

The Adventist REVIEW AND HERALD

Wm. Groff

IS THE FIELD

VIENNA

"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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CHRIST'S LEGACY.

"In the world ye shall have tribulation." John 16: 33.

Strange legacy it seemed to leave his loved ones;
For he had proved the height and depth of woe,
Had wrestled through long hours of lonely sorrow,
Darker than deepest night that we can know.

Was it because our just deserts demanded
The rod of chastisement, our Father's frown?
Can he find satisfaction in our sorrow?
Is it his will in tears our joy to drown?

Nay! for the tribulation he hath promised
Hath naught to do with penalty for sin:
That debt was paid when Jesus cried, "'Tis finished!"
He would but purge away our dross and tin.

It is to teach us fellowship with Jesus,
To wean our souls from things of minor worth,
To teach us patience, aye, and acquiescence,—
To clear faith's vision from the mists of earth.

We are afar from home. These tribulations
But make us long to see our Father's face;
In them we hear his tender, faithful accents,
We feel him drawing us to his embrace.

'Tis in our trials that the blessed Spirit
Can whisper comfort to the wounded soul;
His name is "Comforter," and 'tis his mission
To lead the weary ones to Christ, their Goal.

—Mrs. Hannah Woodruff Brown.

NOT IN MAN'S WISDOM.

MRS. E. G. WHITE.

BEFORE his ascension, Christ commissioned his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." When the disciples prepared themselves for the descent of the Holy Spirit, by putting away all selfishness, all love of supremacy, and all differences, by becoming of one accord, of one mind, divine grace came upon them in a marked manner. The pentecostal season brought to them the evidences that they were accepted in the Beloved, and that their prayers, ascending to God in faith, would assuredly be answered. The power of the Holy Spirit was given to accompany the preaching of the Word.

In the commission to the disciples, and the descent of the Holy Spirit on the day of Pentecost, Christ shows that power and wisdom are not with the many, and that they do not come from man, but from Christ. The apostle Paul declares: "He is before all things, and by him

all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and un-reprovable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; . . . even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

Speaking to his disciples, Christ said, "It is given unto you to know the mysteries of the kingdom of heaven." These they were to proclaim to the world. "What ye hear in the ear," he said on one occasion, "that preach ye upon the housetops;" for there is nothing in the knowledge of truth and righteousness that is to remain a mystery. The door is thrown open for all who believe. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

Christ makes a distinction between those who believe on him and those who do not, and tells his followers the evidence they must give to the world that they love the Saviour, who gave his life a ransom for them. "If ye love me," he says, "keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

The apostle Paul declares: "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

This scripture explains why men whose minds are occupied with worldly things do not give attention to things of eternal interest. Either God or Satan has the control of the intellect. If man sustains no vital relation to God, he reveals that he is connected with another leader, who is controlling his mind, and holding him in darkness, that he may not see the evidences of truth. The world can not receive the Spirit of truth, because they have not made the truth, which would make them wise unto salvation, their study. They can not receive truth, because they do not see Christ as the truth. They do not know him. "This is life eternal," said Christ, "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Those who know the truth are responsible for those who know it not. As a part of God's great firm, we have a work to do in building up the interests of that firm. As instruments of righteousness, we are to build up the kingdom of God, according to the plans he has laid before us. All who are connected with God will be imbued with his Spirit. The light that has been given them they will communicate to those who are in darkness. They will never cease their efforts to win souls to Christ. This is the work before all who claim to believe in Jesus. And in this work they will give themselves to God, soul, body, and spirit. They will bear their burden of soul in prayer to God, that those who know him not may be convicted and converted. To neglect this work is to insult Jehovah, to grieve the Holy Spirit, and to prove disloyal to Christ.

The Lord would have all his workers weighted with a wisdom that is divine, that wisdom which God gives to all who ask in faith. Paul said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of man, but in the power of God."

The apostle Paul had all the privileges of a Roman citizen. He was not behind in the Hebrew education; for he had learned at the feet of Gamaliel; but all this did not enable him to reach the highest standard. With all this scientific and literary education, he was, until Christ was revealed to him, in as complete darkness as are many at this time. Paul became fully conscious that to know Jesus Christ by an experimental knowledge was for his present and eternal good. He saw the necessity of reaching a high standard.

It had been Paul's custom to adopt an oratorical style in his preaching. He was a man fitted to speak before kings, before the great and learned men of Athens, and his intellectual acquirements were often of value to him in preparing the way for the gospel. He tried to

do this in Athens, meeting eloquence with eloquence, philosophy with philosophy, and logic with logic; but he failed to meet with the success he had hoped for. His after-sight led him to understand that there was something needed above human wisdom. God taught him that something above the world's wisdom must come to him. He must receive his power from a higher source. In order to convict and convert sinners, the Spirit of God must come into his work, and sanctify every spiritual development. He must eat the flesh and drink the blood of the Son of God.

Christ is the mystery of godliness, and God calls for a humble reliance upon him, whose divine aid is promised to all. The church at Corinth did not make the fear of Christ the first, the last, and the best in everything. They were fearful of offending the Jews and the learned heathen, and they were becoming weak. Paul declared to them that he had not come to them with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that their faith might not stand in the wisdom of men, but in the power of God. "Howbeit," he said, "we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

This mystery all the intelligence of human beings is of itself incapable of understanding. Man's learning may be considered supreme, but it is not that higher education which he can take with him into the kingdom of heaven. The learned men of the world, notwithstanding all their intellectual studies, know not the truth as it is in Jesus. In his epistle to the Ephesians, Paul brings to view a kind of education which these supposed intellectual stars have not: "Blessed be the God and Father of our Lord Jesus Christ," he says, "who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

These divine heights the true believer may reach. All who will may see the mystery of godliness. But it is only through a correct understanding of Christ's mission and work that the possibility of being complete in him, accepted in the Beloved, is brought within our reach. His long human arm embraces the human family; his divine arm grasps the throne of the Infinite, that man may have the benefit of the infinite sacrifice made in his behalf. And to as many as receive him, he gives the power to become the sons of God, even to them that believe on his name.

There are many who are too exalted in their own opinion to receive this mystery. There is a science that the Most High would have these great men understand; but they can not see the Truth, the Life, the Light of the world. Human science is not divine enlightenment. Divine science is the demonstration of the Spirit

of God, inspiring implicit faith in him. The men of the world suppose this faith to be beneath the notice of their great and intelligent minds, something too low to give attention to; but here they make a great mistake. It is altogether too high for their human intelligence to reach.

The gospel message is far from being opposed to true knowledge and intellectual attainments. It is itself true science, true intellectual knowledge. True wisdom is infinitely above the comprehension of the worldly wise. The hidden wisdom, which is Christ formed within, the hope of glory, is a wisdom high as heaven. The deep principles of godliness are sublime and eternal. A Christian experience alone can help us to understand this problem, and obtain the treasures of knowledge which have been hidden in the counsels of God, but are now made known to all who have a vital connection with Christ. All who will may know of the doctrine.

God is glorified in having channels through which he can communicate the treasures of heaven to a fallen world. Every one who will cleanse his soul of impurity, and let the similitude of Christ's character be placed on his character, will reflect back to God in pure currents the praise and thanksgiving of the souls he has won for Christ. The Saviour says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

THE PROPHETIC GIFT.

J. N. LOUGHBOROUGH.

"EVEN as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:6, 7.

This "testimony of Jesus," as we have learned from Revelation 19, is "the spirit of prophecy;" and from the scripture just quoted, we see that the prophetic gift was to be with the people who were proclaiming and waiting for the second coming of our Lord Jesus Christ.

About 1833, but more especially since 1840, a message has been sounding through the earth proclaiming the coming of Christ near at hand, "even at the door." In connection with this proclamation the Lord has been pleased to manifest the power of his Spirit in various ways, and in a marked manner. In many instances, not only in America, but in other lands, the Lord has been gracious to his people who have been engaged in heralding the glad tidings of our returning Lord, by speaking to them through the gift of prophecy. Attention is here called to some instances of this character in America.

The first to be noticed is that of a godly man,—a well-educated and talented minister by the name of William Foy, who resided in Boston, Mass. At two different times during the year 1842, the Lord came so near to him that he was wrapped in holy vision. One of these occasions was on January 18, and the other was on February 4. By invitation he went from city to city to tell of the wonderful things he had seen; and in order to accommodate the vast crowds who assembled to hear him, large halls were secured, where he related to thousands what had been shown him of the heavenly world, the loveliness of the New Jerusalem and of the angelic hosts. When dwelling upon the tender, compassionate love of Christ for poor sinners, he exhorted the unconverted to seek God, and scores responded to his tender entreaties.

Brother Foy's work continued until the year 1844, near the close of the twenty-three hundred days. Then he was favored with another

manifestation of the Holy Spirit,—a third vision was given,—one which he did not understand. In this he was shown the pathway of the people of God through to the heavenly city. He saw a great platform, on which multitudes of people gathered. Occasionally one would drop through this platform out of sight, and of such a one it was said to him, "Apostatized." Then he saw the people rise to a second platform, and some of these also dropped through the platform out of sight; and finally a third platform appeared, which extended to the gates of the holy city. A great company gathered with those who had advanced to this platform. As he expected the Lord Jesus to come in a very short time, he failed to recognize the fact that a third message was to follow the first and second messages of Revelation 14. Consequently the vision, to him, was inexplicable, and he ceased public speaking. After the close of the prophetic period, in the year 1845, he heard another relate the same vision, with the explanation that "the first and second messages had been given, and that a third was to follow." Soon after this, however, Brother Foy sickened and died.

Another instance of the manifestation of the gift of prophecy is found in the case of a young man who resided in Poland, by the name of Hazen Foss. He was a man of fine appearance, pleasing address, with a good academic education. In the month of September, 1844, about six weeks before the close of the twenty-three hundred days, the Lord gave him a vision, in which he, like Brother Foy, was shown the "three platforms" in the heavenly pathway. Some messages of warning to individuals were also given him, which he was instructed to deliver. In connection with this he was shown the trials and persecutions that would follow if he was faithful in relating what had been shown to him. As he also was expecting the Lord to come "in a few more days" (as they then sang), he did not understand the *third step* ("platform") in the journey; and shrinking from the cross, he refused to relate the vision. The view was repeated to him; and in addition to the first, he was told that if he still refused to tell what had been shown him, the burden would be taken from him, and given to one of the *weakest* of the Lord's children, one who would faithfully narrate what God would reveal. Again he refused. A third vision was given him, a very short one, in which he was told that he was released, and was shown the person upon whom the Lord had laid the burden, "one of the *WEAKEST* of the weak, who would do the Lord's bidding."

This startled the young man, who at once appointed a meeting on Mc Guire Hill, Poland, Me., for the purpose of relating what had been revealed to him. The people crowded together to see and hear him. He carefully related his experience,—how he had refused to relate what the Lord had shown him, and what would result from his refusal. "Now," said he, "I will tell you the vision." But, alas! it was too late. It had gone from him. Not a word could he recall. He wrung his hands in anguish, saying, "God has fulfilled his word. He has taken the vision from me. I am a lost man." From that time the man lived without hope, and died in 1893.

"OTHER men's imperfections show us our imperfections; for one sheep is much like another; and if there's an apple in my neighbor's eye, there is no doubt one in mine."

TRUE eloquence has its fountain and force from the heart, the deep inner springs of feeling. Many of our modern orators seem to speak with the lungs instead of the lips.—*Selected.*

STRENGTH IN TRIAL.

ASA SMITH.
(Boyd, Wyo.)

DOES the trial seem a great one?
"I will wait upon the Lord;"
He has promised grace sufficient,
And I'm trusting in his word.

'Tis the word that spoke creation,
And that sets the sinner free;
I believe that he is able
Also to deliver me.

I'll rejoice, then, in the trial,
And the thorn which doth me wound;
For 'tis when I feel my weakness
That the strength of God is found.

In infirmities I'll glory,
And will gladly suffer wrong,
That his power may rest upon me:
"When I'm weak, then am I strong."

"BE KINDLY AFFECTIONED ONE TO
ANOTHER."

MRS. H. W. PIERCE.
(Barton, Vt.)

WE pray to be saved from sin, to be separated from the self in our natures, which, if cherished, hinders our union with Christ and the Father. To answer these prayers, God often brings us through experiences of trial and sorrow. It can not be otherwise; for the death of self by crucifixion (Gal. 2:20), which is so necessary to the soul's life with God, is nothing less than to yield up all our own ways,—our most cherished desires and plans,—at the foot of the cross, and our affections as well, that our lives may be molded by the divine hand.

As we pass through seasons of sorrow and conflict, there often arises a soul-hunger for human sympathy, for some one to know how we feel. For two reasons this desire may not be gratified. God would lead us out of human trust into the divine; he would teach us to go to him for comfort and help in every trial, whatever it may be: then, too, we are not to cast a shadow over those around us, but rather we should minister to them the comfort where-with we ourselves are comforted of God.

Let us not forget that our brethren and sisters are passing through experiences similar to ours, and that sorrows pierce their souls as well as our own. Of course we can not see their sorrows, neither can they see ours; but we know that God is dealing with them for their purification from self, even as with us. Should we not, then, be tender, gentle, and kindly affectioned toward them, praying always that God will comfort their hearts, and bring them forth as conquerors, victorious over every sin? How quickly would this course baffle Satan, who is ever ready to whisper in our ears that our brethren and sisters neglect us!

When all our personal sorrows are swallowed up in our sorrow for sin, and all our desires in the great longing for a pure heart, then shall we sink out of self into Christ, and he will work through us for other souls, and so shall we be partakers of his joy, both in this life and in the life to come. Let us praise God for what he has given us to know, even now, of this joy.

Our hearts are pained exceedingly as we see some of our dearest loved ones refusing to walk in the steps of the Master; but we should also remember that other souls are somebody's loved ones, and that all are dear to the heart of the loving Saviour, who died for them as well as for us. We can not measure the power of the Spirit of God to cleanse our hearts, and make us instruments to win souls to him. All that hinders is a complete surrender on our part, and faith that the word of God does create us anew in Christ Jesus.



CHRISTIAN PERFECTION.*

A. T. JONES.

"Be ye therefore perfect." And the song, "Saved to the uttermost," which has just been sung, is sufficient ground for the "therefore,"—"Be ye therefore perfect." Matt. 5:48. You know that such is the word of God. You know that we are exhorted to "go on unto perfection." Heb. 6:1. You know that the gospel, the very preaching of the gospel which you and I preach, is to "present every man perfect in Christ Jesus." Col. 1:28.

Then it is not for us to say that perfection is not expected of us. It *is* expected of us. You must expect it of yourself. I must expect it of myself. And I must not accept anything in myself or of myself that does not meet in perfection the standard of perfection which God has set. What could possibly prevent us from attaining perfection more than to think that it is not expected? I say again, What could possibly prevent you and me from attaining unto perfection more than for us to say that it is not expected that we should be perfect?

Then, as it is settled that the Word says that you and I are to be perfect, the only thing for you and me to consider is *the way*. That is all. Let it be settled by you and by me that perfection, nothing short of perfection as God has set it, is to be expected of you and me; and that you and I will not accept anything in ourselves, in what we have done, nor anything about us, that is a hair's breadth short of perfection as God has set it,—let this be settled by each one, and settled forever,—then inquire only the way; and the thing will be accomplished.

What is the standard, then? What is the standard which God has set?—"Be ye therefore perfect, *even as your Father which is in heaven is perfect.*" The perfection of God is the only standard. And you and I must set ourselves right there, and stand face to face with ourselves, always demanding of ourselves that there shall be perfection such as God's is, in us; and that we will not look with a particle of allowance upon, we will not apologize for nor excuse, anything in ourselves that is in any conceivable degree short of that perfection.

It is plain enough that we can not be perfect in greatness as God is, nor in omnipotence as he is, nor in omniscience as he is. God is character; and it is perfection of *character* as his is, that he has set for you and me, to which we shall attain, which alone we are to expect, and which alone we are to accept in ourselves. Then when it is God's own perfection which you and I must have, and which alone we will accept of ourselves, and we hold ourselves to that standard always, you can see at once that that will be for you and me only to hold ourselves constantly in the presence of the judgment of God. There is where every one of us expects to stand, whether we are righteous or wicked. Why not stand there, then, and be done with it? It is settled that you and I are to stand at the judgment-seat of Christ, and there every one of us shall be measured by that

standard. God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

The resurrection of Christ is God's pledge to the world that every man shall stand before the judgment-seat of Christ. That is settled. You and I expect it. we preach it; we believe it. Then why not put ourselves there, and stand steadily there? Why wait? Those who wait, and continue to wait, will not be able to stand there. The ungodly can not stand in this judgment; but those who put themselves before the judgment-seat of God, facing the standard of judgment, and hold themselves there constantly in thought, word, and deed, are ready for the judgment any moment. Ready for it?—They have it; they are there; they are passing it; they are inviting the judgment, and all that the judgment brings; they stand there expecting to be passed upon: and only he who does this is safe. The very blessing that comes in that thing is all the reward that any person needs for putting himself *just now* before the judgment-seat. And standing there, what has he to fear?—Nothing. And when all fear is cast out, what is it that does it?—Perfect love. But perfect love can come only by our meeting that perfect standard of the judgment, *in the judgment*, and can be kept only by standing there.

That being settled, let us inquire the way,—the way; that is all. It is settled, then, that *mine* is not the standard. Think of it! "Be ye therefore perfect, *even as your Father which is in heaven is perfect.*" His perfection is the only standard. Then whose *measurement* of the standard, whose estimate of the standard, is the proper one?—Not mine. I can not measure God's perfection. You remember the verse—perhaps it occurs to you this moment: "I have seen an end of all perfection: but thy commandment is exceeding broad." Ps. 119:96.

No finite mind can measure God's perfection. Then it is settled, so far, that we are to be perfect; our perfection is to be as his perfection is, and according to *his own estimate* of *his own* perfection. Then that takes entirely away from you and me the whole plan, and everything about it as to the doing of it. For when I can not measure the standard, how should I attain to it, even if it were given me to do? Then let it be settled also that as to the *doing* of it, it is put utterly beyond you.

This also was said long, long ago: "I know it is so of a truth: but how should man be just with God? If he will contend with him, he can not answer him one of a thousand. . . . If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?"

And when I should come to plead, what then?—"If I justify myself, mine own mouth shall condemn me." If I can measure up myself to the satisfaction of myself, and pronounce the balance settled; when it is set alongside of *his* estimate, my own estimate is so far short that it condemns me utterly. There is in it no basis of justification. "If I say, I am perfect, it [my own mouth] shall also prove me perverse."

* Sermon delivered before the S. D. A. General Conference the closing night, March 6, 1899, in South Lancaster, Mass.

"Though I were perfect, yet would I not know my soul: I would despise my life." My own standard of perfection, when set in the presence of *his*, and seen in the light of his, would be so far short that I myself would despise it. "If I wash myself with snow-water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." Job 9:1, 2, 19-21, 30, 31.

That is as near as we could come to the standard, if it were given to us to do. Then let us forever abandon all idea that perfection is anything that *we* are to work out. Perfection is that to which we are to attain, nothing but that. God expects it, and he has made provision for it. That is what we were created for. The only object of our existence is to be just that,—perfect with God's perfection. And remember that we are to be perfect with his *character*. His standard of character is to be ours. Yea, his character itself is to be ours. We are not to have one made like it: it itself is to be ours. And that alone is Christian perfection.

Now that we must have that, the whole story is told in three texts. The first one is in the first chapter of Ephesians, beginning with the third verse in order correctly to get the story in the fourth verse:—

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world [now notice what he chose us for; this is the object he had before the foundation of the world, in choosing you and me, and bringing us to this hour. Then let us face the issue], *that we should be holy and without blame before him in love.*"

That is his only thought concerning us. That is all that he made us for; that is all we exist for. Then another word right there: When that is so, why shall we not face it? Why shall we not just now meet the object of our existence and be holy and without blame before him in love?

The next text is Col. 1:19-22: "It pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, *TO PRESENT YOU holy and unblamable and unreprouvable in his sight.*"

First: He *made us* for that purpose. By sin we were swung entirely out of that purpose, the whole purpose was frustrated; but he endured the cross: it pleased God thus to do, and it pleased Christ thus to do it, that his original purpose might be fulfilled. The point is, that by his cross he reconciled us, in order that this original purpose might be met in us,—the purpose that he had before the foundation of the world, that we should be holy and without blame before him in love. The blood of Christ, the reconciliation of peace which is brought to the world by Jesus Christ, is in order that *HE* might *present us holy*,—that *HE* might do that very thing that he had in mind before the foundation of the world,—that *HE* MIGHT PRESENT YOU AND ME "holy and unblamable and unreprouvable in his sight."

The way to Christian perfection is the way of the cross, and there is no other way. I mean there is no other way for you and me. The way to bring it to us, the only way, was by way of the cross. He came that way, and brought it; and the only way for you and me to get it is by the way of the cross. He has made provision that *he himself* shall do this; we do not come into it at all, for the *doing*.

Now notice (Eph. 4:7-13) what is really done in this, how fully he has supplied the need.

"Unto every one of us is given grace according to the measure of the gift of Christ." Now think. What did the gift of Christ do, so far in our study? It "made peace through the blood of his cross," and reconciled all to God. And it did it to make us what, before the foundation of the world, he designed we should be,—*"holy and unblamable and unreprouvable in his sight."* That is the measure of the gift of Christ in this thing. And it accomplished the purpose for all so far that it opened the way for all. And unto *every one* of US, just now, is given grace according to the same measure. Then what the cross brought TO us, and *put within our reach*, the grace of God GIVES us, and accomplishes in us.

Now let us read right on, and you will see that this is all so, right up to the very word perfection itself: "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and GAVE GIFTS unto MEN. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." *What for?*—"FOR THE PERFECTING OF THE SAINTS." Brethren, when those gifts are given for that purpose, what are we doing when we do not face the fact, and long for the gifts, and *pray* for the gifts, and *receive* the gifts, which *accomplish the purpose?* What are we doing otherwise?

"For the perfecting of the saints, for the work of the ministry, TILL"—given for an object; brought to us for a purpose, a defined, distinct, definite purpose; and UNTIL that purpose is accomplished. It is given "for the perfecting of the saints;" and it is given "TILL we ALL COME in the unity of the faith, and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure of the stature of the FULNESS OF CHRIST."

Thus perfection is the only aim. God's standard is the only one. "Be ye therefore perfect, even as your Father which is in heaven is perfect." We can not measure it; and could not attain to it, if it were given us to do. It is the object of our creation; and when that object was frustrated by sin, he made it possible to all by the blood of his cross, and makes it certain to every believer by the gifts of the Holy Spirit.

Then again I ask, Why should we not constantly face Christian perfection, and accept nothing of ourselves but that?

(To be continued.)

RUNNING WITH HORSEMEN.

T. E. MOORE.
(Blencoe, Iowa.)

IN Jer. 12:5 we find these words: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

There is in this verse a good lesson for us who are striving to be overcomers with Christ. If when we have little trials and perplexities to contend with, we get vexed, how can we stand when the time of greater trials comes?

The Lord speaks of "a time of trouble" such as never was since there was a nation. Dan. 12:1. Now this "time of trouble" comes just before God's people are delivered; and in view of this fact, how patient we should be, and how we should strive to overcome in all things in the name of Christ.

"Be patient therefore, brethren, unto the coming of the Lord." James 5:7. With such good admonition from the Lord at this time, just before the end of all things, all should take a firm stand for the truths of God's

word; then they can run with horsemen, and not get weary; and will be prepared for the swelling of the Jordan, or the "time of Jacob's trouble."

THE USEFUL LIFE.

GO, LABOR on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

Go, labor on; 'tis not for naught;
Thine earthly loss is heavenly gain.
Men heed thee, love thee, praise thee not;
The Master praises, what are men?

Go, labor on; enough, while here,
If he shall praise thee; if he deign
Thy willing heart to mark and cheer,
No toil for him shall be in vain.

Go, labor on; your hands are weak,
Your knees are faint, your soul cast down,
Yet falter not; the prize you seek
Is near—a kingdom and a crown.

—H. Bonar.

TRUTH AND CHARACTER.

The Outlook.

THE chasm between the capital of truth in the world, and the utilization of it, is immense, and yet it is constantly ignored by those who affirm, either by words or by implication, that what the world needs is more truth, and that society has failed so far to attain its highest ends because it has not attained the highest truth.

As a matter of fact, society has never yet lived up to the truth which it possesses. It has scarcely begun to draw in a practical way on the enormous accumulation of truth which has been bequeathed to it, and which it holds in trust for future generations.

Nothing could be more irrational and superficial than the talk about the exhaustion of Christianity as a force in the world. As a matter of fact, the world has never yet tested Christianity except in the most imperfect and rudimentary way. It has no right to affirm what Christianity would do for society or with society; because it has never yet tried in any thorough and complete way to make society Christian in deed and in spirit. Society has never yet felt the influence of the tremendous forces which reside in Christianity; because it has never yet surrendered itself to those forces. In every community some men and some women have tried or are trying to shape themselves consciously and completely in harmony with the Christian ideal; but no Christian society in the true sense of the word has ever yet existed, and no man is in a position, therefore, to affirm that Christianity has failed in any particular.

Very few men so incorporate truth into character as completely to test it. They open themselves to it in fortunate hours; they surrender their imaginations to it; they are moved by it at times to something approaching resolution; but they rarely persist in the patient process which slowly turns truth into moral power by incorporating it into character.

Many men suppose that life is as complicated and difficult as they find it, because truth is so difficult of attainment. As a matter of fact, truth is always at hand and always simple. The difficulty does not lie in that direction; it lies in the other direction. Truth lies within the vision of any man, however limited his faculty; but *character* involves immense effort, and men grow perplexed and impatient, and imagine that what they need is more truth, when, as a matter of fact, their supreme need is more *moral vitality*.

God has not spared the truth; the world is full of it. Man has never yet risen to a real conception of the capital of truth to which he has fallen heir; and has consequently failed to utilize it to the full.



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23.

Do not forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made.

"If pains afflict or wrongs oppress,
 If care distract or fears dismay,
 If guilt deject, if sin distress,
 The remedy's before thee—pray."

STUDIES IN PRINCIPLES.

STABILITY.

God has reserved to himself the use of the principle of stability, because he alone can know what should be established, and what changed or destroyed.

He has informed us of some things that have already been settled. Ps. 119:89. This, of course, includes the law and its fulfilment in Christ and in every true life.

This should be to us a great source of joy. Who would not infinitely prefer to perish than to discover that one word of our God would fail? for in such a case unending life would be endless war. It would be a disappointment to every intelligent being everywhere to find that one iota of that which God had uttered against sin could be averted or turned aside by anything but genuine repentance, according to the strictest gospel rule. Satan and all wicked beings would rejoice; but with this rejoicing there would be mingled a bitterness such as even the prince of fallen angels has never yet tasted.

Another thing that has been established is mentioned in Ps. 93:2.

And because this is so, those who have the principle of loyalty in their hearts have good reason to take courage and rejoice. Ps. 89:14, 6-18.

The way which has been prepared for man is also of this enduring order. Psalm 42.

His work also. 2 Thess. 2:16, 17.

Especially his work in the home. 1 Kings 15:4; Ps. 89:14.

The earth is also built upon this principle (1 Chron. 16:30; Ps. 93:2); so that we need not doubt the permanence of the home of the saved.

The home which our Father prepared for his children is the pattern for all other homes. A home can not be a home if the element of stability be lacking in its construction. Satan's greatest apparent triumph in the earth was in making it seem that the home must necessarily come under the same law of mutability by which he had succeeded in honeycombing all human conditions.

But the home is established forever, although its counterfeits may come and go with every play of wind and tide. It is the privilege of every home-maker to build on the Foundation that can not be moved.

Because of the purpose which God had in view in the home, he made the conditions upon which two people should come together in domestic relations so absolutely cohesive that separation must always mean destruction to the one who is responsible for it. He or she who has broken the home must have it in the heart to do all that a true repentance can devise

to repair the mischief, or suffer the loss of the eternal home.

When our Lord shall come again, shall he find faith such as gives stability, on the earth? Every soul that is ready to meet him will hold that principle of stability as applied to the home, in its purity and truth, even if he has been left to cherish it alone amid the wreckage of every earthly hope that he had built upon it.

The believing one who "stands by" will not be held responsible for the unbelieving who departs, nor yet for any disasters that may ensue from the breaking up caused by such departure; and conversely, the unbelieving can not be partaker of the rest and comfort that can alone come to those in whom the word of God has been established, and who have been themselves established in faith. Psalm 112.

Establishment comes by knowledge. Isa. 33:6.

Separate individuals are by this principle built up together into one body. 2 Cor. 1:21.

And this is the only means by which to arrive at that permanence in the unity of the Spirit that makes home life and church work possible. Study Job 20:7; 36:5-14; Matt. 24:13; Rom. 12:16; 1 Cor. 7:20; Heb. 13:7-9.

S. M. I. H.

IN JAMAICA.

We were pleased to receive a call from Mrs. C. M. Richardson, of Jamaica, a few days ago, and to receive an encouraging report of the progress of the woman's work in that country. Sister Richardson and her husband have been laboring in Jamaica for some time, and have much to encourage them in their work. The following is gleaned from the brief conversation which we were permitted to have with her:—

It is truly wonderful how the Lord has directed in the woman's work in Jamaica. We hardly knew how to begin, but we called a meeting of the women, and opened it with singing and prayer, after which I read a story. (A deeper impression can be made upon the minds of the natives of Jamaica by a truth brought out in a story, than by a deep study.) We also had a short Scripture reading, after which I asked all to relate their experiences,—how the Lord had been leading them. There were some excellent testimonies given: this encouraged others, and all desired to tell how they had been blessed. Each meeting grew in interest; and sometimes we could hardly bring the meeting to a close.

There was a good attendance from the first, and the Lord came near to us in these meetings. The greater part of those who attended were natives. They are intelligent, willing to learn how to work, but have never had any one to help them. We tried to put away all formalism in the meetings, and have every woman feel free.

The men heard of our meetings, and asked if they might attend. This was brought before the women, and voted upon. It was decided that we would welcome them to any of the meetings; that they could take part when they felt like it, by giving testimony, etc.; but that our meetings would still be distinctly woman's meetings.

We followed out the suggestion of having each sister write on a slip of paper the name of some one for whom she would especially pray and work; and

before I left, there were over sixty persons whose names were presented in this way; and some of them had already been converted, and had united with the church. Eighty-eight persons had signed the cards.

As the result of these meetings, the sisters became interested in inviting people to the Sunday evening service, which has been held regularly, and our little church has been filled. It was wonderful how the outside attendance increased. We had never seen anything like it. At nearly every meeting some gave in their names to unite with the church. In a little over three months thirty-seven had united with the church. We were sure that this interest was awakened by the effort upon the part of the women; for we as workers had not been able to do any more than we had been doing all along.

We also asked the women to invite children to the Sabbath-school. When we began work, there were only fourteen children in the primary department; but when I left, there were over sixty. We are indeed thankful that the Lord has brought this work to our notice, and is using us in this encouraging manner.

QUESTION AND ANSWER.

SHALL we, in studying the principles that constitute the character of Christ, develop the Sabbath and other important truths?

Let the Spirit of the Lord do the developing through the questions which will naturally arise in the mind of any one who becomes interested. Labor by direct and forcible points to awaken an interest in the principle you are studying; and as you take up the scriptures which bring it out, and make such practical applications as will be best understood by your hearers, the special truth which is needed at that time for the nourishment of the hungry soul will certainly be brought out.

Remember that, as Sister White wrote to us, "The first glance must be Jesus Christ; . . . then, as they follow the Lamb of God, and as they remain learners, they will have an intelligent knowledge of what is truth." There is no need of "concern in regard to those souls who are reaching out, but that, after they have been enlightened, they will know of the doctrine."

Do not hesitate an instant to tell your own experience in receiving any point of doctrine. *Personal experience* will never arouse antagonism in an honest soul. Your friends may pity you; they may judge you as mistaken, may even fear that you are becoming insane; but they will not often enter into bitter controversy over anything which you give as a personal experience. Do not argue, but testify.

THE gathering in of all classes to the fold, the zealous and unwearied efforts of the workers to win the lost and hopeless to the cross, the divine condescension to receive all who come unto Him, cause joy on earth and joy in heaven over every sinner that repents. The words are repeated, over and again, "I came not to call the righteous, but sinners to repentance." It is the poor outcast that must have his opportunity and his chance. "He healeth the broken in heart, and bindeth up their wounds."—Mrs. E. G. White.

NOTICE.

I HAVE prepared a pamphlet entitled, "What and How to Answer." It is a reply to the many questions which have come to me for years from mothers all over the country, asking me for some outline of how to inform their children in regard to the advent of the child. This is a subject with which every mother of to-day should be conversant.

A copy will be sent to any address upon application. Please enclose postage for return mail. Address Mrs. S. M. I. Henry, Sanitarium, Battle Creek, Mich.



"HIS MERCY IS OVER ALL."

It is wiser to count our mercies, the blessings which
strew our way,
Than to wearily ponder the troubles we stumble
upon each day.

It is wiser to welcome the sunshine that gladdens
the sky overhead,
Than to fear for the sometime shadows which darken
the way we tread.

It is wiser to joy in the beauty of the roses which
open each morn,
Than to pass them by unheeding, for dread of the
prick of the thorn.

If we only will, *count our mercies*, we'll find that
they far outweigh
The thorns, the shadows, the troubles, we're doomed
to meet each day.

And so, though sorrow must meet us, and tears
must oftentimes fall,
Yet, ever will be this comfort: "*His mercy is over
all!*"

— Mary D. Brine.

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

THE mother too often meets with cold reserve from the father. If everything does not move off just as pleasantly as he could wish, he blames the wife and mother, and is indifferent to her cares and daily trials. Men who do this are working directly against their own interest and happiness. The mother becomes discouraged. Hope and cheerfulness depart from her. She goes about her work mechanically, knowing that it must be done, and this soon results in a loss of both physical and mental health. Children are born to them suffering with various diseases, and God holds the parents accountable in a great degree; for it was their wrong habits that fastened upon their unborn children the disease under which they are compelled to suffer all through their lives. Some live but a short time with their load of debility. The mother anxiously watches over the life of her child, and is weighed down with sorrow when she is compelled to close its eyes in death; and she often regards God as the author of all this affliction, when in reality the parents are the murderers of their own child.

The father should bear in mind that the treatment of his wife before the birth of his offspring will materially affect the disposition of the mother during that period, and will have much to do with the character developed by the child after its birth. Many fathers have been so anxious to obtain property quickly that higher considerations have been sacrificed; some have been criminally neglectful of the mother and her offspring, and too frequently the life of both has been sacrificed to the strong desire to accumulate wealth. Many do not immediately suffer the heavy penalty for their wrong-doing, and are asleep as to the result of their course. The condition of the wife is sometimes no better than that of a slave; and sometimes she is equally guilty with her husband, of squandering physical strength to obtain means to live fashionably. It is a sin for such to have children; for their offspring will often be deficient in physical,

mental, and moral worth, and will bear the miserable, close, selfish impress of their parents, and the world will be cursed with their meanness.

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust their energies unnecessarily; for by doing this, they not only bring suffering upon themselves, but, by their errors, bring anxiety, weariness, and suffering upon those they love. What calls for such an amount of labor?—Intemperance in eating and in drinking, and the desire for wealth, have led to this intemperance in labor. If the appetite is controlled, and only healthful food is eaten, there will be so great a saving of expense that men and women will not be compelled to labor beyond their strength, and thus violate the laws of health. The desire of men and women to accumulate property is not sinful if in their efforts to attain their object they do not forget God, and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow man, and so place themselves in a position where it is impossible for them to glorify God in their bodies and spirits, which are his. If, in their haste to be rich, they overtax their energies, and violate the laws of their being, they place themselves in a condition where they can not render to God perfect service, and are therefore pursuing a course of sin. Property thus obtained is gained at an immense sacrifice.

Hard labor and anxious care often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her feeble strength just as hard as he has labored with his stronger energies. He suffers himself to be hurried with business, and through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase of hired help, which necessarily increases the housework. The wife realizes every day that she is doing too much work for her strength, yet she toils on, thinking the work must be done. She is continually reaching down into the future, drawing upon her future resources of strength, and is living upon borrowed capital; and at the period when she needs that strength, it is not at her command, and if she does not lose her life, her constitution is broken past recovery.

If the father would become acquainted with physical law, he would better understand his obligations and his responsibilities. He would see that he had been guilty of almost murdering his children, by suffering so many burdens to come upon the mother, compelling her to labor beyond her strength before their birth, in order to obtain money to leave for them. They nurse these children through their suffering life, and often lay them prematurely in the grave, little realizing that their wrong course has brought the sure result. How much better to shield the mother of his children from wearing labor and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying upon their father's property, but upon their own energetic strength! The experience thus obtained would be of more worth to them

than houses and lands purchased at the expense of the health of mother and children.

It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self-control, and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid by seeing their companions sickly and dispirited, and their children bearing the peculiarities of their own disagreeable traits of character.

It is the duty of every married couple studiously to avoid marring the feelings of each other. They should control every look of fretfulness and passion. They should study each other's happiness in small matters as well as in large, manifesting a tender thoughtfulness in acknowledging kind acts and little courtesies. These small things should not be neglected; for they are just as important to the happiness of man and wife, as food is to sustain physical strength. The father should encourage the wife and mother to lean upon his large affection. Kind, cheerful, encouraging words from him to whom she has entrusted her life-happiness will be more beneficial to her than any medicine; and the cheerful rays of light that such sympathizing words will bring to the heart of the wife and mother, will reflect their own cheering beams upon the heart of the father.

The husband will frequently see his wife careworn and debilitated, growing prematurely old, in laboring to prepare food to suit his vitiated taste. He gratifies the appetite, and will eat and drink those things which cost much time and labor to prepare for the table, and which have a tendency to make those who partake of these unhealthful things nervous and irritable. The wife and mother is seldom free from headache, the children suffer from the effects of eating unwholesome food, and there is a great lack of patience and affection with parents and children. All are sufferers together; for health has been sacrificed to lustful appetite. The offspring, before its birth, has had transmitted to it disease and an unhealthy appetite. The irritability, nervousness, and despondency manifested by the mother will mark the character of her child.

THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

By the careful selection of the things that, through feeling, taste, smelling, seeing, or hearing, shall produce thought, the mother can, during the infant years, practically determine what the child shall think about; and by the cultivation of the moral nature through faithful teaching in the truth, in the exercise of liberty, and in the meeting of responsibility, she can do much toward determining *how* he shall think.

Every intelligent parent knows that this is true, and this makes it a still greater matter of surprise that so much carelessness prevails as to the channels into which the child's thought is so often turned, and allowed to run on until a habit has been formed, which, by and by, will be as difficult to change as is the current of a great river.

But perhaps some mother has never thought about these things. To her let me say that even in things so commonplace as selecting a piece of furniture, a picture, or any sort of decoration for the home, the toys and books for the little one, its work and play, and everything which is allowed to touch the life, direct reference should be had to those things of intellect which reach out toward eternity.

Very few illustrated books are to be found that do not contain "poison" for intellect in some shape. Even in the pictorial Bibles, and

books of Bible stories for children, there have been selected for illustration those scenes that should never be brought to the notice of a little child.

No representation of war, or disaster by fire, flood, or earthquake, toppling houses, with human forms in positions indicative of agony; of ravaging beasts; of quarreling by men, children, or animals; of runaway horses, broken carriages, railway "smash-ups;" of martyrdom,—anything that reveals the cruelty of man to man or beast, and the terrors of death in any form,—should never be forced upon the notice of a child.

It is a great misfortune that these consequences of sin must surround him in his helpless innocency, and that his pure mind must be trained by the force of arbitrary circumstances, over which he has no control, to think along these lines of dread, so that apprehension shall become so instinctive as to crowd out the faith and sense of security that are natural to him.

That he must learn fear, suspicion, and doubt among his first lessons in thinking is terrible; and that time should be postponed as late in his few baby years as possible.

For this reason the little child should not see the dark. Every child has an instinctive fear of the dark. Do not defy this by trying to compel him to "get used to it." Never, *never*, leave a trembling child alone in a dark room to go to sleep. Put him to bed, and have him asleep, while it is yet daylight, until he has grown up to enough of experience to easily adjust himself to this change from light to dark.

Even if you have an instinctive and cultivated fear of lightning and thunder, repress all exhibition of it in the presence of your child. Train him to think with confidence and delight of every manifestation of power in nature, and with loving trustfulness of the good Father above, who is so great that the lightning is but the glance of his eye, and the thunder that makes the earth shake is as the utterance of his voice, but who is so gentle and tender that the summer wind is only as the whisper of his love. Train him to think that all this power and greatness is for his sake, just like his father's arms, or his mother's breast. "All things are for your sakes," said Paul; and if the child can become accustomed, in his first thinking, to such a view of the manifestations of God in nature, he will have a good start toward a strong and vigorous intellectual life, full of the joy and courage of faith.

Do not call rain "tears." The idea of tears is always associated with grief. Let the child see just as little of grief as possible, and never let him see it in nature as long as you can help it.

Rain is not "tears," but the overflow from the fountain of waters with which the earth is sprinkled and refreshed. The fountain spray in the park is an illustration of how it goes up out of the earth into the cloud, and comes down again in such beautiful diamond drops, —each in itself a little globe full of light.

Do not talk about the leaves *dying* in the autumn. They ripen and drop back into the earth, to help to enrich the soil with food for all the beautiful things that will grow out of it the next spring.

Do not bring the bird with a broken wing to the child for the purpose of arousing him to pity. Let pity and sympathy lie like seeds in the soil until the season for them to grow shall fully come. Do not force them by any hothouse processes. Every hour of this out-of-season development takes from the flavor which these benevolent faculties ought to have for the real service of consolation later on.

It sounds and looks very sweet to see a babe pass its hand over its mother's face, and lisp, "Poor mama," as she pretends to cry; but it belongs to the same class of thoughts and

emotions that make up the life of the theater-goer and the novel-reader. Since there is nothing real in the cause, there can be nothing permanent in the effect; and the effect, being all out of season, is like a hothouse orange.

Do not manifest repulsion or fear at the sight or sound of any living creature in the presence of the little child. There are, of course, creatures to repel, to get away from, to fear; but they will not be in the vicinity of your little one's compound.

Let the child, among his first thoughts, learn to regard every little frail receptacle of the life of God with interest and reverence, which shall only increase with knowledge, and with power to protect or destroy.

I fully believe that the gentle, reverent spirit, such as even the weakest manifestation of life must beget in the mind that has learned right ways of thinking, will do more to secure immunity from danger than any possible protective device or weapon of destruction.

Do not allow your child to have toy weapons, or to become familiar with the sight of such instruments, either pictured or real.

A MITE SONG.

ONLY a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.
Only a poor little penny—
It was all I had to give;
But as pennies make the dollars,
It may help some cause to live.
A few little bits of ribbon,
And some toys,—they were not new,
But they made the sick child happy,
And made me happy, too.
Only some outgrown garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.
A word now and then of comfort,
That cost me nothing to say,
But the poor old man died happy;
And they helped him on his way.
God loveth the cheerful giver,
Though the gift be poor and small;
What does he think of his children
When they never give at all?

— Toledo Blade.

PLAIN WORDS FOR CHRISTIANS.

MRS. M. D. MCKEE.

It may be of interest to know the world's testimony concerning the origin of the corset as an article of dress. The Spirit of God has told us that the fashions "were first brought in by a class over whom Satan has entire control, who, 'being past feeling [without any conviction of the Spirit of God] have given themselves over unto lasciviousness, to work all uncleanness with greediness.'"

Persons of ill repute, in Paris, who use dress as an aid to gross immorality, are responsible for "the fashions" that to-day bind the world in chains! What Christian girl would not blush with shame at such relations? Fashion-plates are no criterion for the follower of the Lord Jesus and his teachings.

While fashion has many devices for ruining its devotees physically and spiritually, the mandate that a small waist is essential to meet its demands is the most cruel and fatal in its physical effects. From facts we have learned how impossible it is to take in enough of the "breath of life" to give health, when encased in such a vise, and it might be well to inquire if such women as Catharine de' Medici or Queen Elizabeth ever thought, "I am fearfully and wonderfully made." "What? know ye not that your body is the temple of the Holy Ghost which is in you?" No, the licentious, world-loving women of the sixteenth century, the day of small waists, thought not of God; God was

not in all their thoughts. In those days the corset was "a terrible engine," made of iron, ivory, or wood; and Ambroise Paré, a French physician, testified that he had known of cases where the lower ribs rode over one another," causing death.

This is true of this nineteenth century also. The French Revolution swept away the iron and bone cuirass, and brought, in its stead, the comparatively pliable and comfortable(?) corset of our time. Record is made of a custom in 1829, of a not unusual practise of wearing the corset at night, tightening it when lying down, and again, on rising in the morning. How *could* a woman be so cruel to herself! The dictates of relentless fashion! It commands—she obeys. We express much pity for the Chinese woman who compresses her feet. But there are no vital organs in the feet; and while the custom is cruel and wrong, are not our so-called enlightened American women guilty of a far greater sin against their bodies?

Let us be free indeed! We profess to be lovers of liberty. And this liberty is for body and soul. Bondage of soul or body is degrading; and no woman in bondage to Dame Fashion, can ever know the power of the words of Christ: "Ye shall know the truth, and the truth shall make you free." "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." The "truth" in regard to the present question, is that our bodies are the temples of God; and "if any man defile [or mar] the temple of God, him shall God destroy." Knowing this, will bring one to long for and demand freedom, in spite of the custom of others. We can not afford now, in these last testing days of our history, to be governed in *anything* by "custom" or "tradition." A plain "Thus saith the Lord" is our only sure foundation, no matter who lives to the contrary. These principles of truth should underlie our character building, and control in all our affairs, both temporal and spiritual.

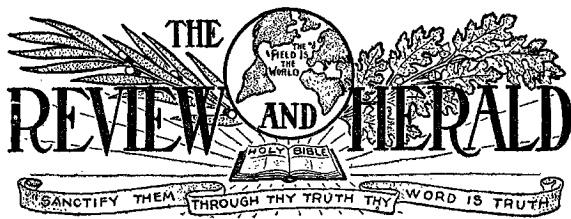
To be "overcome" by the decrees of fashion, because "*they*" say so, "*they* are wearing so and so," is humiliating. Let us dress in harmony with the body God has given us—so we can be free from slavery to wicked, worldly customs; free to inhale, deep and full, God's pure air, and free to render to him the best service of our lives.

HINTS.

MINERVA T. BASCOM.

To HANG up a broom: drive two tenpenny nails about half their length into the wall, about five feet from the floor, and about two and one half inches apart; insert the broom handle between these, and let it slide down until the brush rests on them. A broom treated in this way is not likely to wear one-sided.

If unfortunate enough to move into a house occupied by bedbugs, tear off all the wallpaper, and fill every crevice with mortar. (To make the mortar yourself, take freshly slacked lime as thick as thick cream, and put in sand until you can spread it with a knife.) Have the wash-boiler on the stove, half full of boiling water. Take your slats, about three at a time, stand one end in the boiler, and dip the boiling water over them. Then turn the slats, being sure to wet every inch. Then varnish the bedstead all over, filling every crevice with varnish. If any parts are nailed so as to leave a wide crack, pry them apart, and varnish the inner sides. If this work is done thoroughly, and all other furniture is varnished or scalded, and the bedding examined carefully, you will have no more bugs.



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OUR God, the God and Father of our Lord Jesus Christ, is the true God: all others are idols.

He also is the *working* God: as it is written, "My Father worketh hitherto, and I work." John 5:17. All others are *idle*.

Now it is a principle in the very idea of worship, that the worshiper becomes conformed in character to the image of that which he worships.

Every true worshiper of God therefore is a worker. He must be a worker to be a true worshiper; for, is it not written, "My Father worketh hitherto, and I work"?

In Leviticus 16 is recorded the ceremony of the day of atonement, in the service of the worldly sanctuary. Two goats were presented before the Lord, upon which the lot was cast, to know which was for the Lord to be sacrificed, and his blood used in making the atonement. So it is written: "Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat."

Now the word here translated "scapegoat" is a proper name—"Azazel." And so the Revised Version runs: "Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the Lord, and offer him for a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before the Lord, . . . to send him away for Azazel into the wilderness."

Who, then, is Azazel?—Since one lot was for the Lord, and the other was for Azazel, it is plain that Azazel is a *personality* as really as is the Lord. And since only *one* lot was for the Lord,—the other being for Azazel,—it is also plain that Azazel is the opposite of the Lord. And as God is Spirit, and all this represents spiritual things, it follows that Azazel, being the opposite of the Lord, is a spirit personality, who is the opposite of the Lord. And, plainly, that is Satan.

In a note to the passage, the Polychrome Version describes Azazel as "an evil spirit, supposed to dwell in the wilderness." Mc Clintock and Strong's Encyclopedia, says: "Ewald agrees with Gesenius, and speaks of Azazel as a demon belonging to the pre-Mosaic religion. Others have regarded him as an evil spirit, or the devil himself. In the Apocryphal book of Enoch, Azazel is among the chief spirits by whose doctrine and influence the earth was corrupted. The same title among the Gnostics signified either Satan or some other demon, on which account Origen did not hesitate, in the passage of Leviticus in question, to understand the devil as meant. Among moderns this view has been copiously illustrated. The following are the arguments used in its support: (a) The contrast of terms ('to the Lord,' 'to Azazel') in the text naturally presumes a person to be intended, in opposition to, and contradistinction from, Jehovah; (b) the desert, whither the consecrated goat of Azazel was sent away, was accounted the peculiar abode of demons (Isa. 13:21; 34:13, 14; Matt. 12:43; Rev. 18:2); (c) this interpretation may be confirmed by the early derivation of the word, signifying either *strength of God*, if referred to a once good, but now fallen, angel; or *powerful against God*, as applied to a malignant demon. Hengstenberg affirms, with great confidence, that Azazel can not possibly be anything but another name for Satan."

When the high priest had made an atonement "for all the congregation of Israel," had cleansed

and hallowed the altar "from the uncleanness of the children of Israel," and had "made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar;" then the live goat that was "for Azazel" was brought, and the high priest was to "lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat* ["for Azazel"], and . . . send him away by the hand of a fit man into the wilderness: and the goat ["for Azazel"] shall bear upon him all their iniquities into a land not inhabited."

So shall it be in the end of this world. When our great High Priest shall have blotted out all the sins of all his people in all ages, and shall have cleansed the heavenly sanctuary from all their transgressions in all their sins, then shall be brought Azazel indeed, Satan, the originator of all sin, and by our High Priest there shall be laid upon him all the iniquities of all the people in all their sins, putting them upon the head of Azazel. Then shall come the great and mighty angel having "a great chain in his hand," and shall lay hold on Azazel, "the dragon, that old serpent, which is the devil, and Satan," and shall bind him, and shall cast him into the wasted and desolate earth, and shall shut him up, and set a seal upon him, for a thousand years. And thus Azazel "shall bear upon him all their iniquities into a land not inhabited." Read Lev. 16:15-22; Rev. 20:1-3; Isa. 14:22-27; Jer. 4:23-27.

MORE "OPPOSITIONS OF SCIENCE FALSELY SO-CALLED."

SO-CALLED science has made another immense contribution to the tide of evil that is already flooding the world. Prof. W. O. Atwater, of the Wesleyan University, has announced the "scientific" discovery that alcohol "is a food." "After long and careful experiments on various men," he made the announcement, June 13. *Harper's Weekly* summarizes his report, as follows:—

Alcohol in limited quantities is not a poison, but serves some of the uses of food, like sugar and starch: it supplies heat and energy, and protects the material of the body from consumption, but does not make new tissue. It is useful as a fuel, but not to repair the machine. Professor Atwater does not recommend it as a food. He says that its effect on the brain and nerves is often such as to counteract its food value, and that the moderate use of it often leads to excess. But he holds that, taken in small quantities, it is a food, and not a poison, and that from two to two and a half ounces may be consumed without harm in the course of a day.

It would be difficult to get more false teaching and contradictions into the same space than is set down in that paragraph.

1. Alcohol in any quantity is poison, and does not and can not serve any of the uses of food. Alcohol, in its whole course in the human system, acts contrary to nature. It affects the nerves first of all; indeed it affects only the nerves, first, last, and all the time. It tears down, instead of building up. It gets strength out of a man without putting strength into him. Anything that acts that way in the human system is a poison, and a poison only; and can not be in any sense a food.

2. It is literally impossible to supply "heat and energy," and to "protect the material of the body from consumption," without making new tissue. The statements that it does so are not only contradictory to the truth, but are contradictory to themselves; for it is recognized that new tissue must be made, that the machine must be repaired. Yet alcohol is given the wonderful property of supplying heat and energy, and protecting the material of the body from consumption! It is possessed of the amazing quality of causing the machine to go, and at the same time of keeping it from wearing out! That is simply not true. Alcohol is not divine, nor does it bear in itself "the promise and potency" of perpetual motion.

The truth is, and is here recognized, that there is waste of tissue; in fact, every motion in or of the human system, even to thinking, consumes material

of the body, and so causes loss of tissue. Now anything that induces energy without supplying tissue, does it simply, and can do it only, by consuming the material of the body. But anything that induces consumption of the material of the body without supplying new tissue, only tears down and destroys the human system; and that is poison. It is confessed in this "scientific" announcement that alcohol "does not make new tissue," does not "repair the machine," while it does induce energy; and that is in itself a confession that alcohol is not a food, but a poison.

It is exceedingly proper, therefore, that Professor Atwater "does not recommend it as a food." Yet what a contradiction it is that "a food" can not be recommended as a food by the very person who, by "long and careful experiments," has scientifically discovered that "it is a food"!

But he can not recommend it as a food because "its effect on the brain and nerves is often such as to counteract its food value;" that is to say, the effect of a food is such as to destroy its food value! That simply demonstrates again that it is not a food at all, but poison only.

Yet after all this contradiction of the truth, and self-contradiction in the statements themselves, which demonstrate that it is a poison, he still "holds that, taken in small quantities, it is a food, and not a poison, and that from two to two and a half ounces may be consumed without harm in the course of a day." Now when it is understood that alcohol can not be taken raw, and that in the course of a day a person must take about three average drinks of whisky, or two quarts—about fourteen glasses—of lager beer, or a pint and a half of claret, in order to consume two and a half ounces of alcohol, it can in some measure be estimated what an immense contribution to the tide of drunkenness is made in this latest "scientific" "discovery" and announcement by a professor of high standing in his profession and in a Methodist university and theological school.

If ever the divine warning were needed, to "avoid . . . oppositions of science falsely so-called," that time is just now, when all the evils of drunkenness and of Spiritualism are "scientifically" commended to the world.

WHAT IS TRUE PATRIOTISM?

AS THERE is much being said, and more will be said, especially in the United States, about patriotism, it is well to give the subject some consideration upon its merits. Many times, indeed it might be said mostly, the word "patriotism" is used without any true conception of the *idea* of it,—used in a way that is entirely foreign to any true meaning of the word.

The principal notion attached to the word in its use nowadays is that it means *to fight*. It *may* indeed involve that; but not necessarily; and when it does, it is the *last* meaning that comes to the word.

"Patriotism" is defined to be "love of one's country." The word is derived from the original word—in both Latin and Greek—"pater," meaning "father." The love of country expressed by the word is, therefore, love of the country of one's birth, because it is the place of his fathers.

This being so, it is evident that in this original idea of the word there is much involved before the thought of fighting can enter; and that even when the idea of fighting does enter, it never can be any fighting but in *defense* of one's country. It is as plain as A B C that fighting for conquest, the invasion and subduing of other countries, can never in any sense attach to the idea of patriotism.

After the organization of states—formal governments—an additional meaning attached to the word "patriotism;" namely, loyalty to the *principles* that are characteristic of the organized nation which possesses the country of one's birth.

This further meaning of the word *may* also involve the idea of fighting; though not necessarily, and certainly not primarily; for it is possible to conceive of a situation in which the truest patriotism, the truest loyalty to the principles of the nation, would be to refuse to fight.

Conceive, for instance, a nation that had espoused the principles of justice, of natural right, and self-

evident truth: that these were its characteristics. It is possible that an administration *might* take a course that was violative of these principles. In such a case, true patriotism—loyalty to the *principles* of the nation—would require that the people should not sanction the course of the government, nor support the administration in it, and actually refuse to fight, and tell others to refuse, if fighting were going on. However, if a majority of the people should support the administration in such a course, true patriotism would almost certainly be denounced as treason; nevertheless it would still be the only true patriotism in that country.

Now, such a situation as that is not merely a conception: it has actually occurred in history, even to this last extreme. A people once threw off the yoke of the government with which they were connected, and set up for themselves, independent of all nations. The principles which they of their own choice espoused were the principles of justice and right, and God was invoked as witness to the transaction, and even partner in it.

After a while they forgot justice and right; and when appealed to and pleaded with to return to, and hold fast, the original principles, they counted it rather a reflection on their wisdom and integrity, and therefore refused to listen. Among the many evils incurred by such a course, they found themselves involved in war. The true patriots, those who maintained strict loyalty to original principles, spoke against their engaging in the war, told them that to make war under the circumstances would only involve the whole nation in more and more trouble until only ruin would be the result.

Still the administration, supported indeed by the majority of the people, refused to listen, and went on with the war. Then the true patriots actually began to tell the people not only not to fight, but even to go over to the other side and give themselves up; that all who did so would be safe and would fare well, while all who did not do so would certainly suffer the worst calamities.

Then the chief patriot especially was denounced and reported to the administration as weakening the hands of the soldiers and of all the people by speaking such words; they declared that he was not seeking at all the welfare of the people or the country, but the hurt; and they demanded that he be put to death. In response, the administration did not indeed put him to death, but *did* put him in prison, in a dungeon so noisome that he sank in the mire up to his shoulders.

That nation was Israel; that administration was that of Zedekiah king of Judah; and that chief patriot, who was denounced and imprisoned as the chief traitor, was JEREMIAH.

Read Jer. 21; 32; 37; and 38:1-6,—yea, read the whole book of Jeremiah, and know forever that in a nation whose charter is the principles of justice and right, the only true patriotism is unswerving allegiance to those principles, even to imprisonment and death as a traitor.

THE YOUTH WHO IS A FAILURE.

In the following paragraphs, *Success* tells the plain truth of an evil that is prevalent everywhere:—

A confidential circular was recently distributed among clergymen and students in schools and colleges, offering to sell original orations, debates, sermons, essays, etc., for the exclusive use of the purchaser. The lowest price quoted for a political speech was ten dollars, while sermons were rated from fifty cents upward. The circular says that the business of the firm is enormous. It claims that "this work has become a necessity to the victim of circumstances, who is forced to perform literary labors for which he has neither the time nor the adaptability."

This is truly the crutch age. Helps and aids are advertised everywhere. All sorts of schemes are resorted to in order to make a school or college course easy for the student. His problems are worked out in "explanations" and "keys." Everywhere the most ingenious devices are adopted to take drudgery out of study. Short roads and abridged methods are characteristic of the closing century.

Go to our great colleges and universities immediately before examinations, and you will see robust, healthy youths lounging upon sofas, while private

tutors, who have made a special study of the hobbies of the different professors, are trying, by means of blackboards and books, to cram enough information into their heads within a few hours to enable them to get the required percentage to "pass." These students, who have been "cutting" recitations and lectures, dissipating, lounging about town, or spending their time in athletic pursuits, until within a few days of the close of the term, expect to do in a few hours, with the aid of tutors, the work which other boys who have studied faithfully, have taken months to accomplish.

In this way many students manage to get through school and college with very little downright hard work; and when they go out in the world, they wonder why they are failures, while they marvel at the "good luck" of the dull boy in their class, whom, perhaps, they despised because he was obliged to wait upon the table and do all sorts of things in order to pay his way through, but who has gone rapidly to the front while they have been vegetating.

These unfortunate youths boast of their schemes for cheating the professors, while in reality they were neglecting their own opportunities in life, besides seriously wounding their own manhood and self-respect.

The youth who tries to make short cuts to success is always a failure. The only possible way to build for permanence is to be faithful in laying the foundation-stones. You can not stop to forage your provender as the army advances; if you do, the army will get there first. Hard work, a definite aim, and faithfulness to duty,—these alone will shorten the way.

This is indeed "the crutch age." And not only youth but all others are failures who depend upon helps instead of hard work, who mentally go on crutches instead of learning to walk with strength drawn from the best food and developed by exercise.

PUZZLED.

We have received, from a correspondent, a clipping from the *Investigator*, an infidel paper of Boston, with the request that the statements of the clipping be replied to, for the benefit of a puzzled believer.

Considering the source from which the extract is taken, the reader can very easily form an idea of the nature of what is said. It is a tirade against the word of God, and the dealings of God with his people, in the usual style of such writings, which show a studied effort to see how much bitterness, reproach, and insult can be condensed into every syllable against God and his course toward men; and with what boldness and dare-devil spirit of abandoned mockery it can be expressed. Now, we know that the world is full of just such spirits, and that they will, with great diligence and persistence, ply their vocation, especially in the last days. Therefore no believer should be puzzled by their course; for we have been fully instructed in the word of God, and warned against their work.

Perhaps, however, it is not the fact that such men are to be found, but rather some of the sentiments they utter, which constitutes the puzzle; for there is one short paragraph underscored, for consideration. The writer is trying to heap reproach upon Moses; and to this end, refers to the time when he was up in the mount the first time, just after God had spoken the commandments from Sinai; and when the people strangely became impatient at the delay of Moses to come down, and there, while the mount still trembled under the presence of Jehovah, and while the plain injunctions of the first and second commandments were still ringing in their ears, deliberately turned their back on God, and caused the golden calf to be set up, and chose that as their god who had brought them up out of Egypt, and which should lead them back again; and when Moses came down, and, overwhelmed at the magnitude of their guilt, cast the tables down and broke them, and called upon all who were on the Lord's side to rally to his standard, and the result was that about three thousand of the guilty men were slain. This man lifts his hands in holy horror at such brutality and cruelty, and gives vent to his feelings, as follows:—

It was a terrible sin to worship a calf made of gold, but a great and holy deed to murder three thousand men in cold blood. This is Bible morality.

These men, in their own minds and feelings, have so lowered, and limited, and degraded, the Lord Jehovah, that it seems impossible for them to attach any guilt to the most daring rebellion and insult raised against him, and heaped upon his name and government. Hence the apostasy and rebellion of Israel count for nothing with them; but the least move on the part of God to vindicate his authority, and arrest in its beginning an evil that was sure to bring wide-spread disaster and ruin, and defeat the whole work he had in view,—that is awful in the extreme!

Why does not this astute reasoner, who can so nicely balance moral relations and obligations, turn his weapons against his own government, and reproach and scoff at the civil and military discipline, which they find it so necessary to maintain, even at the cost of life? For instance, let him shift the charge to the affairs of human life, and say: "It is a terrible sin for a soldier on guard, overcome by overwork and the utter exhaustion of his physical nature, to fall asleep, but a great and holy deed when he is court-martialed and shot—murdered in cold blood—for his unfaithfulness." Again, he might say, "It is a terrible sin when a soldier, tired of his bloody work, and army hardships and burdens, concludes quietly to slip away; in other words, to desert. But when he is caught, and brought before the army, and shot,—deliberately murdered in cold blood,—that is a great and holy deed." Does not he know, as every one else knows, that under some circumstances the severest measures must be resorted to, to maintain discipline, as the only barrier against otherwise impending ruin?

The apostasy of Israel at the time referred to, if unchecked, would very soon have rendered that whole mighty host wholly uncontrollable, and would have wrought havoc and ruin, which would have cost the lives of many times the three thousand that were slain, and defeated the whole plan and effort of God in bringing Israel, as his people, out of Egypt, and planting them in Canaan. So, sleeping on guard when the interests of the whole army are in one's keeping, and desertion from the service of one's country, in some season of crisis and peril, must be summarily suppressed, if there is to be any army or government. But this is only rebellion against human authority; what must it be, then, when it is against divine authority, which is as much higher than human as the heavens are higher than the earth?

To maintain just and righteous discipline, and arrest festering and death-working evils, even if to do so causes some of the guilty parties to perish, is not murder, but mercy,—mercy to the many more who would otherwise perish. There is nothing in this problem that need puzzle one, if he will look at the bearing and relation of the acts in question, and look at their inevitable results, and judge of their character accordingly. Judged by this standard, God will be found righteous in all his ways, and the song the redeemed at last will sing will be vindicated: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:3.

U. S.

HYPNOTISM—WHAT IS IT?

In considering hypnotism we find that it consists of two elements: (1) an unquestionable supernatural power, and (2) the will of man. And, in determining whether it be a good or an evil thing, all that is necessary is to ascertain whether these two elements are used as God would use them, or in a satanic manner. This once settled, decision need no longer be suspended.

And right here, speaking of power, let it be remembered that man of himself has no power that he can justly call his own. He has a delegated power from God, the Creator, in whom, in fact, and by whom, all power in heaven or on earth originates. Strictly speaking, Satan himself has no power, exerts no power, of his own. Even the evil influence and power he does exert, as well as his very existence, depend wholly upon God. So in speaking of power, whether it be the power of good or that of evil, it is to be understood that the latter is merely the perverted—diverted, if you please—power of God

Every good thing, once perverted, misused, or abused, becomes an evil thing.

Now, as to God and the human will. The careful student, sweeping his eye over that part of the course of time known to mankind, discovers that the Creator, in all his dealings with created intelligences, has given to them all perfect freedom of the will; in other words, has vouchsafed to them absolute freedom of choice. Were this not so, sin could never have entered heaven, through Lucifer, nor would God have permitted our first parents willingly to transgress his express command in Eden. Thus the very presence of evil-minded men and of wickedness in the world, is an assurance to all that God, the Creator of *all*, allows man to choose the good or the evil, according to his volition, and absolutely refuses to use his supernatural power in dethroning the will of man.

How is it with the hypnotist? Does he show the same respect for the citadel of the soul? Plainly he does not; for in the statements taken from hypnotists themselves, we find (1) that "hypnotism is a spell;" and a spell certainly hinders the free action of the mind; (2) that "the mind of the subject is entirely under the control of the operator;" (3) hypnotism is "that silent and mysterious force which enables one man to seize on its very throne the will of another, and make him conform to his slightest wish in every act and feeling."

From this it is evident that hypnotists, in thus enslaving man through his mind (without which man would not be man), are not followers of God; and that hypnotism must therefore, of necessity, be something used of the devil, the father of lies and of all deceit. It must, then, partake of the nature of its author, and be one of the great deceptions of the last days.

That it deceives those hypnotized is easily proved by the testimony of scores of persons who have witnessed hypnotic exhibitions, where, in the words of the hypnotist, as before quoted, "the absurd and ridiculous things a hypnotized person will do are almost beyond belief." Hypnotized persons have been seen to eat sawdust, thinking it ice-cream; have been made to believe a table was a cow, and have attempted to milk the same; they have been told that they were steel, stone, or iron, and upon being so misinformed were unable to bend or move a muscle; they have been told, while in the trance, that they had a very profuse nose-bleed, upon which they began vigorously to blow their noses, and, apparently (yet really to their captive minds), seeing that they would surely bleed to death, were the very pictures of despair until released from the spell by the hypnotist. These, of course, are but a few of the innumerable deceptions practised upon hypnotized persons; yet they are sufficient indelibly to brand hypnotism with its true character-name—satanic deception, and satanic control.

But it may be objected, Is not hypnotism simply a manifestation of man's power, and does it not originate in a natural mental law brought into use by physical, mechanical means?—Well, suppose that it does originate in a natural way,—granting that to be the truth,—the answer is that man's nature since the fall in Eden, has been, and still is, satanic. Up to the time of her temptation, Eve was possessed of the mind of God. Her God-given mind knew that what God had told her and her companion in regard to the forbidden fruit was correct. But when Satan, in the form of the beautiful serpent, through his cunning persuaded her that God was not right, he succeeded in *changing her mind*, and, consequently, her actions (governed entirely by the mind) and her entire nature; in short she surrendered her mind, which had hitherto served only her Maker, to his satanic mind. Adam, by following her example, also subjected his mind to the same power; and thus having surrendered their minds to Satan, both became his *mental* slaves. Our first parents were thus in bondage of mind, in *complete* bondage to Satan; for when the freedom of the mind is removed, physical freedom is such only in words. They were under the spell of the evil one,—hypnotized, if you please,—and in such a state able to obey only his suggestions—the will of the master hypnotist.

"What," says one, "are all human beings thus under the spell of Satan?"—No! thanks be to God;

he did not allow Adam and Eve and all humanity to remain forever under the devilish spell that had been cast over them. The voice of their Creator broke the power of Satan, awoke them from their hypnotic sleep, in which they imagined themselves to be "gods, knowing good and evil;" and having allowed them to contemplate the fearful (full of fear) consequences of their disobedience; broke to them, then and there, the joyful news of deliverance, both mental and physical, from the power of the great deceiver. "And the Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:14, 15.

Now, as enmity is "the quality of being an enemy," it follows that man, by this merciful decree of the Almighty, was once more restored to his former state as far as mental choice, or control of the will, is concerned; though of course the effect of sin was to change man's natural inclinations from good to all that is evil. But by the restoration of the will-power, man, the "seed" of the woman, is now in a position to take advantage of the power of God, and frustrate Satan by refusing him mental submission. Thus it is that the "seed" was to "bruise" the head of the serpent. However, if he chooses, man may, on the contrary, will to depart from his Maker, and surrender his mind to Satan. This the majority of mankind are now doing, choosing to serve Satan, and to have in them his mind,—pride, and the desire to be equal with, even superior to, God. That this is true is easily proved by such texts as the following:—

"The carnal mind [the minding of the flesh, margin] is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, . . . humbled himself." Phil. 2:5-8.

Having, then, proved that man is naturally at cross-purposes, as it were, with God, and yet that he has entire freedom of the will, it remains to find out how we are to replace the mind of Satan that is in man, with the mind "which was also in Christ Jesus." How is man to make the change? In a text previously referred to Paul gives us a clue to the situation. He says: "So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom 8:8, 9. From this it is evident that in order for one to have the "mind," of Christ, one must have "the Spirit of God" dwelling in him, or, which is the same thing, "the Spirit of Christ" just referred to. The other text, "Let this mind be in you, which was also in Christ Jesus," further indicates the ease with which the Spirit may be admitted into the mind of man.

All this leads us to another fact in regard to hypnotism; namely, that with this God-given soul-liberty,—freedom of the will, power of choice,—restored to man, Satan himself can not cast his seductive spell over any man who *absolutely* refuses to submit his will-power. Were this not true, Satan would, in a flash, have supreme control of the human race, and the plan of salvation would be a mere farce. But, thank the Lord, it is true that the Creator did plant this "enmity" against the serpent in every human breast! How much mankind would suffer should God change in the least what he has done, either in the physical or mental worlds! Imagine, for a moment, the consequences should the Almighty, for one brief moment, suspend the forces of gravitation. Fearful though the consequences of such a suspension of physical laws might be, they would in no wise be more fatal to mankind than a like suspension of the laws of the mind.

Now it is not in vain that God, immediately after the fall, placed "enmity" against the serpent, and, by this, free will-power, or choice, at the disposal of every human being. Surely he did not intend that man should again surrender his will to Satan, nor that he should voluntarily give up to any one his power of choice. When the Creator himself refuses to force the human will, it is absolutely certain that he does not intend that any man should exercise mental dominion over his fellow man.

Naturally, if it were a proper thing to do, the first right would belong to him who had created man. Were it not for man's power to choose the right or wrong, there could be no individuality.

Therefore it is man's chief duty to preserve this individuality, which has been restored to him, allowing no one to tamper with it in any way; for if the COMPLETE surrender of the will to man exposes him to the spell of hypnotism, any *partial* surrender of the mind to man is a start on the same road to complete mental wrecking. How important, then, to check in one's self all that tends toward even the apparently harmless merging of one's individuality into that of another. Let no man *be mind for you*; for if you do, you are starting on a wrong road, one leading to the belittling of mentality; whereas you should be traveling in the opposite direction, on the road of self-reliance, which leads to the fullest, strongest development of your mind, your individuality.

This principle of preserving one's individuality has been repeatedly brought to our attention by the Spirit of Prophecy, in such terms as these: "Let no plans or methods be brought into our institutions that will place *mind or talent* under the control of human judgment; for this is not in God's order. . . . In such arrangements, *one man's mind is ruled by another man's mind*, and the human agent is separated from God, and exposed to temptations. SATAN'S METHODS TEND TO ONE END,—TO MAKE MEN THE SLAVES OF MEN. And when this is done, confusion and distrust, jealousies and evil-surmisings, are the result. . . . Let every man appreciate God's gifts to him, and faithfully trade upon them. No man is to merge his individuality into that of any other man."—*Special Testimony of May 26, 1896, pages 37, 38.*

More will be said next week.

A. J. B.

FINLAND'S PRESENT CONDITION.

SINCE the twelfth century, Finland has been the prize over which Russia and Sweden have fought many battles. Just after the war for independence was ended in this country, a two-years' war was waged between these two countries, which resulted only in stirring up strife, and creating still greater enmity. In 1809 the conflict was again renewed, and peace was restored only by the final cession of Finland to Russia, which has ever since maintained her supremacy of the province. At this time the emperor, Alexander I, issued a manifesto, undertaking to preserve the religion, laws, and liberties of the country. This pledge has been taken since by all his successors. In 1863 the diet, which had not met for fifty-six years, was convoked at Helsingfors, and has met every five years since. About that time the country was allowed the use of a coinage peculiar to itself, and its history for the last forty years has been prosperous and progressive. In 1872 the study of the Russian language was made compulsory in all the state schools, but the Finnish tongue was everywhere encouraged.

But the power of evil which, since the fall in Eden, has always sought to stir up enmity and strife, could not endure to see peace and prosperity in this little country. That wicked spirit of coercion, which in religious matters is called intolerance, but in civil affairs is termed imperialism, has begun its blighting work in Finland. In advancing the boundaries of her great empire, Russia is not satisfied with her Hungarian, Turkish, and Chinese additions on the south and east, but is now intent upon assimilating this province of the northwest, which uncomplainingly acknowledges Russia's supremacy, only asking in return the autonomous government granted nearly a hundred years ago. This is now being ruthlessly taken away. The following paragraph from the *Interior* gives a vivid picture of this outrage:—

When Mrs. Elizabeth Stuart Phelps Ward tells us, as she did lately in one of our exchanges, that she "can not read the czar's [peace] manifesto without tears, or think of it without prayers," it is evident that she had not heard from Finland. That unhappy country is just now realizing what is meant by "the truce of the bear." In 1809, when consigned to the care of Russia by the allied powers, the reigning sovereign, Alexander I, guaranteed to Finland com-

plete religious freedom, its own diet, and its own schools. All these are being swept away by the ruthless paw of the bear. Its press has been put under strict censorship, its own language forbidden in its schools, and its Protestant churches placed under the care of the Holy Synod. Not even the "unspeakable Turk" has performed an act more tyrannical, or one in more direct antagonism to the spirit of the present age. It is in direct contravention not only of the most sacred rights, but of the most sacred promises. And the hand that wrought that deed is the same hand that signed the now famous "Irenicon."

It is difficult to form a charitable consideration of the czar in the light of the events of the last year. Either he is, as it is commonly expressed, two-faced, or else the policy of his ministry is very much divided. Everything is being done in Finland now that can be done to do away with any semblance of national life. In doing this work, Russia has attempted too much at one time, and has had to postpone some of her proposed measures. One of these was the removal of the Finnish soldiers to other parts of the empire, and the substitution of Russians in their places. The protests, not only from Finland, but from other countries, including large numbers of Finns in the United States, were so strong against such a course that it has not as yet been carried out; but an army bill has been submitted to the Finnish diet, and rejected by it. The

matter is not yet settled, though there is no doubt of the ultimate result. The dreaded prospects for the future are causing many of the young men to emigrate to America. Arrangements are now in progress for the establishment of a colony in the Canadian northwest.

Thus the work of restricting the work of the gospel goes on. Finland is, at the present time, open to all missionary work; but it is very evident that the conditions now existing will soon cease. The interesting report from one of our missionaries in Helsingfors, published in the REVIEW of March 28, tells something of the difficulties that will soon be encountered there. The condition of these suffering people when the imperialistic policy of the Russian government is carried out, with the history of the exiled Doukhobors, which was given in these columns last winter, might lead one to think that the "king of the north" (the czar) rules over the most intolerant nation in the world; but recent events show that nations which have made the greatest professions of liberty can depart from time-honored customs much quicker than the older countries, which have been regarded by Western civilization as the most unenlightened. It is everywhere apparent that the work that is to be done for the people of this age must be done soon, or be done under the most trying circumstances.

H. E. S.



AFRICA.

BASUTOLAND.—The readers of the REVIEW will be glad to learn that the message is being given in this important center, which is a native colony, with three hundred thousand inhabitants. Their language (Basuto) is of the important family of languages known as the "Bantu," which is spoken by nearly the whole of Africa south of the equator. Many natives from among this people are trained for missionary work for places farther in the interior. We can therefore see the providence of God in leading us to engage in the work here, so that native workers may be raised up to carry the message to the millions yet in darkness, and so hasten the dawning of the glad day when Christ shall come. During the last sixty years much work has been done by the pioneer missionaries of the French Protestant Society. Many of the natives have been educated and trained as teachers, catechists, and ministers. The work continues, and they have many out-stations. The Wesleyans, the Church of England people, and the Roman Catholics are also well represented, and now we are trying to get a foothold.

In harmony with the resolution of our last Conference, I was released from other duties that I might labor here. I have been here six weeks, and have obtained the sanction of the paramount chief to select a location for our mission. This has been done, and I have received confirmation of my selection from the same chief.

During my travels with Brother Kalaka, a Basuto brother, we visited many villages, were well received, and were urged to labor among the people. It is well known all over the country what our views are, yet we have been visited by chiefs, teachers, students, and other prominent natives, all asking for information, etc., as to our views; and many pleasant hours have been spent in conversation with them. All left well pleased, and are investigating for themselves. We have studiously avoided making prominent any point of truth, but to no purpose; somehow we are known. In several places, schools are called for, as well as other help. We could begin work in three localities had we the workers and the money. We were visited by a chief who has been awaiting my coming. He says his village is ready for us. Many members of other denominations are dissatisfied, and desire something more. This field is truly promising; but, unfortunately, we lack money to go on with the work, and to meet the demands. The South African Conference is numerically weak, having less than five hundred members, yet it is carrying a large sanitarium, two benevolent homes, a college, and an orphanage, besides other lines of

work. It has to open up work in these native territories, involving a large outlay of money in translations and printing in the various dialects. So it may be easily seen what its financial burdens must be. Are there not many of the readers of the REVIEW who desire to help in this work? Their help is invited in the name of the Lord Jesus. It will be timely and much appreciated. Several hundred pounds are needed at once in this work. Send through your own Conferences, or direct to our office, 28a Roeland St., Cape Town, South Africa. The people here expect us to give them in schools and other help what they can get from the others.

J. M. FREEMAN.

THE AVONDALE SCHOOL.

We have just received an interesting letter from Brother E. R. Palmer, principal of the Avondale school, Cooranbong, New South Wales, Australia. The letter is dated June 6, 1899. Writing of the work in that school, he says, among other things:—

I am glad that the school at South Lancaster has given a practical turn to some of its work. For instance, the disbanding of school for one week, so that the students might go out and sell the *Signs of the Times*, was, in my opinion, worth far more to them than the same time spent in ordinary studies. Also such advantages as attendance at the General Conference were certainly of value to them. While in that way they might not seem to advance in their lessons, it gives them a breadth of mind and experience which is even more valuable than book knowledge. To some extent, we are following the same general plan in our school work here.

During the week of prayer the students carried only part work, and the readings and devotional meetings occupied the most prominent position in the program,—the first two hours of the school day, immediately following chapel exercises. I am sure that this week was of great value to the students. In the midst of the week, the Spirit of God came into our meetings to such an extent that school work was entirely suspended, and fifty of our young people gave their hearts anew to the Lord. On the Sabbath following, fourteen were baptized, thus making twenty-eight who have been baptized since this term of school began. In many respects our school here in Cooranbong is more like the one in South Lancaster than any other, so far as I have observed. The attendance is about the same, as is also the number on the faculty, though more is

made of the manual-training department than in South Lancaster, except in the early days of that school. Our enrolment this year has numbered about one hundred and forty, and others are still coming.

We are now nearing the time of the Australasian Union Conference, which is held once in two years. We have invited the delegates to come to Cooranbong, and to hold this important meeting at the school, and thus let the school, during these eighteen days, be absorbed by the Conference, so that the students may take full part in all its exercises. We are expecting an interesting meeting. Brother G. A. Irwin has arrived from America. Nearly all of the Pacific Island missionaries are to be here, and we are looking forward with happy anticipations to meeting them. We are also expecting the "Pitcairn," with Elder E. H. Gates on board. Also Brother John Wessels, from South Africa, is now on his way here, and is to remain in this country permanently.

I am reminded by the date of this letter, that you are enjoying the most beautiful month of the year. I should like to see old Vermont again in the month of June. It is now about five years since we have seen the fresh spring-times like those which follow the cold, snowy winters over there. But, while that is so, we do not have to put up with the inconveniences of a long, severe winter; for it is midwinter here to-day, and the sun is streaming into my room, making it almost uncomfortably warm. The vegetables and other crops are growing thriftily all about, and we are enjoying the pleasant season of the year. We are, indeed, uniquely situated, so far as climate is concerned; for I have never lived in any place where there are so many beautiful days as in Cooranbong. We are happy in all our surroundings, and gratefully rejoice in the manifold blessings that have come to us since we left home, and came to this distant country; in fact, the Lord has made this home to us."

WITNESSES OF VICTORY.

"SINCE I was rescued from drifting and death,
I've breasted the wind and the wave;
And given my life, with a joy that is new,
Poor perishing sinners to save.
Lengthen your cable: the anchor will hold,
I've cried to the wrecks as they passed.
Some lengthened their cables, O praise ye the Lord,
And anchored with me from the blast.

"It holds! halleluia! It holds! It holds!
My anchor's holding fast.
The Rock of the Ages immovable stands,
My anchor holds at last.
It holds! halleluia! It holds! It holds!
The cable bears the shock!
The waves of temptation dash harmlessly by,
I'm anchored to the Rock."

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.—"Testimony for the Church," No. 31, page 210.

The following encouraging testimonies are copied from letters received from Washington, D. C., and Louisville, Ky.:—

"The good work begun still goes forward in my daily life. Complete victory is still my experience. As expressed in Isa. 61:10, I can truthfully say, I am 'joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.' I have daily found great light and comfort in reading in the books of Isaiah, Acts, and Romans. Two months ago I would have thought it an impossibility for me ever to grasp so quickly these wonderful victories, and to have such uninterrupted peace."

"I wish to say the Lord gave me a precious wife; but since you left, I have a new one. A marked change has come to her. She is so patient. She has had a good test in moving. I hope she can see as great a change in me."

"I can say, with more assurance than ever, that the time you spent in the Washington church was a refreshing shower of the Spirit of God. It continues, praise the Lord! Among the good testimonies of the brethren and sisters we hear many of the expressions you used to strengthen our faith. To the testimony you bore, we can daily say Amen. The same good Spirit that wrought in your heart to bring you to this blessed experience in Christ, is now manifest in our church. . . . Others are coming, and finding a home where Jesus has pre-

pared a place for himself to dwell. Who would not dwell in this home? I praise the Lord I can say, without a doubt: We are onward; no falling back."

"I am rejoicing in the conscious presence of the Holy Spirit, and at times the Spirit of the Lord comes mightily upon me. I find that the only hope for victory over self and sin is in the Holy Spirit's 'coming mightily upon me. I bless the Lord that in the crises of my soul, the Spirit of God comes in to set up a standard against the enemy.'"

Truly, this is the time when men and women are gaining the "victory over every wrong word and action," and holding that victory day and night forever. Are you one of them? If not, you are failing to walk in the light. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

A. F. BALLENGER.

THE CHESAPEAKE CONFERENCE.

We are glad to report that since the organization of this new Conference, last April, the Lord has been blessing it. It has a population of nearly one million and a half, and a membership of over seven hundred. Its workers consist of two ordained ministers, two licentiates, three Bible workers, four canvassers, and a tent master. In beginning our work under the new organization we had only one tent for meetings, so it was necessary for us to raise at once a fund with which to procure some new tents, with equipment for field labor. So far this fund has been liberally contributed to by our people. We will have two tent companies in the field this summer. One of these tents will be situated at Betterton, a place down on the east shore of the Chesapeake Bay, in Maryland. Elder J. F. Jones has charge of this tent, and is assisted by Brother B. E. Pike and his daughter.

The other tent, which is forty by sixty feet in size, is in the northeastern part of Baltimore. This effort began the 16th of June, and at this writing the outlook for a successful series of meetings is hopeful, as the attendance and interest are good. Inquiries are already being made about the Sabbath, and we believe that if we were to present the Sabbath truth at this early stage of the meeting, some would take their stand for it. These meetings are being conducted by Brethren H. W. Herrell and C. D. Zirkle, Sister Flora E. Heerman, and the writer. We have a church of one hundred and thirty members in the southwestern part of Baltimore.

In some of the churches in this Conference a good interest is manifested in the church-school work. One church is all ready for one,—indeed they have conducted one on a small scale.

Most of the churches in this Conference are large, and admirably situated to have church schools, as their members live near one another.

By conducting services each evening, our city mission in Washington, D. C., is continuing its work uninterrupted through the hot weather. It has been thought best not to hold a camp-meeting this season, owing to our financial condition, just starting, and, too, there would be no necessity of a session of the Conference, as the officers were elected at our organization meeting in April. We expect to hold several general meetings this fall, thus enabling all to engage in a time of specially seeking the Lord for an outpouring of his Holy Spirit. We feel greatly encouraged because of the spirit of unity and harmony that seems to prevail throughout the Conference, and the willingness to help in the various branches of the work. In conclusion, I would like to request all readers of the REVIEW who have relatives and friends residing in Baltimore, Md., to write them a special invitation to attend our tent-meetings that are being held in the tent every evening, except Saturday evenings, at the corner of East North Avenue and Aisquith street.

K. C. RUSSELL.

826 N. Mount St., Baltimore, Md.

DISTRICT 1.

THE annual meeting of the Maritime Provinces was held at St. John, New Brunswick. Besides the ministers of the provinces, there were in attendance Elder H. C. Basney, of Maine; Dr. Stewart, of Battle Creek Sanitarium, and the writer. The churches throughout the provinces were fairly well represented. Dr. Stewart's lectures on the subject of health were highly appreciated by all. Toward the close of the series we advertised to speak on the subject of the Sabbath, at which time the hall was crowded to its utmost capacity. The outside attendance was good throughout. The city papers gave us all the space we desired to report our sermons in full.

Elder Langdon was again elected superintendent of the mission field. A camp-meeting fund of about three hundred dollars was raised in anticipation of having a general camp-meeting at as early a date as may seem wise to the managing board. Three tent companies are at work this season. Elder Langdon and company enter Halifax, Nova Scotia, which is an important center in that field. All are full of courage, and the outlook for the future is good.

QUEBEC CAMP-MEETING.

This meeting was well attended by our people of the Conference, and a goodly number came from the northern part of Vermont. The camp was in a village in a fertile valley. All the laborers in the Conference were present, and took part in laboring for the salvation of souls. Elders D. T. and A. C. Bordeaux, being now laborers in that Conference, were of the number. The laborers from abroad were Elders Place and Watt, Dr. Stewart, and myself. The preaching for the first week was adapted to the needs of our own people, that they might become free in Christ, thus having a conscience void of offense both toward God and man. The band that bound many was broken the first Sabbath of the meeting, and the Lord took complete control of hearts. Thus the work continued throughout the remainder of the series, the last Sabbath being the crowning day. Fifty or more expressed themselves as having found liberty in the Lord. Twelve presented themselves for church membership, ten of whom were baptized.

In the village there was great prejudice against us. Leagues were formed in the churches to prevent people from coming to our meetings. The Sabbath question was that which troubled their minds to a most alarming degree. When the Lord had greatly blessed the people in camp, we were then ready to preach the third angel's message straight, and the *straight* message to the people without. Five persons accepted the Sabbath, as the result of two discourses on the question, and these were also of the number who found the Lord so precious. Four of these had known nothing of us or our work previously to the camp-meeting. Two of them were past the meridian of life, and had never before made a profession of Christianity. These souls, like many others, were waiting for the light of present truth.

Elders Williams and Rickard will follow the camp-meeting interest with a tent effort, and I am sure prosperity will attend their efforts while they cling close to Jesus. All branches of the work received due consideration. Elder Williams was elected president of the Conference; and Elder Blake, vice-president.

H. W. COTTRELL.

FLORIDA.

I LEFT Fort Myers, May 9, and went to Punta Gorda, where I held several meetings. The Lord is greatly blessing the labors of Brother and Sister C. B. Stephenson. Brother Stephenson is giving public lectures from the books of Daniel and the Revelation, with good effect. I found the company there of good courage, and growing in grace and in the knowledge of the truth.

Next I went to Fort Ogden, where I spent two days. I found the company there still loving the truth, and making some progress in the divine life.

From Ogden I went to Nocatee, where I held several meetings. The Lord blessed, and we enjoyed much of his Spirit. At both Ogden and Nocatee the friends are anxious for church schools, and are ready to aid financially in erecting buildings in which to hold such schools. God grant that the time may soon come when good schools may be established in that part of his vineyard.

On my way to Jacksonville I spent one night with Brethren Crisler, Bird, and Whitford, at Wauchula, where they were holding a series of tent-meetings, with some interest. Since my visit there, they report several as having taken their stand to keep the true Sabbath of the Lord.

I spent from May 16 to June 30 at Jacksonville. God is blessing in that great and wicked city. I held several meetings there for the special benefit of our own people; the Lord blessed in setting forth the true principles, which must characterize the people of God who are looking for the soon return of our blessed Lord to take his people home. All expressed themselves as having been greatly strengthened by the truths presented. I was offered the free use of a Methodist church in which to hold meetings. I accepted the offer, and held several meetings; and as a result of the efforts put forth, a great interest was awakened to hear more of the points of the faith of Christ. One man offered me the free use of a large tent, seats and all, if I would pitch it, and present to the public our points of faith. But as the rainy season has just set in, we deem it unwise to attempt a tent-meeting at pres-

ent. These things go to show that the Lord is preparing the hearts of the people in Jacksonville for the reception of his truth.

June 24, 25, we held the quarterly meeting at Jacksonville; and from June 30 to July 2 I was with the brethren and sisters at Waldo, in quarterly meeting. A goodly number of the church-members were present, and all enjoyed much of the Spirit of God. The outside interest was good, and at the last meeting on Sunday night the house was full, and many asked for prayers. One lady took her stand to keep the Sabbath of the Lord, and others said that they were convinced that we had the truth on the Sabbath question.

From Waldo I came to Macclenny, where Sister Isenberg had procured the free use of the Methodist church, in which to hold a series of meetings. I held my first meeting last night, July 3, with about fifty persons present. Brethren and sisters, pray that the Lord may bless the efforts here to the salvation of some dear souls.

The message of the third angel is onward in Florida, and the outlook for an ingathering of souls into the kingdom of Christ is bright. Many calls are coming in from different parts of the State for the living minister. O, that all who profess the truth might realize the great sin in withholding the tithe, which belongs to God, and thus clogging the progress of the message in this field. May the Lord help all who have been robbing him, to repent and bring into God's great storehouse the tithe, that there may be plenty of money in the treasury, with which to push forward the work in Florida, and thus gather in the honest in heart.

M. G. HUFFMAN.

MICHIGAN.

CLARE.—We pitched our tent at this place, and began meeting, June 9. The attendance has not been large at any time, but there are some who seem interested, and we hope they will obey the truth. There are several of our people in the vicinity of Clare, and we hope to see a church organized here. While we realize that the enemy has a firm hold upon the people here as well as elsewhere, we believe the Lord has jewels here also.

W. C. HEBNER,
J. C. HARRIS.

MENDON.—I came to this place the first of May, and began holding cottage meetings. The interest gradually grew until one evening some one present at the meeting asked why we did not hold street meetings. I replied that if those present would come to help us, we would have a meeting. The next evening we held our first street meeting in this place. We had a good congregation. The people were interested. Some thought that it was a new thing, and that the people would soon lose their interest; but we have been holding meetings on the streets for two months, and the people continue to come, staying as long as we will talk to them. We find many who are interested. We have visited and held Bible readings with these until we have received so many calls that it is impossible for us to answer them all. There is enough work to keep ten workers busy every day.

Six miles from here, under some maple trees on the street, we are holding an evening meeting once each week. The people come in crowds, and sit on the grass during the meeting. Truly the time has come to go out into the streets and lanes, the highways and hedges, with this compelling message. Such a work as this might be done in nearly every place if all the people of God would go to work in earnest.

Sabbath, July 1, was a feast of good things to the church at this place, as we had the help of four workers from Battle Creek, and Brother Jacob Sturman and daughter, from Kalamazoo, who rendered efficient help both in the singing and in the speaking. Truly our hearts rejoice to know that the Lord has not chosen the great and mighty men to do his work, but that he is willing to use the weakest things of this world to persuade some of the people of this place to give their hearts to the Lord.

At this writing, seven persons have given their hearts to the Lord; some others who have known this truth for years, but have not known its saving power, have been made to rejoice; and some backslidden ones have returned. Sabbath, July 1, seven persons were baptized in the St. Joseph River. Others are expecting to go forward soon.

Our prayer is that God will keep us humble, that none of self may come in, and then we know he will continue to work for us. We are of good courage, and expect to continue the work here until the Lord tells us to move on. We have the prayers and hearty support of the church in this place, for which we truly thank the Lord.

B. HAGLE,
MRS. HAGLE.

MISSIONARY WORK.

I CAME to Ouray with my family, to live out the truth. My business is general repair carpentry. While at work, I engaged in conversation with the engineer of our largest hotel. He claimed to be a freethinker. He was once a Bible student; but of late years has denounced the teachings of the Bible. I asked him if he would read. He said he liked history, so I loaned him "Thoughts on Daniel and Revelation," and other books. While he was reading them, a woman came to Ouray for her health. She obtained work at the hotel; and the engineer loaned her my books. She had supposed Adventists were a sect similar to Catholics, but in reading discovered her mistake. They both were much interested in the truth. About three months ago she returned to Chicago. The engineer wrote to her to procure for him some of our books. As the books could not be bought in the book-stores, I gave him the address of our tract society, and also of our church at Chicago. He sent these addresses to her, and she procured about six books for him. By mistake she sent them to his old address in Leadville, Colo., about three hundred miles from Ouray. There the books were opened by an old acquaintance, who became so much interested in the Bible truths they contained that she refused to give the books up, and soon had three or four of her friends reading them, while she ordered a new supply for the engineer. Yet this is not all: the woman in Chicago and her brother attended some of our meetings there. They liked the meetings so well that they induced several of their friends to attend with them. The result was that two young women were converted, and joined the church.

If we but cast a small pebble into a clear lake, concentric circles keep forming, and reaching out farther and farther, until the whole surface seems to be in commotion. When we all are filled with God's Holy Spirit, and all cast together, the message, once started, will never stop.

G. E. BURCH.



FOR WEEK ENDING JULY 15, 1899.

—By Oct. 1, 1899, the United States hopes to have over 50,000 men in the Philippines.

—Bullets similar to the dum-dum bullets, which were condemned by The Hague Peace Conference, are being supplied to the British troops in South Africa.

—A man, without air, will die in five minutes; without sleep, in ten days; without water, in one week; and without food, at varying periods, according to circumstances.

—Those intending to visit Paris during the coming exposition, will be interested to know that, owing to the scarcity of water in that city, the supply is cut off from 9 P. M. until 5 A. M., every twenty-four hours.

—It is now proposed to adjourn The Hague Conference at the end of July, the members agreeing to reassemble in the spring. During the interim, Emperor Nicholas will visit the principal European courts.

—The steamship "City of Paris" is again in deep water, having been freed from the Manacle Rocks, on which she ran the morning of May 21. She was immediately towed to Falmouth, and from thence to Southampton, for repairs.

—A despatch from Rome says that a German steamer has sailed from Naples, with fifteen thousand rifles, five hundred tons of war material, and five hundred mules, for the Transvaal. Another boat with a similar cargo is preparing to sail.

—June 27 Signor Mereghi, an Italian aeronaut, ascended at Gratz, Styria, Austria, to a height of 10,000 feet, when his balloon burst and fell. When forty feet from the ground, the aeronaut leaped from the car. He was picked up unconscious, with a broken leg.

—A French statistician has recently computed the population of the globe to be about 1,480,000,000, distributed as follows: Asia, 825,954,000; Europe, 357,379,000; Africa, 163,933,000; America, 121,713,000; Oceania and the polar regions, 7,500,400; Australia, 3,230,000; a grand total of 1,479,709,400 persons.

—Samuel Clemens (Mark Twain) is now writing a book in which he says he will tell the absolute truth, and nothing but the truth, about numerous individuals now living. His desire is that the book shall not be published until 100 years after he dies. It is safe to say that this book will never be published.

—Of the \$5,110,000 desired by the Wesleyan church of England as a "twentieth century fund," \$3,475,289 has already been subscribed.

—Special evangelistic services will be held in Paris during the exhibition of 1900. A grand thanksgiving meeting will be held at the opening.

—The Roman Catholic Church has 70,000 missionaries at work among its 3,500,000 converts in China and India, the result of 300 years' work.

—The empress dowager of China has directed all high officials to instruct local officials to recognize and protect the foreign missionaries as they go to and fro, and to treat them with all courtesy.

—June 30 Charles M. Murphy, a bicyclist, rode a mile, paced by an engine, in fifty-seven and four-fifths seconds, on a Long Island railroad. This is the most rapid bicycling on record. The rider completely collapsed at the end of the mile, and had to be lifted from his wheel while going at nearly full speed. He was delirious for a short time afterward.

—Differences between managers and employees of the street-car company in London, Ontario, resulted in a riot, July 8, in which a mob of more than 2,000 threw stones, bricks, etc., at the cars, doing damage to the amount of \$2,000. Many persons were injured. The riot act was read, and soldiers summoned from neighboring cities, the place now being under martial law.

—The beer which is consumed throughout the world in a single year, would make a lake six feet deep, three and three-fourths miles long, a mile wide, or 2,319 acres in area. In it a beer bath could be given to every man, woman, and child on the American continent, at one time, while all the people of England, Scotland, Ireland, and France, could find standing room on its bed.

—Simon Lake's new submarine boat, the "Argonaut," was launched last week, and in a few days will start on her first trip. A delegation of Spaniards from Cuba is seeking her aid to recover small vessels and coin sunk, to prevent capture, in Cuban waters during the war. They say that an immense amount of treasure was hid in this way, and promise a large reward if it can be recovered.

—Germany has finally consented to the principle of a permanent arbitration tribunal. Speaking of this, a leading daily says: "Once the nations have begun the practise of appealing to the court, its value in the case of larger international problems is sure to be recognized, and a wider application of the principle will follow. The triumph for arbitration in the concession of Germany will be particularly gratifying to this country [the United States], to whose efforts it is primarily due."

—The use of electricity in the purification of water for domestic purposes is one of the latest discoveries. A resident of St. Louis, Mo., has devised a means of purifying a city's water supply by means of the electric current. By passing a current through the water, it passes from the positive to the negative electrode, and by decomposing it, liberates hydrogen, which escapes to the surface, carrying with it all foreign matter and impurities. The water-supply of St. Louis, about 60,000,000 gallons a day could be purified by a plant costing \$250,000.

—Speaking of the efforts of the czar's Peace Conference, the *Interior*, a prominent Chicago periodical, says: "The discussions to all appearance have been frank and earnest. There is a manifest desire that war should be stripped at least of some of its horrors. It is insisted that war should be carried on in as humane a manner as possible. But until war ceases altogether, it can not be anything else but cruel, however much the civilized nations may desire to make it less repulsive. There is a time prophesied when men shall beat their swords into plowshares, but as yet it appears far off."

—President McKinley has been asked by two prominent representatives of the African M. E. Church to assume a protectorate over Liberia. It is said that England, Germany, and France are anxious to gobble up the republic, and control her trade. The inhabitants are Americans, or descendants of Americans, and have a strong sympathy with the United States. Dr. Blyden, a representative of the republic, is now on his way to this country officially to ask assistance. What course will be taken in the matter can not now be told; but from the events of the last year, there seems to be no reason to expect a refusal of the request. However, it would seem best to solve the difficulties in the western "East" before assuming others in the eastern "West."

—The supreme court of Wisconsin has decided that Archbishop Katzer must pay taxes on his residence in Milwaukee. The case has been pending since 1892. In 1894 the Milwaukee county court decided, against the city of Milwaukee, that the property "was not taxable." On the other hand, the supreme court, in opposition to the archbishop's assertion that "the house was church property," being "held for the Roman Catholic Church," and that he "did not in reality own it except technically," and that he held the property according to the "law of the Roman Catholic Church," and "in trust," decided that "the court does not recognize the law referred to," and that "if there is a trust, it must be such under the laws of the State." The court said that not long ago, upon the archbishop's own suit, the property was declared to be absolutely in the ownership of the archbishop; and the court could not now go back of that decision, and make it only held in trust.

—The queen of England and the czar of Russia own beautiful typewriters of white enamel and gold, with keys of ivory. The queen regent of Spain is also said to use one for her correspondence. In so ceremonious a court as that of Spain, where phrases are long and weighty, it must be a welcome labor-saver.

—The Salvation Army, whose headquarters are in New York City, is now incorporated under the laws of the State of New York, as a public body. The object of incorporating is to control the property of the Salvation Army in America, valued at \$145,000. This action completely severs the American section of the army from General Booth's control.

—Dr. McQuesten, who was a member of General Otis's staff, and health officer at Manila, said, upon his return to this country, that "the force at the disposal of General Otis is altogether inadequate for the work that has to be done," and that "at the lowest calculation 100,000 men are needed to fight the insurgents and hold the ground conquered," and that "the best and quickest way to end the trouble is to despatch a force sufficient to crush the rebellion and maintain order on the islands."

—Mr. John Wanamaker's profits from his Philadelphia store, the last year, were more than \$1,750,000, and those from his New York establishment run close to that figure. The Saturday before Christmas the receipts in New York were more than \$500,000. His great success is skilful and extensive advertising, which he confines to newspapers and magazines. For his Philadelphia store he has spent annually, in advertising, more than \$300,000, and in New York City even more than that sum. These profits are noteworthy, because they are not only large, but the income from regular, legitimate business.

—While there is to be no parliament of religions at the Paris Exposition, as there was in Chicago in 1893, there will be held a congress for the scientific study of religion. It will treat religion "purely from a social and historic point of view." The program will be, in brief, as follows: (1) Religions of the uncivilized races, as of America before Columbus; (2) Religions of the Extreme Orient; (3) Religions of India, and (4) of Persia; (5) Semitic religions, including Egypt; (6) Religions of Greece and Rome; (7) Germanic, Scandinavian, and Slavic religions; (8) Christian religions. The congress will meet the first week of September, 1900. The opening and closing sessions will be in the exposition building, the rest in the Sorbonne.

—Perhaps the most peculiar sentence ever passed upon a person in the courts of Ohio was that recently passed against James Firsden, of Bowling Green, by Mayor A. R. Campbell, who once made himself widely known by fining himself for a misdemeanor. James Firsden, although thirteen years old, had just finished a thirty-days' sentence when arraigned before Mayor Campbell. He was then sentenced to attend Sunday-school and church every Sunday for eight weeks, or go to jail for twenty days. Upon presenting a certificate from his Sunday-school teacher at the end of two months, the boy was to be paid one dollar by Mayor Campbell for his good conduct. On refusal to attend church he was to be locked up, and the sentence carried out. However if this sentence were contested, it could not stand for a moment under the Constitution of Ohio.



THE thirty-ninth session of the Michigan Conference will be held in connection with the camp-meeting at Ionia, Mich., Aug. 17-27, 1899. The first meeting will be called August 18, at 9 A. M. J. D. GOWELL.

THE next session of the Virginia Conference and Tract Society will be held in connection with the camp-meeting, at Alexandria, Va., Aug. 11-21, 1899. The first meeting of the Conference will be held on Friday morning, August 11, at ten o'clock.

INDIANA CAMP-MEETING.

ARRANGEMENTS have been completed whereby the certificate plan will be in use again this year by all attending whose fare is not less than seventy-five cents per ticket. Call for certificate when purchasing your ticket, as you have done heretofore. Get ticket through to Alexandria. If yours is not a coupon office, if you will notify the agent a week or two in advance, perhaps he will send for tickets specially for you. If you can not do that, then purchase your first ticket only to the first such station, where a through ticket may be had.

The date of the meeting is August 10-20, but in order to accommodate as many of our people as possible, and at the same time comply with the requirements of the railroads, you will find that the date they have is August 14-21. By this arrangement certificates and tickets of August 10-16, inclusive, will be good as to dates. As the special agent will be present August 17, all certificates should be in my hand on or before that date. It is hoped that all will arrange to come August 10. It is well known that a large share of the expenses of attending camp-meeting is for car-fare and fitting up tents. The cost for a three-days' stay (if one fits up a tent) is almost as much as for the entire ten days. Then let all who can possibly do so, arrange to come at the beginning, and stay till the close.

W. A. YOUNG, Sec.

THE Michigan Tract Society will hold its annual meeting Aug. 17-27, 1899, at Ionia, in connection with the Michigan State Conference. The first meeting of the society will be held August 18, at 5 P. M.
J. D. GOWELL.

THE Michigan Conference Association of Seventh-day Adventists, a legally organized corporation, will meet at Ionia Aug. 18, 1899, for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may come before the body. The first meeting will be held August 21, at 5 P. M.
J. D. GOWELL.

NORTH AND SOUTH CAROLINA CAMP-MEETING.

THIS meeting will be held at Charlotte, N. C., August 11-20. A beautiful, shaded grove at the terminus of the street-car line in Latta Park has been obtained, free of charge. The manager will do all he can to make the meeting a success, and we trust that our people will do all in their power to attend, and get the benefit of this important meeting. Tents will be for rent at \$1.50 and \$2 for the time. Lumber for floor and other purposes will be extra. All should bring bedding, and come prepared to care for themselves as far as possible.

We are planning to conduct a hygienic dining-hall, where meals will be served at nominal cost, and where our people can obtain other foods cheap. We are also negotiating for rates on the railroads, and if these are secured, will notify you in time. Those coming on the Southern Railroad will take the street-cars at the station, and transfer for the camp-ground. Those coming on the Seaboard Air Line will also take cars at station, and go to grounds without transfer.

Elders Allee and Brunson, Brother Harrison, Sister Kessler, and the laborers of North and South Carolina will be present. All lines of the work will receive attention. Come, praying that the blessing of God may rest upon the meeting and people. For further information write to the undersigned.

Box 413, Charlotte, N. C.

R. D. HOTTEL.

MICHIGAN CAMP-MEETING NOTICE.

THE time for our great annual feast is drawing near, and I know that all our people in the State will be much interested in doing all in their power to make it a success. There are many and varied interests at stake, which demand the attention of all our people. I mention some of them, that our people may consider them before coming to the meeting:—

1. I would mention the State-school question, the relation of the academy to our college at Battle Creek; also the means of supporting the academy, and the consideration of its management.

2. The subject of church schools, which is becoming a most interesting question.

3. The importance of sending help to the regions beyond, where the message has never been carried, and sustaining the laborers we send there, in harmony with the Testimonies of God's Spirit.

4. The importance of a more thoroughly organized effort in all our churches to carry forward the work that God has given to his people to do.

We have spared no pains to make arrangements for the comfort of all who come to the great feast. There will be plenty of good stables, free of charge, for all who drive in with teams; also nails and oil will be free, as usual.

The grounds are large and commodious, and near the railroad stations. There is no street-car line, but there will be agents at the stations to direct all to the grounds. There will also be teams for the conveyance of feeble and infirm persons. The distance to the camp will be short. Ionia is a beautiful city, and easy of access to a large number of our people in the State.

We have received notice from Brother A. G. Adams that the Michigan Passenger Association has granted us the following rates on all railroads in Michigan, and all may procure tickets from any station to the Ionia camp-meeting, at one fare for the round trip, on the following days: August 9, 10, 17, 18, 22, 23, good to return on or before Aug. 30, 1899.

We expect that many of the members of different churches will take pleasure in attending the workers' meeting, which precedes the camp-meeting proper, from August 10-17. As usual, we will board all who take part in the workers' meeting. I am sure that those who attended the workers' meeting last year will remember that it was indeed a grand success, and as much enjoyed as the camp-meeting proper. We greatly desire that all who can will attend the workers' meeting.

We hope the auditors will be on hand promptly, so that the work of auditing will be out of the way early.

There will be tents for all who desire them, and most of our tents will have the second covering, as we have largely increased our number of flies. If you desire tents, write to R. E. Taylor, 271 Champion St., Battle Creek, Mich., and he will see that the tent is pitched and ready for you when you come. Do not delay the ordering of your tent, as it will be much better to have all things ready when you come on the grounds. The rent of a tent 12 x 16 ft. will be \$2.50, and of one 14 x 22 ft., \$3., to be paid at the camp-meeting.

I hope each will earnestly seek the Lord for his rich blessing from now until the camp-meeting, and especially during the meeting. Let us all begin early to prepare for the meeting, that we may be able to attend.

We shall have a provision stand, equipped with a full line of sanitary health foods, and we hope all will come prepared to take home a supply with them. We will also carry whatever is needed in other lines of provisions, fruits, etc., for the comfort of the encampment. We also wish to say that all the profits made by the provision stand, dining department, or any other department, will be used to bear the expenses of the meeting; therefore the success of these enterprises is not a personal matter, but of interest to all.

Brother E. I. Beebe has never been known to fail in supplying the camp with the best the market afforded, and at reasonable rates. He will have charge of this department this year. Brother W. C. Hebner will have charge of the dining department.

The first meeting of our annual Conference will convene August 17, in connection with the camp-meeting at Ionia.

J. D. GOWELL.

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.

Virginia, Alexandria,	Aug.	11-21
Maine, Brunswick,	"	24 to Sept. 4
Vermont, St. Johnsbury,	"	24 to " 4
New York, Hornellsville,	Sept.	7-17
" " (local), Canastota,	Aug.	10-20
New England, Pawtucket, R. I.,	Sept.	15-25
Pennsylvania (local),	Aug.	10-20
" " "	Sept.	7-17

DISTRICT TWO.

Louisiana, Welsh,	July	19-24
Alabama, Gadsden,	"	27 to Aug. 6
Georgia,	Aug.	4-13
North Carolina, Charlotte,	"	11-20
Cumberland Mission, Knoxville, Tenn.,	"	25 to Sept. 3
Tennessee River, Milan, Tenn.,	"	14-24

DISTRICT THREE.

Wisconsin (local), Waukesha,	Aug.	7-14
" " "	Sept.	
Ohio, "Randolph Park," Akron,	Aug.	3-14
Indiana, Alexandria,	"	10-20
Illinois, Peoria,	"	24 to Sept. 3
Michigan (State), Ionia,	Aug.	17-27
" (local), Manistee,	Sept.	8-17

DISTRICT FOUR.

Nebraska (local), Crawford,	Aug.	3-13
" (State), Seward,	Sept.	19-25
" (local), Alma,	Aug. 29 to Sept. 4	

DISTRICT FIVE.

Arkansas, St. Paul,	July	12-24
Texas (State), Waxahachie,	"	27 to Aug. 7
Missouri, Pleasant Hill,	Aug.	10-21
Colorado (State), Longmont,	"	24 to Sept. 4
" (local), Anaconda,	July	13-23
" " Grand Junction,		
Kansas (State), "Riverside Park," Wichita,	Sept.	7-17
" (local), Abilene,	July 27 to Aug. 6	
Oklahoma, Kingfisher, O. T.,	Sept. 21 to Oct. 2	

DISTRICT SIX.

Upper Columbia (local), Baker City, Ore.,	Sept.	14-25
Montana, Livingston,	July	13-23
" " Basin,	"	27 to Aug. 6
" " Woodside, Bitter Root Valley,	Aug.	14-21
California (local), Arcata, Humboldt Co.,	July	13-30
" " Santa Ana,	Aug.	10-27
" " Santa Barbara,	Aug. 31 to Sept. 17	
" " Santa Rosa,	Oct.	5-
" " Visalia,	Oct. 19 to Nov. 5	

If any corrections should be made in this list, kindly notify us. As soon as arrangements are perfected for holding camp-meetings not mentioned above, please send in particulars, that we may publish them.
L. A. HOOPES, Sec. Gen. Conf.

*Preceded by workers' meeting.

At the request of several who belong to the churches of Charlotte, Pottersville, Ainger, Grand Lodge, Eaton Rapids, and Dimondale, I will meet with them in a general meeting at the tent, eleven miles directly north of Charlotte, on Sabbath and first-day, July 22, 23. I hope to meet a large delegation from all the surrounding churches. The tent-meeting is being conducted by Brethren Lane and Wight. They have a good interest, and will appreciate help. The friends near the tent will furnish hay for all teams, free.
S. H. LANE.

SCANDINAVIANS, NOTICE!

It will be remembered that at the last General Conference, Elder L. Johnson, of Scandinavia, was appointed as superintendent of the Scandinavian work in America. He has announced that he will arrive in New York City, August 16, and will, the Lord willing, attend the following-named camp-meetings: Michigan, August 17-27; Illinois, August 24 to September 3; Kansas, September 7-17; Nebraska, September 19-25. We are glad that Elder Johnson can attend these meetings, and feel assured that his presence will be a source of much encouragement to the Scandinavian work in this country. There is great need of educated and consecrated talent from the ranks of those who speak this language; and it is hoped that at the general gatherings that will be held, there will be found many who will consecrate themselves to work in their own tongues, as never before. Let all who can, make it a point to attend these meetings. Come praying that God may baptize you with the Holy Spirit, for service.

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

UNION COLLEGE YEAR-BOOK.

ARE you interested in education? If so, you will be especially desirous of obtaining a copy of the new "Year-Book" of Union College. If not, a copy of this book will be sure to awaken your interest; for it is carefully prepared, and contains several full-page illustrations. It contains outlines of the most complete practical courses of study yet published; also several special brief courses leading to different lines of work; a carefully arranged course of study for church schools, covering seven years of work; and extracts from Special Testimonies, which should be read by every Seventh-day Adventist before the next school year opens. It advocates thorough work, and a careful training of our young people, in order that they may be successful in life, fitted and prepared for responsible positions. This book has been published at considerable expense and a great deal of work, but will be sent free, with the compliments of the college, with the hope that many of our young people who have an earnest purpose and a lively ambition to seek a higher education, may be reached and helped in their efforts.

Copies of the "Year-Book," together with the special number of the *Practical Educator*, will be sent, as long as the supply lasts, to any one addressing the writer, W. T. Bland, Union College, College View, Neb.

NOTICES.

FOR SALE.—House and lot in Keene, Tex. One-half acre lot; good five-room house; large cistern; brick cellar; small orchard. Price, \$500. Address A. P. Wesley, Box 459, St. Joseph, Mich.

FOR SALE cheap, or to trade for Colorado home, two houses and lots in Battle Creek, Mich., and rich cotton, stock, and timber lands in Louisiana. Address L. J. Caldwell, 1413 15th St., Denver, Colo.

FOR SALE.—Farm of 160 acres in north fork valley of Gunnison River, Colorado; excellent fruit- and grain-growing country. Price, \$1,100. Owner desires to engage in missionary work entirely. Address W. H. Goff, Hotchkiss, Colo.

SEND two-cent stamp to A. W. Halfrich, Clyde, Ohio (formerly St. Louis), for full particulars of one of the easiest-selling articles. No capital needed. Forty-two dollars' worth has been sold in a day by one brother. Sold only by agents.

FOR SALE.—One hundred and fifty colonies of bees in "Langstroth" and "Simplicity" hives; honey and wax extractor; fifty extra hives; three acres of land. Bees in good shape; good location; easy terms. For particulars, address D. T. Snideman, Delta, Colo.

WANTED.—By a young woman, who has for some time been engaged in literary work, an opportunity to learn general housework, with thorough instruction in hygienic cookery and sewing. A quiet, country place within two hundred and fifty miles of Battle Creek, preferred. Address immediately, stating full particulars, Editorial Dep't., REVIEW AND HERALD.

FOR SALE.—In Clyde, Ohio, a good ten-room house, with good cellar, a large filtered cistern; gas for fuel and lighting, with good city water in the lawns and kitchens. The house is arranged for one or two families. The front walks are of sawed stone, and the back walks of plank. We have a large S. D. A. church and meeting-house, and are planning for a church school. This is the garden and fruit region of Ohio. Address D. E. Lindsey, Clyde, Ohio.

ADDRESS.

THE address of F. D. Starr is 267 N. Lisgar St., Toronto, Ontario.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

No.	Mail and Express, to Chicago.....	12.00	M.
No.	1, Chicago Express, to Chicago.....	9.00	A. M.
No.	3, Lehigh Valley Express, to Chicago.....	3.40	P. M.
No.	5, Pacific Express, to Chicago, with sleeper.....	12.55	A. M.
No.	75, Mixed, to South Bend.....	7.30	A. M.
Nos. 11 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.			

EAST-BOUND FROM BATTLE CREEK.

No.	10, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45	P. M.
No.	4, Lehigh Express, to Pt. Huron, East, and Detroit.....	8.27	P. M.
No.	6, Atlantic Exp., to Pt. Huron, East, and Detroit.....	2.25	A. M.
No.	8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50	A. M.
No.	74, Mixed, to Durand (Starts at Nichols).....	7.35	A. M.
Nos. 10 and 74, daily, except Sunday. Nos. 4, 6, and 8, daily.			

E. H. HUGHES, A. G. P. & T. Agt., Chicago, Ill.
A. S. PARKER, Ticket Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

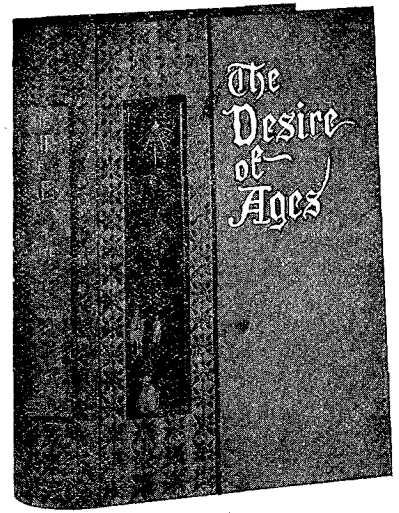
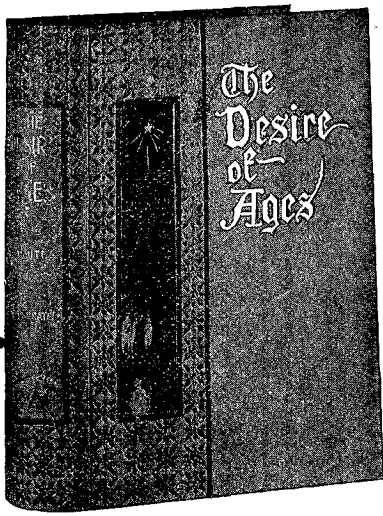
EAST.	3	12	6	10	14	20	36
	*Night Express.	*Detroit Accom.	*Mail Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl. nite Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	6.37		2.30
Kalamazoo.....	2.10	am 7.15	pm 12.01	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.55	12.50	2.42	7.25	6.43	5.00
Marshall.....		8.25	1.20	3.09	7.51	7.10	6.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	6.50
Jackson.....	4.40	10.05	2.35	4.05	8.60	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					5.15		4.13
Susp. Bridge.....					5.38		4.38
Niagara Falls.....					5.59		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.13	9.55		8.40
Syracuse.....				5.15	pm 12.00		10.45
Albany.....				9.05	4.20		2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				8.00	11.35		10.34
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. & Cnt. Sp.	*Mail Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30					pm 6.00
New York.....		pm 1.00					am 12.10
Syracuse.....		8.45			am 2.10		pm 12.25
Rochester.....		10.55			4.15		pm 2.25
Buffalo.....		am 1.05			5.35		pm 3.50
Niagara Falls.....					6.13		4.32
Falls View.....					6.49		5.05
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	9.10	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.10	9.30		2.40	7.30	1.35
Battle Creek.....	am 12.40	11.25	pm 12.03	am 9.45	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.01	1.10	5.40	4.28	10.00	3.35
Niles.....	3.15	1.22	3.15		6.00		5.05
Michigan City.....	4.25	2.18	4.30		7.00		6.01
Chicago.....	6.30	3.55	6.35		8.55		7.50

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER, Ticket Agent, Battle Creek.



Important Announcement.

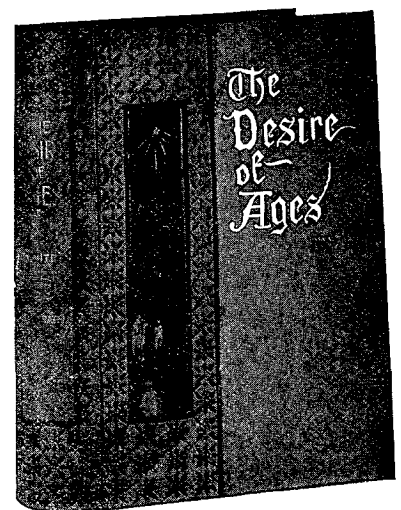
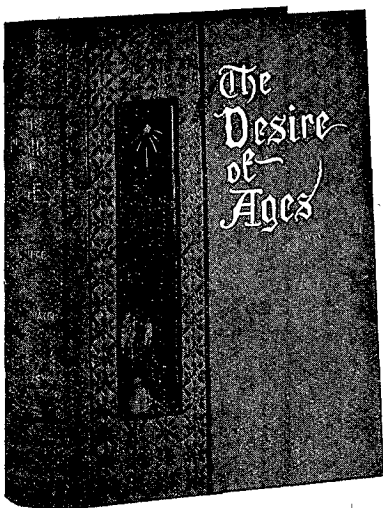
“THE DESIRE OF AGES.”

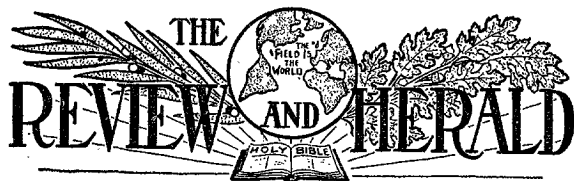
BY MRS. E. G. WHITE.

Trade Edition in course of preparation by the Review and Herald Publishing Co. Two styles of binding—Cloth, \$1.50; Leather, \$2.00. Printed on thin paper, containing about 960 pages, without illustrations. Dimensions, 5 1/2 x 7 1/2 in. Uniform in size with the bound volumes of the Testimonies, bringing it within convenient compass for the use of our ministers and workers. Exact date of publication will appear later in the columns of this paper. Write for particulars. Address—

REVIEW AND HERALD PUBLISHING CO.,

Battle Creek, Mich.





BATTLE CREEK, MICH., JULY 18, 1899.

THE calendar of the Keene (Tex.) Academy is now out, and all in that school district should have a copy, read up, and go, or else send somebody. Address Prof. C. C. Lewis, Keene, Tex.

THE stanzas at the beginning of Brother Balenger's report, on page 463, are from a new song, written by him and set to music, entitled, "My Anchor Holds." We have not yet had a chance to hear it sung, but we know that the words and the spirit of it are good. The price of the song in sheet-music form is *thirty cents*. Address, 60 Manchester St., Battle Creek, Mich.

IN Indiana, church property in actual use as such is exempt from taxation. And now a preacher in that State objects to paying any poll tax, upon the plea that he himself is church property in actual use,— "the property of the congregation as much as is the pastoral residence,—and that, as such, he is exempt from taxation, the same as the parsonage." He makes the plea in behalf of "the ministry in general." The case has been entered in court for judicial decision.

IN discussing "Modern Anti-Sabbatarianism" the New York *Observer*, July 13, 1899, remarks that "of course all know, or ought to know, that Sabbath means Saturday, the seventh day." And still the *Observer* persists in its modern anti-Sabbatarianism by disregarding the Sabbath, and opposing its observance, and exalting Sunday in its stead. This is a forcible illustration of how well people know the word of God, yet utterly disregard it. Christianity does not consist in people's *knowing* what is right, but in *doing* what they know is right.

LAST Sabbath was a refreshing occasion for the Battle Creek church, which was privileged to hear again from Elder Loughborough, who is on his way to Europe. He said that in answer to many questions as to why he moves about so often, he would read a few words from his commission. He then read from a Testimony the statement that Elder Loughborough should not be tied down to any one Conference, but should go from place to place, telling of the rise of the message, and of the power of God manifested in its early history. No one is better qualified for this work than he. To those who express the thought to him that he ought to have a rest now, Brother Loughborough says, "Bless your soul; I'm resting all the while." Near the close of his remarks he sang one of the old-time advent songs, which was very impressive. He left Battle Creek, Monday, July 17, for New York City, to sail for England, on the steamship "St. Paul," Wednesday, the 19th. We know that the REVIEW family wish him all blessing and a safe conduct all the way.

A NUMBER of our people, as well as many others, will remember that about three years ago a Mr. Peddicord deeded to Dr. Kellogg, in trust for the benefit of the Medical Missionary work in Chicago, a fine farm; and that the deed was disputed by the heirs, who carried their contention into court, and secured a decision setting aside the deed. About the last week in June last, the supreme court of Illinois reversed the decision of the lower court, confirmed the deed, and ordered the lower court to execute a decree confirming the property in the possession of the original trustee for the purposes intended. The following passages from the supreme court decision will express the substance of the matter:—

"The facts and circumstances which attended the execution of the conveyance here involved, thus fully disclosed by the testimony, are not questioned by contradictory proof on the part of the complainants, and are of such a character as to remove all imputations of unfairness, abuse of confidence, or improper exercise of influence on the part of appellant or any other person. The chancellor erred in holding otherwise. . . .

"The decree appealed from must be and is reversed, and the cause remanded, with directions to the chancellor to enter a decree finding the conveyance to be valid and effectual to vest the appellant with the title to the premises therein described, as trustee, and specifying the nature, objects, and purposes of the trust, and decreeing that he shall hold the same, as trustee, for the purposes of the trust.

A MOTHER IN ISRAEL AT REST.

MRS. SARAH L. ANDREWS, mother of the late Elder J. N. Andrews, fell asleep in Jesus, in Battle Creek, Mich., Friday, July 7. She was born in Poland, Me., April 24, 1803, and had, consequently, reached the age of 96 years, 2 months, and 13 days. Converted at the age of twenty, over three quarters of a century of Sister Andrews' life was passed in loving Christian service. At first a Methodist, her religious fervor was greatly quickened by the preaching of the doctrine of the soon coming of Christ, as proclaimed in 1840-44, which her whole family gladly received; and in their acceptance of the third message, and the observance of the Sabbath, they were among the earliest of the Seventh-day Adventists now living. She was a devoted reader of the Bible, which she dearly loved. She feasted upon its instruction, and leaned upon its promises, deriving therefrom fortitude to bear the grievous trial of the loss of all her family at different times,—her husband, and four children. In 1883, at the age of eighty, she crossed the ocean, to visit her son, Elder J. N. Andrews, then conducting the work in Basel, Switzerland, but even then marked for the grave by that dread disease, consumption. She reached there in July, and in October of the same year, on the anniversary of the tenth day of the seventh month, he breathed his last, the then only remaining member of her family. But the blessed hope sustained her. The two older sons had fortunately organized families of their own, some members of which remained to cheer and comfort her last hours. Of these, two grandchildren and two great grandchildren still survive.

In 1885 she returned to America, where she has since found, most of the time, a pleasant and comfortable home with her brother in

Rochester, N. Y. He dying last November, Mother Andrews returned to Battle Creek, to live with her grandson, Chas. M. Andrews. The cold winter and changeable climate of this locality affected her somewhat unfavorably; but her advanced age must be regarded as the more immediate cause of her death. Suffering of body was at times great, but her mind was clear and active to the last. As the flame of a candle, which has burned low in its socket, flickers and expires, so, peacefully, at length her life went out. The family now lies widely scattered. Two younger children, who died in youth, sleep in their native State of Maine; the husband and one son rest in Iowa; Elder J. N. Andrews occupies a grave by the side of Elder J. H. Waggoner, in a beautiful spot in the cemetery in Basel, Switzerland; and Mother Andrews rests amid a group of old-time, cherished, and tried friends, in Oak Hill Cemetery, in Battle Creek. We lay her away, with the comforting thought of the glorious reunion that awaits them in the soon-coming day. Funeral services, July 9, at which a lesson of faith, courage, and comfort, was drawn from the dying words of Joseph to his brethren. Heb. 11:22; Gen. 50:22-26; Ex. 13:19; Joshua 24:32.

U. S.

WHO READS THE REVIEW?

ONE would think that there would not be a Seventh-day Adventist who can read at all, who would not read everything in our church paper. Twice we have published in the REVIEW that on and after the first day of June the headquarters of the Religious Liberty Association would be at Room 750, Monon Building, Chicago, Ill., instead of 39 Bond St., New York; yet three out of every four letters from the members of the association are sent to New York.

Brethren, the Religious Liberty Association is permanently situated, and ready for business, in Chicago; and let us begin to think of the work as being directed from that city. Every Seventh-day Adventist should either take the REVIEW for himself or at least become a reader of the paper. By the way, would it not be a step in the right direction if, in addition to the precious truth it contains each week, and the information we receive regarding the work and labors in all lands, we could all look to the REVIEW for practical thoughts to help us in all lines of work?

Christianity, if it is anything, is practical. True, we are not justified by works; it is also true that faith works by love, and the faithful work the works of righteousness. The REVIEW is our paper, and I am sure our good editors wish to make it helpful to all in the line of practical religion. The Lord gives the Holy Spirit for work; and by using the gift of God, we increase our capacity for using his gift; and we may also learn from those of experience in the work how best to direct our efforts. Some of us are Bible workers, and are just setting out in this work. Let us ask those of experience to help those of less experience through the REVIEW; so also of the medical work, the canvassing work, the religious liberty work, and the foreign and home missionary work. Read the paper, use the paper, and then let the paper use you to extend its circulation to all who should have it.

ALLEN MOON.