appointment, the workers all came together, and about half our churches were also represented. All the churches and companies had been notified of the meeting and invited to send representatives; but they are so far apart, and traveling is so difficult, they were not all able to attend. The program for the meeting was as follows: Morning worship, 7-7:30, A. M.; social and instruction meeting, 9-11, A. M.; business meeting, 11:30-12:30, P. M.; topical study 3-5, P. M.; preaching, 7 P. M.

The subjects assigned during the meeting for study and consideration were as follows: Our spiritual, social, and business relations to each other as workers; Spirit of prophecy; best method of prosecuting the health and temperance work in Brazil; tract society and church work; discipline in the school; educational work in Brazil; care and training of children; how to succeed in the book work; practical thoughts and suggestions on what to cook and how to cook it; the colporteur and

his work; relation between the home and the school; between parents, teachers, and scholars; Sabbath-school work, and experiences in the field.

The topics were assigned to different individuals and were discussed with zeal and enthusiasm by all, and sometimes it was difficult to close the sessions on account of the deep interest manifested. Some time was given to practical instruction in treating and caring for the sick, and was much appreciated by all.

The outside attendance was small, but those who came were deeply interested. During the meeting there were ten conversions. The last Sabbath was an exceptionally good day as the result of the presence and working of the Spirit of the Lord. All seemed moved upon to examine themselves, and confessions were made and all were drawn nearer to the Lord, and to one another. Following the social meeting, the ordinances were celebrated with cheerfulness and gladness of heart, and all felt

a few church elders, was taken at the general meeting, and will be spoken of further in Brother Graf's report.

This is the first time that all our workers have been together since the work began, and it was good for them as well as the work in general. It was gratifying to observe the oneness, the willingness, and the unity with which all go forth to labor. "Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . for there the Lord commanded the blessing, even life forevermore."

W. H. THURSTON.

HONOLULU CHINESE BOYS' SCHOOL.

THE first complete term of our Chinese Boys' School closed June 24, after nine months' session. No formal or public exercises were held either at the end of or during the school year, the demands upon the time and strength of the



THE WORKERS IN BRAZIL.

that it was good to be there. During the meeting there was about four hundred dollars tithe paid into the treasury, and the reports show ten churches, and three companies, with a total membership of three hundred.

On account of having to wait for steamers, we continued the meeting until May 31. The workers all returned to their fields of labor with renewed zeal and courage, thanking the Lord for the privileges and blessings enjoyed at the meeting, and for renewed strength to claim the promise, "Lo, I am with you alway, even unto the end of the world."

Since the work began in Brazil in May, 1893, there has been nearly seven thousand dollars' worth of books sold; mostly among the Germans. The average number engaged in selling books during this time was three. The expenses in Brazil are so heavy that none of our workers are getting rich; but the Lord provides enough day by day, and much good is being done. The seeds of truth are being scattered far and wide, some planting, others watering, and God is giving the increase; to him be all the praise now and forevermore. The accompanying picture of our workers, and

teachers forbidding it; but the interest in the school and its work did not abate, but rather increased as the term drew to a close. On the opening day of the term nearly forty students were present, while the membership at the close was fifty-seven, the maximum being reached and maintained during the last two months of the year. Even as late as one month before school closed, new students continued to come. The whole number of boys who attended all or a portion of the year, was ninety-six.

In the home, the number of boys averaged twenty-six during the first two thirds of the year. The number was reduced by sickness and pecuniary disability to eighteen for a time during the last three months, but rose again to twenty. The whole number in the home, all or a part of the year, was thirty-one.

As in American schools, much more can be done for boarding students in the care of a consecrated and discreet preceptor, than for day students; but in greater measure, if any difference, can harm be done these people by indiscretion or lack of extreme patience. The Chinese are no exception to the rule that a

people who have been oppressed and maltreated in their own land, are, when brought under conditions of greater individual freedom, less subject to restraint and discipline than those reared under such conditions. The one thing to be kept constantly in mind is that we are seeking the salvation of their souls, and every other consideration must be subject to this.

Bible work was carried on during the entire year, and was quite encouraging in its results. The first four months of the term it was done in connection with the devotional exercises at the opening of the daily school session, to which was added in the primary room the reading of "Gospel Primer," and the committing to memory of Bible texts, which, in fact, constituted the chief work in Bible instruction in that room throughout the year. On the four walls are placed varicolored cardboards, containing the ten commandments and short Scripture texts in letters one and one fourth inches high; also Bible scenes in colors, with appropriate texts. During intermission, or when tired of study, pupils will look at these, and occasionally ask questions about them. The power of illustration avails much with the Chinese. They will look for hours at pictures, whose language they can read, but whose meaning would require toilsome effort to understand from the written characters. The walls of their own homes are often profusely covered with pictures collected from every source, good, bad, and indifferent.

In the advanced room, there was begun in January, a regular class study in Bible, beginning with Christ's second coming, covering the fact, manner, purpose, time, and signs of his coming; and then taking up a study of the life of Moses. Of course all this study must be done in the simplest form and language, and thoughts must be presented very slowly, and constantly reviewed and repeated. The boys do not naturally take very much interest in Bible study, and very rarely can any questions be elicited from them, and but few responses. This renders the task of the teacher a difficult one, inasmuch as he can scarcely ascertain how much of his instruction is comprehended. One may teach earnestly day after day and week after week, with little or no apparent effect. Regular lessons are assigned daily, but it is with considerable difficulty that one succeeds in even having them read over before recitation; so that class work becomes the chief medium of instruction. The boys have made good progress in their study of the common branches.

Yet in the face of these obstacles the Lord has given evidence that his leaven is at work. The Lord's word will prosper in that whereto he has sent it. In the last Sabbath meeting, in response to the question, "How many have fully made up your minds to become Christians and keep all the commandments of God?" eleven raised their hands, and one boy raised both hands. It is perhaps as difficult for them to understand now how much that comprehends, as it is for us to understand how much it means to those who have been without God for centuries. But the giving of the increase is in God's hands.

A REQUEST.

From what is said above the reader will see the value of illustrations and mottoes in work for the Chinese youth. Bible scenes (in colors, if possible), illuminated texts, charts (reading, music, or picture), large-lettered mottoes of suitable wording, etc., would be specially acceptable.

We wish also to open a reading-room, in which our boys can spend some of their spare time. There are doubtless lying unused in the homes of many of our people, illustrated religious, scientific, historical, and generally in-

structive books, magazines, journals, and papers, that would be of great value for this purpose. Will not those having such send them to us *at once*, prepaid? All we can offer you is our thanks, and a part in this work for dying souls.

W. E. HOWELL.

Honolulu, H. I., U. S. A.

QUEBEC CONFERENCE PROCEEDINGS.

The nineteenth annual session of the Quebec Conference was held at Stanstead Plain, June 1-6. The business was despatched with promptness. Four meetings were held.

Three resolutions were adopted. In harmony with the Testimonies, the Conference pledged itself to raise a special contribution for the advancement of the work in the large cities of our province, especially Montreal. At another meeting the brethren faithfully responded, and nearly three hundred dollars was raised in cash and pledges.

A resolution was passed favoring the release of that part of Ontario formerly controlled by the Quebec Conference, the same to pass into the hands of the General Conference. We expect that this arrangement will soon be made.

It was encouraging to note that after an old indebtedness had been paid, there was sufficient money on hand to pay all the laborers. Thus the Conference begins this year's work free of debt. Credentials were given to three ministers, and one ministerial license was granted.

The following officers were elected: President, E. Leland; Secretary, Mrs. W. J. Blake. Executive Committee: H. E. Rickard, E. Leland, Mrs. W. J. Blake.

MRS. W. J. BLAKE, *Sec.*

A VISIT TO THE INDIANS.

FROM the Lakeview camp-meeting I was called to labor in Ontario until the Owosso camp-meeting. In answering the call, I came over and began my work in connection with Elder P. M. Howe, and Brother B. Hagle, who were located at St. Thomas. I remained there about two weeks, when, according to previous arrangement, I came to Brantford, where I am at this writing.

My object in coming here was to visit the Indians on the reservation, and become acquainted with their needs, as the Conference committee were anxious to do something to further the work among them. Sabbath, July 30, in company with Brother W. W. Simpson, I went to the reservation, which lies about eight miles to the southeast of the city of Brantford. The reservation is six miles by twelve, and there are six thousand Indians living upon it.

About one year and a half ago, Brother Simpson began work among these people, and was soon joined by Brother W. H. Spear. They were successful in raising up a company of about sixty Sabbath-keepers, among whom are two chiefs. One of these was an interpreter and preacher for the Church of England; the other was an interpreter and preacher for the Methodists. These men can both speak the six languages of the nations that live on the reservation, besides reading and speaking good English.

When I looked over these people upon that Sabbath day, I felt that surely the Lord's hand is in the work. And when I heard them sing out their heart-felt praise to God in their native tongue, I was melted to tears. Then I knew more fully what the Lord meant when he said that the message should go to every nation, kindred, tongue, and people. They have a new church, twenty-four by thirty-six feet, which has just been erected, where they worship the true God. Since Brother Spear was called away, they have anxiously waited for some one

to come and take up the work among them. One young lady of their number is now taking the nurses' course at the Sanitarium, and when she returns, will be a great help to her people. I hope that some one may be selected to come and live with these people, and educate them in the truth; for surely the harvest is ripe. Jesus died for all, and this seems to be a fruitful field.

W. R. MATTHEWS.

SOUTH LANCASTER ACADEMY.

WE are glad to report that as far as we have learned, the present outlook for South Lancaster Academy is as good as it has been at the same time during any previous year.

The letters which are almost daily received making inquiries with reference to the physical labor departments, and asking for the privilege of obtaining work for the purpose of assisting worthy needy young men and women to attend the school, is sufficient evidence that the Lord's hand is in this move. We are all rejoiced at the prospects in this direction, but it seems proper that while we would be glad to furnish assistance to all the students in this way, a few words of explanation and caution be offered on this point.

The broom factory is established on private capital, and is intended to be a benevolent enterprise. The profits, if any, will accrue to the academy. The object is to assist young people of both sexes who have not the means to pay their way, but who desire to fit themselves for work in the cause of God. The applications, therefore, will be considered with reference to character, education, financial standing, future aim, and ability and willingness to work. All such applicants should send with their own statement, testimonials or references relative to these points. The church elder, some minister in the Conference, or a Conference officer, will be most satisfactory, unless the parties are well known at the academy. The broom factory will not be opened until after the beginning of the fall term; and for this and other reasons, the cases of these prospective students will not be considered by the committee on student labor until near that time, when the number who can be assisted will be chosen from the entire list. Those who are at all able to pay their own way, are requested not to apply for work.

The Spirit of the Lord has recently spoken with reference to our schools that they are placing "the tuition altogether too low;" and experience shows it to be important not only from the financial standpoint of the school, but from the standpoint of developing the character of the student, that every one should pay his own way just as far as possible. The academy can not and should not, if it could, carry the indebtedness of its students.

It is the constant endeavor of the academy to make progress in all right lines of education; and with every additional step there comes additional courage. Although the academy has had many glorious experiences during the past two years, now we may reasonably expect much more, when our consciences are clear that we are more nearly obeying the instruction and requirements of the Spirit of God. Truly, with our institutions, as with ourselves, "to obey is better than sacrifice." J. H. HAUGHEY.

INDIAN TERRITORY.

COALGATE.—Our effort at this place closed July 25, with the result of six new Sabbath-keepers, three of whom have been baptized. I obtained two subscriptions for the REVIEW and eight for *Gospel of Health*. I am now located at Shawnee, O. T., and shall continue to labor here until camp-meeting.

D. F. STURGEON.

OMAHA TENT-MEETING.

THE large Nebraska pavilion is now pitched on the corner of Webster and Seventeenth streets—a fine location. The tent is lighted with electricity, and is nicely arranged and seated. Thousands of people pass it daily as they go to the exposition.

Elder Luther Warren is conducting the meeting. The attendance is from four hundred to five hundred. The interest is increasing every night, and we expect soon to have the tent filled to its utmost.

If any of our brethren should come to Omaha during the exposition, do not pass the tent or the mission at 1515 Burt St., only a block and a half from the tent.

Our penny lunch-counter is now open, where one can have all he wants to satisfy his hunger, for from five to seven cents. There are also fifty beds in the mission where lodging can be had for ten cents.

This is the work the Lord intends to have done by his people at the present time in these large cities. But more means and consecrated laborers are needed to make it just what the Lord wants it to be so that many souls may be brought to Christ.

N. P. NELSON.

HOT SPRINGS, S. DAK., CAMP-MEETING.

THIS meeting was held according to appointment on the Chautauqua grounds, which have a large auditorium, and being cool and shady, afforded us a fine place for public meetings. The grounds are in a horseshoe shape, with high cliffs around them. Elders J. H. Morrison, N. W. Kauble, and Z. Sherrig were present, besides some of our own workers. About one hundred and thirty were encamped on the grounds.

The Lord came very near, and blessed his people as the message was presented to them, of receiving the Holy Spirit, making a full surrender, and being of one mind; *i. e.*, having the mind of Christ. Ten were baptized in the stream which flows around the camp. The gold ornaments and outward adornings were laid aside, and the meek and quiet spirit put on instead.

Some came a four days' journey to attend the meeting, and when they left they went singing and praising God for the spiritual food which they had enjoyed.

I thought, How long shall these yearly meetings continue before the great, grand meeting which the Lord shall call, where we shall realize the full extent of our salvation?

N. P. NELSON.

PENNSYLVANIA.

PITTSBURG AND ALLEGHENY CITY.—We have located in the English-speaking part of Allegheny and in the midst of a thick and mixed population. The Lord has greatly blessed the effort by giving us free, good grounds and unexpected access to the city papers, which have favored us with cuts of the tent, the prophetic chart, etc., together with good articles about our work and notices of the services.

The work has thus been given prominence, for which we praise God, and hope and pray that the light may come to the precious jewels of the Saviour that lie scattered among the mass of rubbish in these great cities.

Those having friends in these cities whom they wish to have hear the message should write to them without delay. The tent is at Sedgwick St. and Pennsylvania Ave., Allegheny, and is reached direct from Pittsburg by Western avenue cars. We would enjoy meeting any of our people who may be passing through the city.

May we not hope that this important city with its teeming mass of human souls will be

remembered by our readers at this season that it may be lightened with the glory of the message.

LEE S. WHEELER,
C. S. LONGACRE.

FLORIDA.

JACKSONVILLE AND WALDO.—After some twenty-three weeks' labor in the southern part of the State, I returned to my home at Jacksonville. July 14 I found the work progressing nicely in this city, with a good degree of interest on the part of some to investigate the truths for this time. The quarterly meeting was held with the church here July 16 and 17; the Lord blessed, and we enjoyed some good meetings. The tithe for the quarter amounted to a considerable over one hundred dollars. July 23 and 24 I was at Waldo, and held the quarterly meeting with the church there. This was my first visit to Waldo, and I enjoyed it very much. On account of sickness but few were in attendance, but all who were present expressed themselves as having enjoyed much of the Spirit of God.

Brethren Bird and Whitford report the work onward at Punta Gorda, Fort Ogden, and Nocatee. These brethren were left there to follow up the interest which was awakened at these places by tent efforts. The work at the above-named places has been reported by Brother Whitford, but, notwithstanding, I wish to say that the Lord wonderfully blessed the efforts of his servants, and as the result many accepted the truth. We have three organized Sabbath-schools with a membership of one hundred and twelve. To the Lord be all the praise for the achievements there. I am of good courage in the Lord.

M. G. HUFFMAN.

AN EXPERIENCE.

I HAVE learned that the more clearly I testify to the grace God has given me, the more he pours his love and light into my soul. Because of this, I wish to give my experience in regard to holiness, or the baptism of the Holy Ghost.

Eight years ago, while suffering from nervous prostration, with severe pain in my head and eyes, I consulted a physician, when, as the result proved, I needed only the divine Healer. He said: "You have been worrying, and it did not do you any good, did it?" A thrill of pain went through my heart, as I realized I had been doubting my Father's ability to lead and care for me. I resolved to stay my mind on God, and he freed me from unrest. Isa. 26:3.

As the Spirit flashed light upon the Word, I forgot all else but my *sin* in thus dishonoring God. Soon my prayer for peace changed to "If thou wilt, thou canst make me clean," and "create in me a clean heart, O God." Mark 1:40. Ps. 51:10. I was enabled to leave all in his hands, and received a blessing which made the words, "I am so wondrously saved from sin, Jesus so sweetly abides within," a present experience. I claimed the victory for many for whose souls I had been burdened.

During the revival which followed, the evangelist said to me, "I think you enjoy the blessing of holiness, and in order to keep it, you must give God the glory and confess it." "O, I can never do that. I do not feel certain about it; and I fear I would bring a reproach on the cause." "Very well; will you go to the altar as a seeker, and then walk in the light as it is given?" "Yes, I will do that."

My conversion had been so clear, and attended with so much of the power of the Spirit, that I expected, and will confess, dreaded, some unusual manifestation. At the altar a strange quiet, an absence of feeling, took possession of me. More than that the words, "The blood

of Jesus Christ his Son *cleanseth* us from all sin," rang in my soul as sweet music. For nine weeks I testified to this, still expecting the evidence would be given sometime. Then one day the Spirit whispered, "Is it not enough?" and I saw my mistake.

Then was given the baptism of "fire," and the commission, "Go ye into all the world, and preach the gospel to every creature." Supposing this meant foreign work, I shrank from it because of my unfitness. But when I said, "Yes, anywhere, everywhere," the joy that came to my heart was simply a foretaste of what his work has brought me. I have learned that "all the world" means *my* world; "every creature" means all whom I can reach or influence in any way.

IDA A. HIGBIE.

THE SUMMER SCHOOL.

I WISH that all might know the good things we are getting here at the College Summer School. As I sit in the class each day, I can not but feel and know that the mind of God is in the teachers. God is leading them. God is here, and a recitation never passes but our hearts are filled to overflowing with his Spirit that comes through the lessons.

I see as never before, the importance of starting our youth aright in gaining an education. We know that the end and aim of education is to restore the image of God in us. How can we expect that image to be restored in our children, if we send them to schools where God is not recognized?

Looking back to the education of Israel, we know that the Lord directed it. The home itself was a school. The special command of God was that the parents should teach their children his requirements. The loving hearts of the parents, not the lips of a stranger, were to satisfy the child as its mind unfolded like a beautiful bud.

All nature speaks of the Creator, and nothing will fill the child's mind with wonder and love for God as the study of his works. These were the studies of Moses, Samuel, and David. Later the schools of the prophets were established for deeper research into divine truth.

Now all these methods and modes of training children are "ensamples," or "types," for us. 1 Cor. 10:11. But how slow we are to follow! How slow to "search" and to "seek" as we are commanded! Not leisurely to read a portion of God's word each day; but "search," "ask," and "give thyself wholly" to these things.

No work is so far-reaching, so important, as that of parent or teacher, because he is dealing with hearts that are pure—unsullied by sin.

My brother, my sister, God is calling for you. I care not where you are. Maybe you are on a farm with a family to support. If so, there is no field of mission work more important. The peace, order, quiet, and *diet* of heaven may hold sway in your home, as indeed it must before it is a fit place in which the angels of God may assemble.

Others may be longing for an education, and are so situated that they can leave home and obtain it. If so, where are you going? One dear sister told me that she was going to the State normal school this fall. O, put *your* plans into God's hands, and ask him to take from them everything that will lead away from him. See if he will not lead you here to the school where he is teaching, where he is recognized. Of course there are difficulties. I expected to encounter many hard things here; but when the hard things come, and I put them into God's hands, everything works out for my good. My heart is so full of praise to him that I feel that I could fill this paper with interesting facts in regard to our school, and invita-

tions for you to come and enjoy this feast.

Read Esther 4:14. Shall we "hold our peace" at this time? Shall we fail to take advantage of what the Lord has for us, and when it is too late, see others wearing crowns that might have been ours; see others bearing our share of the harvest? May God impress upon you the importance of *finding your place* in this work, and direct your minds to the work he wishes you to do.

MRS. H. H. FISHER.

College Home, Battle Creek, August 1.

News of the Week.

FOR WEEK ENDING AUGUST 6, 1898.

— Escanaba, Mich., suffered a quarter-million-dollar fire on the night of July 30.

— The President's commission to adjust matters at Hawaii, sail from San Francisco, August 10.

— A fire in Center Ridge, Ark., August 2, destroyed the town. Only two buildings were saved.

— The cemeteries around London cover 2,000 acres, and the land they occupy is said to represent a capital of \$100,000,000.

— South Dakota has within her borders 11,000,000 acres of government land which is now subject to entry by qualified applicants.

— There are now under arms 69,631 soldiers from Illinois, Ohio, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, and Kansas.

— Another large trust is being organized. This time it is to control the entire output of wall-paper, and will have a capital stock of \$50,000,000.

— The king of Siam has a body guard of female warriors; *i. e.*, 400 girls chosen from among the strongest and handsomest of all the ladies in his land.

— While attempting to ford a river near Humansville, Mo., July 31, four young women and one young man were drowned. They were on their way to a picnic.

— A schooner recently passing the scene of the "Bourgogne" disaster, found fully one hundred bodies floating, and took from some of them articles for identification.

— Great Britain has notified the State Department that she has selected the ships "Amphion" and "Icarus" for patrol service in Bering Sea during the present season.

— Four hundred linemen belonging to the Electrical Workers' Union, went on a strike at St. Louis, Mo., August 1, because of a refusal to grant an increase in wages.

— The Associated Press despatch says, under date of August 2, that a terrible fire broke out in the reservoirs of the Dunkirk, France, petroleum factory. Several people were killed.

— Sir Wilfred Laurier, the premier, announces that the International Conference to settle the differences existing between the United States and Canada, will open August 10.

— The prospects appear good for a settlement of the differences between the miners and mine owners at Pana, Ill., at an early date. The mines there have been closed down since April 1.

— Safes outwardly resembling iron ones, but which are really made of thin boards, are now supplied by various firms, and are sold to people starting in business who want to make a big show.

— Quartermaster-sergeant James Young, of a Kansas regiment, is under arrest for selling supplies. His only defense is, "I did so because every other officer in similar position has done the same."

— On the 30th ult. a three-story frame lodging-house in San Francisco, was burned, the fire being caused by the explosion of a lamp. Five persons were burned to death, and twice as many severely injured.

— August 1 Ephraim Sells, the veteran showman, died at his home at Columbus, Ohio. He was sixty-four years old, and leaves a wife and three children. He became immensely wealthy through his show enterprise.

— Vegetarians came out ahead in a recent 100-kilometer (64 miles) walking match at Berlin with a time limit of eighteen hours. Out of twenty-two competitors, eight of whom were vegetarians, only six, all vegetarians, covered the distance in the time specified—the winner finishing in fourteen hours and fifteen minutes.

— The California Raisin Growers' Association has announced plans whereby a trust is to be formed for the control of the raisin product of that State. It is believed that 90 per cent. of the output will thus be controlled.

— August 2 a strike was formally declared by the federated wire trades at the works of the H. P. Nail Company and the American Wire Company, at Cleveland, Ohio, both of which are now under control of the recently formed wire and nail trust. Twenty-one hundred men will be thrown out of employment.

Special Notices.

THE annual meeting of the Benevolent Association of Seventh-day Adventists will be held on the campground at Brunswick, Me., at 1:30 P. M., Aug. 25, 1898. B. F. DAVIS, Pres.

THE next annual meetings of the Tennessee River Conference and Tract Society will be held in connection with the camp-meeting at Guthrie, Ky., Aug. 25 to Sept. 4, 1898, for the election of officers and the transaction of other necessary business. Let all churches in the Conference see that delegates to the Conference are duly elected and credentials issued to them. F. D. STARR, Pres.

CAMP-MEETING AT APPLETON, WIS.

I WILL again speak of the camp-meeting to be held at Appleton, Wis., August 15-22. Reduced rates on the certificate plan have been secured. Those reaching the place by rail should secure a certificate from the agent where the ticket is purchased. Pay full fare going, and through your certificate you can buy a return ticket for one-third fare.

There will be in attendance from without the State, Elder J. N. Loughborough, Prof. P. T. Magan, Brother Mackey, from Chicago, and one of the doctors from the Sanitarium. All the members of the Wisconsin Conference committee will attend, and also most of the laborers from the eastern part of the State. We hope to see a large number from eastern Wisconsin at this gathering.

WM. COVERT.

THE TENNESSEE RIVER CAMP-MEETING.

THE camp-meeting to be held at Guthrie, Ky., August 25 to September 4, is now close at hand. We hope that all our churches and scattered members will realize the worth of this opportunity, and make an earnest effort to attend. We have chosen Guthrie on account of its central location for both Tennessee and Kentucky so that the meeting may be within the reach of all, or as nearly so as possible.

We expect to have good help at the meeting. Elder Alee, with all the laborers in the Conference, will, of course, be present. Professor Irwin and Brother A. F. Harrison will also attend the meeting, and we expect Elder E. H. Gates. The school interest, the canvassing work, health and temperance work, and other branches of the work, will, we trust, receive due attention. The refreshing experience that is being felt at other camp-meetings this year we hope will be ours also. Let none miss the blessing that the Lord desires to give us at this meeting.

Professor Irwin comes in the interest of the Southern Industrial School, at Graysville, and will want to see all our youth. Let them come to the meeting.

The L. & N. Ry. has granted the rate of one and one-third fare for the round trip, and other roads are expected to do the same. Be sure to obtain certificates showing that you have paid full fare when you buy your ticket. These can be obtained three days before the meeting, and any time during the meeting.

F. D. STARR.

THE VERMONT CAMP-MEETING.

ACCORDING to the announcement in the REVIEW this meeting will be held in Bennington, September 1-11. A most desirable location has been secured for the camp. The grounds have a beautiful grove and a fine spring of water, and are about four squares north of the post-office.

The following rates have been obtained on the railroads: D. & H., for parties of ten or more two-thirds fare to Rutland and return; B. & R., regular convention rates. To Bennington and return, from Rutland, \$2.35; from White Creek, 35 cents; other stations in proportion. Rutland Ry., Cen. Vt. Ry., and B. & M. Ry. have not been heard from, but

we expect the 2-cent-a-mile rate. Fitchburg Ry., no rate, use mileage.

We expect a good meeting, and hope that all will come bringing the Spirit of Christ with them.

K. C. RUSSELL, Pres.

CAMP-MEETINGS FOR 1898.

DISTRICT ONE.

Atlantic, Wilmington, Del.,	Aug. 25 to Sept. 4
Virginia, Alexandria,	" 11-22
Maine, Brunswick,	" 25 to Sept. 5
Vermont, Bennington,	Sept. 1-11
New York, Rochester,	" 8-18
West Virginia, Grafton,	" 8-18

DISTRICT TWO.

North Carolina, Hildebran,	Aug. 5-14
Cumberland Mission Field,	" 19-28
Harriman, Tenn.,	" 25 to Sept. 4
Tennessee River Conference,	" 25 to Sept. 4
Guthrie, Ky.,	" 25 to Sept. 4
Florida,	" 25 to Sept. 4

DISTRICT THREE.

Ohio, Tiffin,	Aug. 11-21
Wisconsin, Appleton,	" 15-22
" New Richmond,	Sept. 5-12
Michigan (general), Owosso,	Aug. 18-28
Illinois, Forrest,	" 25 to Sept. 4
Indiana, Logansport,	Sept. 1-11

DISTRICT FOUR.

Nebraska (local), Cambridge,	Sept. 1-10
" Arcada,	Oct. 6-11
" (State), York,	Sept. 27 to Oct. 3

DISTRICT FIVE.

Arkansas, Fort Smith,	Aug. 4-14
Missouri, Clinton,	" 11-22
Colorado, Pueblo,	" 25 to Sept. 5
Kansas (local), Salina,	" 18-28
" (general), Ottawa,	Sept. 8-18
Oklahoma, Edmond,	Oct. 7-17

DISTRICT SIX.

California (southern), San Diego,	Aug. 4-14
Utah, Salt Lake City,	" 25-31

EDUCATE FOR BUSINESS.

THERE is an increasing demand in our denomination for consecrated business men. This line of work is just as important as many others that have received much more attention. There are many young men in the denomination who possess splendid business ability, but who lack the proper education and training to enable them to succeed if given the responsibilities of handling important business interests.

In order properly to fit persons for this work, Union College has established a regular *business course*, and will be prepared to conduct a large class in bookkeeping, business arithmetic, commercial law, stenography, typewriting, and English. Besides the above studies, the students will have the privilege of attending classes in Bible, history, or any of the preparatory or regular college work. There is also a splendid opportunity to review the common branches while securing a practical business education.

For calendar and any special information, address W. T. Bland, Union College, College View, Neb.

ADDRESS.

THE address of Elder D. T. Bourdeau for a few weeks will be 114 St. Hypolite St., Montreal, P. Q.

NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for *one insertion* of four lines or less, and of twenty-five cents for every additional line, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

FOR SALE.—One of the best fruit-farms of 40 acres adjacent to Battle Creek. Good location, land, buildings, fruit, and reason for selling; easy terms. Address W. H. Converse, Augusta, Mich.

WANTED.—A widow, with an active and willing boy twelve years old, desires a home where she can earn small wages, and have home privileges. Address A. L., Box 181, Springport, Mich.

WANTED.—The names and addresses of all Sunday-school teachers and superintendents living in your town. Please send these names and addresses as soon as possible to the Review and Herald Pub. Co., Battle Creek, Mich.

Publishers' Department.

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LAST-DAY TOKENS

DANISH TRACTS.

"STUDIES IN ENGLISH AND AMERICAN LITERATURE."

As announced last week, Book 5 of "Bell's Language Series" will soon be ready for delivery.

We feel sure that those who have studied the preceding volumes, and become acquainted with Professor Bell's method of teaching the English language, will hail with delight the completion of the series.

Book 1.—"Primary Language Lessons from Life, Nature, and Revelation." 272 pages; cloth, 65 cents.

Book 2.—"Elementary Grammar." 224 pages; cloth, 65 cents.

Book 3.—"Complete Grammar." 281 pages; cloth, 80 cents.

Book 4.—"Rhetoric and Higher English." 375 pages; cloth, \$1.25.

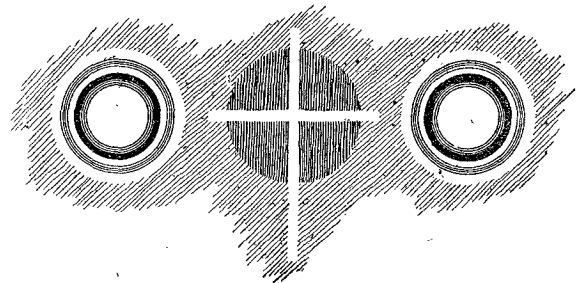
Book 5.—"Studies in English and American Literature." About 600 pages; cloth, \$1.75.

Now is the time to order. Address Review and Herald Pub. Co., Battle Creek, Mich.

CROSS IN MOON. TWO EXTRA MOONS.

The following is an extract from a letter signed "Veritas," dated Auburn, N. Y., Feb 27, 1843:—

"I have seen no published notice of a singular phenomenon which was seen by the citizens of this place, and also, I understand, in the neighboring towns on the evening of the 16th of February. Coming out of the church about half past nine o'clock, with some friends, . . . the moon being then near its full, and in its ascension about one-half above



the eastern horizon, in a clear sky, there was seen in the same distance from the horizon and parallel with the moon, two bright representations of the moon, a little obscured, having the colors of the rainbow. These mock moons, as they were called, continued visible until about ten o'clock, the northern one fading away first.

The above shows page 72 of No. 13 of the Words of Truth Series, entitled, "Last-Day Tokens," by Elder J. N. Loughborough. This number of the series contains 130 pages, besides the cover, and is fully illustrated. Price, 10 cents, post-paid.

IN YOUR STUDY

SABBATH-SCHOOL LESSONS

Third quarter (July 2 to September 24), you will be in constant need of the following reference-books:—

"EMPIRES OF THE BIBLE," by A. T. Jones; 410 pages; cloth, post-paid, \$1.50.

"SACRED CHRONOLOGY," by Sylvester Bliss; 298 pages; prices, \$1, \$1.50, and \$1.75.

"PATRIARCHS AND PROPHETS," by E. G. White; 762 pages; prices, \$2.25, \$2.75, \$3, and \$4.50.

"Great Controversy," by E. G. White; 700 pages; prices, \$2.25, \$2.75, \$3, \$3.50, and \$4.50.

"MOUNT OF BLESSING," by E. G. White; 209 pages; prices, 75 cents and \$1.

"GOSPEL IN CREATION," by E. J. Waggoner; 169 pages; prices, 25 cents and 40 cents.

For any or all of these reference-books, address your tract society, or Review and Herald Pub. Co., Battle Creek, Mich.

A FREE SCHOLARSHIP

To Battle Creek College will be given to every REVIEW reader who is willing to do a reasonable amount of work during the summer. Do you want to go to college next year? Do you want us to pay for your board, room, heating, light, tuition,—everything but for your books and clothing,—during the regular school year for 1898-99? If so, be sure to read the full-page advertisement which will appear in the Youth's Instructor for Aug. 18, 1898.

Address the Youth's Instructor, Battle Creek, Mich., sending two-cent stamp.

"DANIEL AND THE REVELATION" is published in five languages. This week the publishers have in press a new English edition of 10,000 copies. The total number of copies issued so far is 140,000.

BESIDES "The Alarm of War," which has been scattered to some extent, but which ought to have a much more extensive circulation, we have lately published a number more of tracts in the Danish-Norwegian language. Here are the names of those now out: "Spiritualism: Its Source and Character;" "The Great Threefold Message;" "Bible Questions and Answers Concerning Man;" "The Coming of Our Lord." One more in this series remains to be issued.

All these are important tracts, and treat of subjects of live interest. They ought to be scattered among the Scandinavians everywhere. Even if you speak only English, let us receive an order for some to be used for distribution among the Scandinavians in your community. Let the tract societies order a supply so as to have them on hand when called for.

For further information regard to this work, and the work with the Scandinavian papers, address the undersigned, care of Review and Herald.

C. A. THORP.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 19, 1898.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, and Buffalo with corresponding times and fares.

Daily. †Daily except Sunday. Kalamazoo and South Haven accomodation departs at 6.30 a. m. and arrives at 7.05 p. m. Daily except Sunday.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK. In Effect May 15, 1898.

Table showing departure and arrival times for Eastbound and Westbound trains to Montreal, New York, and other destinations.

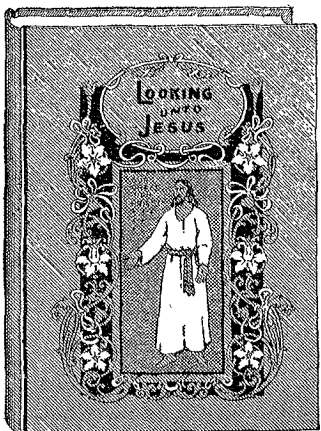
SLEEPING AND THROUGH CAR SERVICE.

8.27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily.

8.52 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand.

* Daily. † Except Sunday. A. S. PARKER, Ticket Agent, Battle Creek. W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.



LOOKING UNTO JESUS,

or CHRIST IN TYPE AND ANTITYPE

By URIAH SMITH.

This is the title of a book which is a credit in every way, to both the author and the publishers. Without a copy of this book your library will be incomplete.

It presents to the reader the holy nature, the exalted position, and supreme work of Christ as the Creator and Redeemer of this world. A correct view of his position and work as Redeemer being now of paramount importance, special attention is given to his priesthood, and the types, shadows, and ceremonies by which this was foreshadowed from creation to the cross.

No book now before the religious world, presents so clear and comprehensive a view in so small a compass, of both the philosophy and modus operandi of that mystery of mysteries, the incarnation and sacrifice of Christ, "that whosoever believeth in him should not perish, but have everlasting life."

The light of both Scripture and history is concentrated upon this great question, and conclusions of the most thrilling nature, unthought of by the ordinary reader, are brought out in a manner to present the Bible in a new light, and make new impressions upon the heart of the reader.

All the illustrations were made expressly for this book, by our own New York artist, who devoted several months to this work alone. Frontispiece plate in three colors, showing interior of the sanctuary.

"Looking unto Jesus" contains over 300 pages, and is printed on an extra quality of paper with wide margins, making pleasant reading for the eyes.

PLAIN EDITION; bound in beautiful buckram, cover design in three colors, plain edges, post-paid \$1.

PRESENTATION EDITION; bound as above, back and cover design stamped in gold; beveled boards; full gilt edges, fancy end papers, post-paid \$1.50.

Agents wanted. Those desiring a printed canvass and further information in regard to this book should write the publishers at once. Address all orders to Review and Herald Pub. Co., Battle Creek, Mich., or your tract society.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 9, 1898.

IT is now all but certain that peace will be decided upon in a few days.

HAVING printed an excellent series of thoughts on the "If's" and "Why's" of baptism, we have thought it would be instructive and helpful to present some "When's" and "Why's" of the Sabbath of the Lord.

THE Catholic Church having got permission to build a chapel on the government reservation at West Point, now wants demolished the union meeting-house already there, and the chaplain discharged. That is the Catholic Church all over.

THE effects of the intemperance of the parents on their offspring is shown by recent investigation of the Massachusetts Society for the Prevention of Cruelty to Children. Out of 6,197 cases investigated 2,283 children had intemperate fathers, and 1,341 had intemperate mothers. More than three fourths of all the cases were the direct results of drunkenness.

A BROTHER in Ohio in a private note incidentally remarks that during the past three years, as he has traveled about from place to place, he has distributed 93,000 pages of REVIEWS, Signs, Instructors, and Sentinels. This means that a great many seeds of truth have been cast upon the waters by this brother, and may they bear abundant fruit in the great gathering day.

THE *Medical Missionary* for July is a model number. First is an excellent report of Dr. Kellogg's late trip through the South, Mexico, California, Colorado, and Nebraska; then comes "Missionary Education for Children;" "What is Philanthropy;" and interesting "Notes from the Wide Field;" then articles on India, Argentina, Peru, Ecuador, the "Wild Tribes of the Philippines," and a whole lot of other good matter. And this magazine will come to you a whole year for fifty cents!

DURING the year 1897 the entire circulation of the Bible in China, not including copies sold to other societies, amounted to 404,916 copies. This is an advance of nearly 9,000 copies over the preceding year. Of the entire number 397,044 copies, or more than ninety-eight per cent. were sold. The aggregate circulation in Japan amounted to 100,456 volumes, of which 72,434 were either free grants, or sales for free distribution, and 28,088 were sold. This shows that China is being prepared for a great gospel work before the Lord comes.

THE August number of the *Missionary Magazine* is out; and it is a beauty, both in make-up and in matter. It might perhaps be called the Japan number, as the leading articles are all on Japan and missionary work there. These are the right kind of articles, too—not written up from books, by somebody who never saw Japan, nor a Japanese; but written by those who are either there now

or have been there. Elder J. A. Brunson and Mrs. Brunson, who have been missionaries there; Elder W. C. Grainger, Mrs. Grainger, and Miss Grainger, who are all missionaries there now; Brother P. Y. Sayeki, who is a native, and there at present—all these have articles in this number. Besides this there are letters from Fiji, British Guiana, and Bay Islands; and much other good matter. Who is there who will not get a copy and read it? Who?

THE latest despatches say that "extreme diplomatic tension exists between St. Petersburg and London." This is on account of the continued advances of Russia in China; and Britain is compelled to take a firmer stand. The British admiralty is "preparing for all emergencies, and will soon be able to mobilize. Every officer and man on furlough or on half-pay has been assigned to a ship, and instructed to be in readiness to join at the earliest moment. Therefore, practically, every ship in the British navy, whether in or out of commission at the present moment, has its full war complement of officers and men ready to take her out to sea." These are thrilling times. The nations are angry, and the wrath of God is at hand. Are you ready?

IT is said that the first American soldier to die in the war with Spain, was a Confederate, the second a Union soldier, and the third a negro. Representatives of the three parties that were so alienated in 1861-65 that thousands of lives were sacrificed to decide who should be conqueror, now stand side by side, ready to give their lives to defend one common cause. This shows that the minds that are farthest apart can be brought to see things alike. When the people of the different religious sects all get the mind of Christ, they will stand as a solid body against the strongholds of sin, and not be spending their time fighting each other. In these last days, when the coming of our Lord is so near, less time should be spent in building up denominational lines. All believers need to have their faces toward the great Commander, ready to move at his word, then many souls will be brought to the light of the truth for the times.

THE *Sunday-School Times* has well said that "growth in numbers may, or may not, be growth in power for good. It depends on the resultant quality of the aggregate thus reached. It was a compensation for the troubles and persecutions of the Christians of the first centuries, that they tested converts, and no others joined themselves permanently to the church."

In times of quiet, when the hand of persecution is stayed, the church grows numerically, or in breadth, but loses in spiritual power. What is wanted to-day to make the church what it ought to be is *power*, not numbers. If the membership was reduced three fourths, and the remaining one fourth baptized with the Holy Spirit, the world would be moved as it is not moved to-day. There would be less dependence on human wisdom and eloquence, on church machinery and human organizations, and we should see the day of Pentecost lived over again. Let us pray for *power* rather than numbers. When the *power* is present, the proper numbers will not be lacking.

A SHORT time since the despatches stated that the governor-general at Manila, in order to allay popular discontent because of deficient food supply, placed \$1,000,000 at the service of the people for procuring food supplies. Considering the present financial straits of the Spanish people, the thought is at once suggested as to where such an amount of money came from. The fact is, the church supplied it. The church is really the governing power of the Philippine Islands, and this amount represents but a drop in the bucket of the wealth that has come through taxing the people. For instance, a tax of three dollars is placed on every wheel of every vehicle. Besides this, a tax is placed on every door of a house, on every mule, donkey, horse, chicken, and dog. Everything is taxed, and most of the taxes are imposed and collected by the church. No wonder that the priests are the most active in exciting the people to bravery in repelling the encroachments of Americans, by representations wholly false.

A SPIRIT of inquiry is coming into the minds of the people of India. Many are anxious to learn of the good things contained in the gospel. Bishop Thoburn says: "It is no longer necessary to go to the jungles to find inquirers. In many parts of India thousands are manifesting a practical interest in the Christian religion. Thirty years ago the great difficulty was to find converts who desired instruction. To-day enough Christian teachers can not be found to instruct the applicants for baptism."

Should there not be an earnest effort put forth to send teachers to these inquirers who will teach them the Word of Life so that they may know the whole gospel time?

LIFE insurance companies make a difference in their calculated losses on those who abstain from alcoholic stimulants and those who do not. A recent report shows that of those who stated that they were abstainers when they entered, the maximum expected loss was \$5,455,669 and the actual loss was \$4,251,050. Of those who were not abstainers, the expected loss was estimated at \$9,829,462, and the actual loss was \$9,469,407. This shows that the death loss of the abstainers was seventy-eight per cent. of the maximum, while that of drinkers was ninety-six per cent.

THE Catholic Church seemed to be much pleased to have a part in the world's parliament of religions at the World's Fair in Chicago; she took great honor to herself in it; and the pope sent his blessing. But now when another one is wanted at the Paris Fair in 1900, the Catholic Church in France, supported by the pope, says, "No."

THE four legs of the chair in which ancient Sodom took her ease and went to ruin, and in which modern Sodom is riding to the same end, are, pride, fulness of bread, abundance of idleness, and failure to strengthen the hand of the poor and needy.—*Minnesota Worker*.

"PURE religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from the world." James 1:27.