

# The Adventist **REVIEW AND HERALD** And Sabbath

HOLY BIBLE  
 Emma E. Craig  
 box 449

THE FIELD  
 IS THE WORLD

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

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### LUTHER'S WAY.

SAID one, one day: "My cause is good,  
 The Lord will prosper it."

Said Luther: "Take it to him, then;  
 That were provision fit.

"Trust in the Lord, not in thy cause,  
 However good it be;  
 Take it forthwith in faithful hands  
 And lay it on his knee.

"The best of causes go amiss,  
 The Lord will never fail:  
 Commit thy ways into his care,  
 And then shake out thy sail."

—Benjamin B. Warfield, in *New York Observer*.

### "GIVE UNTO THE LORD THE GLORY DUE UNTO HIS NAME."

MRS. E. G. WHITE.

WE are all living on probation. Those who have passed into their graves have been tested and tried, to see if they would realize their responsibility to serve God. A desire to glorify God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, to use wisely the Lord's goods. It should lead us to keep brain, bone, and muscle in the most healthful condition, that our physical strength and mental clearness may help us to be faithful stewards. Selfish interest must ever be held subordinate; for if given room to act, it contracts the intellect, hardens the heart, and weakens moral power. Then disappointment comes. The man has divorced himself from God, and sold himself to unworthy pursuits. He can not be happy; for he can not respect himself. He has lowered himself in his own estimation. He is an intellectual failure.

Daniel was regarded by the Lord as a man, because he was a steward who traded faithfully on his Lord's goods. He did not forget God, but placed himself in the channel of light, where he could commune with God in prayer. And we read that God gave Daniel and his fellows knowledge and skill in all learning and wisdom.

Nehuchadnezzar the king of Babylon dreamed a dream, which none of his wise men could interpret. The secret was revealed to Daniel in the night vision, and we read: "Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge

to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."

Daniel did not stand before king Nehuchadnezzar to glorify human power, to dishonor God by failing to acknowledge his goodness. Had he not acknowledged God as the source of his wisdom, he would have been an unfaithful steward. Those who follow the example set by Daniel will connect with the Lord. They will consult him as a son consults a wise father. Not all human fathers possess wisdom; but God may always be trusted and depended on. With perfect assurance we may commit the keeping of our souls to him as unto a faithful Creator.

Did Daniel's faithful recognition of God before kings, princes, and statesmen detract from his influence?—No. Read his firm, hold testimony, and then follow his example. Let the clear-cut testimony, like a sharp, two-edged sword, cut to the right and to the left. Make appeals that will bring foolish, wandering minds back to God.

After Daniel had given Nehuchadnezzar God's warning in regard to self-exaltation, he said to him, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Had the king heeded this counsel, the threatened evil might have been averted; but he went on with proud superiority until his reason was taken from him, and he became as the heasts of the field. God allowed him to suffer seven years of deplorable degradation, and then removed his chastening hand. Then the king acknowledged his sin. "At the end of the days," the record reads, "I Nehuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nehuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

Those who act a part in the work of God do good only because God is behind them, doing the work. Shall we then praise men, and give

thanks to them, neglecting to recognize God? If we do, God will not co-operate with us. When man puts himself first and God second, he shows that he is losing his wisdom and righteousness. All that is ever done toward restoring the moral image of God in man is done because God is the efficiency of the worker. Christ, in his prayer to his Father, declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Said the great apostle Paul, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Let every steward understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first and last, and best in everything. Man can not show greater weakness than by thinking he will find greater acceptance in the sight of men if he leaves God out of his assemblies. God must stand the highest. The wisdom of the greatest man is foolishness with him. The true Christian will realize that he has a right to his name only as he uplifts Christ with a steady, persevering, and ever-increasing force. No ambitious motive will chill his energy; for it comes from an inexhaustible source—the light of life.

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. But when men enter into a confederacy to exalt men, and have little to say of God, they are weakness itself. God will leave those who do not recognize him in every effort made to uplift humanity. It is Christ's power alone that can restore broken-down human machinery. In every place let those around you see that you give God the glory. Let man be put in the shade; let God appear as the only hope of the human race. Every man must rivet his character-building to the eternal Rock, Christ Jesus; then it will stand amid storm and tempest.

God will prepare the mind to recognize him who alone can help the striving, struggling soul. All who stand under his banner he will educate to be faithful stewards of his grace. God has given man immortal principles, to which every human power must one day bow. He has given us truth in trust. The precious beams of this light are not to be hidden under a bushel, but are to give light to all that are in the house. Truth, imperishable truth, is to be made prominent. Show those with whom you come in contact that the truth is of consequence to you. It means much to you to stand by the principles that will live through the eternal ages.

God has given every man talents, that His name may be exalted, not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. All have been entrusted with God's gifts, from the lowest and most poverty stricken to the highest and

wealthiest, who walk in haughty pride. To every man have been given physical, mental, and moral powers. Let none waste their God-given time in regrets that they have only one talent. Spend every moment in using the talents that you have. They are the Lord's, to be returned to him. It is not your own property you are handling, but the Lord's. One day he will come to receive his own with usury. Faithfully fulfil your appointed stewardship, that you may meet him in peace.

Have we consecrated all our talents to God? We can not be excused in withholding one from him. Reason is a precious gift. Do not abuse it; for God can remove it. The gift of speech is a valuable talent. Never despise nor undervalue this gift. Thank God for entrusting it to you. It is a precious gift, to be sanctified, elevated, and ennobled.

As a sacred trust the voice should be used to honor God. It should never utter harsh, impure words, or words of faultfinding. The gospel of Christ is to be proclaimed by the voice. With the talent of speech we are to communicate the truth as we have opportunity. It should ever be used in God's service. But this talent is grievously abused. Words are spoken that do great harm. Christ declared, "Every idle word that men shall speak, they shall give an account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Money is a talent, which is to be placed in God's treasury, for investment in his cause. But many are robbing God in tithes and offerings. "Will a man rob God? Yet ye have robbed me," God declares. "But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Are we as individuals searching the word of God carefully and prayerfully, lest we shall depart from its precepts and requirements? The Lord will not look upon us with pleasure if we withhold anything, small or great, that should be returned to him. If we desire to spend money to gratify our own inclinations, let us think of the good we might do with that money. Let us lay aside for the Master small and large sums, that the work may be built up in new places. If we spend selfishly the money so much needed, the Lord does not, can not, bless us with his commendation.

As stewards of the grace of God, we are handling the Lord's money. It means much, very much, to us to be strengthened by his rich grace day by day, to be enabled to understand his will, to be found faithful in that which is least as well as in that which is great. When this is our experience, the service of Christ will be a reality to us. God demands this of us, and before angels and men we should reveal our gratitude for what he has done for us. God's benevolence to us we should reflect back in praise and deeds of mercy. Please read the eighth and ninth chapters of 2 Corinthians. These words show the impression made on those for whom we work when we act as Christ would have acted in our place: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causeth through us

thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift."

Do all church-members realize that all they have is given them to be used and improved to God's glory? God keeps a faithful account with every human being in our world. And when the day of reckoning comes, the faithful steward takes no credit to himself. He does not say, "My pound;" but, "Thy pound hath gained" other pounds. He knows that without the entrusted gift no increase could have been made. He feels that in faithfully discharging his stewardship he has but done his duty. The capital was the Lord's, and by his power he was enabled to trade upon it successfully. His name only should be glorified. Without the entrusted capital he knows that he would have been bankrupt for eternity. The approval of the Lord is received almost with surprise, it is so unexpected. But Christ says to him, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

LONGING is God's fresh heavenward will  
With our poor earthward striving;  
We quench it that we may be still  
Content with merely living.  
But would we learn the heart's full scope,  
Which we are hourly wronging,  
Our lives must climb from hope to hope,  
And realize our longing!

— Lowell.

#### SATAN'S PLANS DEFEATED.

J. N. LOUGHBOROUGH.

In the sixth chapter of the second book of Kings is found a narration of an interesting incident: "The king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God [Elisha] sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice." Verses 8-10. It is evident from this account that Satan was working through the Syrians to destroy the Israelites, but the word of the Lord by the prophet exposed his satanic work.

The character of the revelations given to Mrs. White has been, from the first, to warn the church of the devices and schemes of Satan, and to point out the way of escape from his wiles and snares. This has been apparent many times in the counsels and warnings sent to those in responsible places in the various institutions. From time to time words of caution have come, similar to this: If certain plans contemplated, or already entered upon, are carried out, it will be disastrous to the cause, and that such and such is a scheme of Satan's suggesting. Then the proper course to pursue would be given, and, when followed, has saved the Lord's servants from defeat, and his cause from disaster.

I call to mind a circumstance connected with Sister White's first visit to Massachusetts, in the spring of 1845. She first met with the company in Dorchester, in the spacious rooms of the home of Brother Otis Nichols. A company of Adventist believers was in Boston,

about seven miles from Dorchester, and a larger company was at Randolph, eight or nine miles in the opposite direction. Brother Nichols was anxious that Miss Harmon (now Mrs. White) should have an opportunity to speak to each company. He met two of the leaders of the Boston company, Sargent and Robbins, who professed a great desire to hear Miss Harmon. Arrangements were made, and they promised to have the whole company together in Boston the next Sabbath (Sunday), to hear her speak.

At family worship, Saturday night, Sister Harmon was shown in vision that there would be no meeting in Boston the next day; that the men who had expressed such a strong desire to hear her had made no appointment for her, but were going with their whole company to Randolph, and that she must go to that place, and meet both companies at the same time. It was also revealed to her that the Lord would manifest his power in their midst, and all present would have an opportunity to learn that the visions were of the Lord. Accordingly, she went early Sunday morning to Randolph, arriving just as the opening hymn was being sung. Great was the astonishment of that company when Brother and Sister Nichols and Sister Harmon entered the room.

In the season of prayer at the opening of the meeting, Sister Harmon was taken off in vision, while in a kneeling posture. Sargent and Robbins arose and declared her vision to be false, and from Satan, and said that if an open Bible were laid on her breast, it would at once bring her out of the vision. Mr. Thayer, the owner of the house, placed a large quarto ten-pound Bible open upon her chest. Immediately after the Bible was laid upon her, she arose upon her feet, and walked into the middle of the room, with the Bible open on her left hand, and lifted up as high as she could reach, with her eyes steadily looking upward, and not on the Bible. She continued for a long time to turn over the leaves with her other hand, and place her finger upon certain passages, and correctly utter their words with a solemn voice. Many present looked at the passages where her finger was pointed, to see if she spoke them correctly; for her eyes at the same time were looking upward, and not toward the book. She continued thus in vision all the afternoon until almost sunset, over six hours, the longest vision she has ever been known to have.

In exposing the schemes of Satan against the Lord's work this vision was in character like the one referred to above, in the days of Elisha and the king of Israel.

#### MURMURING.

W. S. SADLER.  
(Chicago, Ill.)

"NEITHER murmur ye, as some of them also murmured, and were destroyed of the destroyer." 1 Cor. 10:10. "Do all things without murmuring and disputings." Phil. 2:14.

The way in which God would lead his children will never cost them sorrow or pain, if they always walk in it. It is when we choose our own way that we go astray. "For all we like sheep have gone astray; we have turned every one to his own way." Isa. 53:6. It is when our course has been one of our own choosing, that the way becomes thorny and difficult. We are bidden to do all things without murmuring. The record of the murmurings of the children of Israel is preserved for our admonition.

"And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you

in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord." Ex. 16:7, 8. The children of Israel, in murmuring against their leaders, in murmuring against their circumstances and surroundings, were murmuring against the Lord. Moses said, "Your murmurings are not against us, but against the Lord."

The Christian should not be a murmurer. The way of the Lord is one in which "all things work together for good." It is a way in which no good thing is withheld "from those who walk uprightly."

There is a strange inconsistency in our professing to walk in the way of God, and at the same time murmuring at the things found therein. "Yea, they despised the pleasant land, they believed not his word: but murmured in their tents, and harkened not unto the voice of the Lord." Ps. 106:24, 25.

It is recorded of the children of Israel that they despised the pleasant land. The wilderness, with its manna and pure water from the flinty rock, was the most pleasant place in which an all-wise God could cause their lines to fall. Had they appreciated these blessings, others, still greater, would have been given them. But these things they despised, and murmured in their tents. The direct result of this murmuring was that they "harkened not unto the voice of the Lord." To find fault with our circumstances and our surroundings is nothing more nor less than finding fault with God.

Note the following quotation from the "Testimonies for the Church," Vol. II, page 571:—

You are continually finding fault with circumstances, which is nothing less than finding fault with providences. You are continually casting about for somebody or something to answer the place of a scapegoat, upon which you can lay the blame of having brought you into a position to feel and speak unworthy of a Christian. Instead of simply censuring yourself for your defects, you censure the circumstances and occasions which led you to develop the traits in your character which lie dormant or hidden beneath the surface, unless something arises to disturb and arouse them to life and action.

It was not the obstacles present in the wilderness that produced this unpleasant trait of murmuring in the characters of the Israelites. These circumstances were permitted of God for the purpose of disclosing to their view this defect of character, which was displeasing in his sight.

Circumstances do not excuse murmuring. To murmur is but to apologize for not doing right, as well as to excuse ourselves for doing wrong. Having forsaken our own way, and by faith having entered upon God's way, let us never be found murmuring at any obstacle that may apparently confront us.

Let every Christian remember that "God's hand is on the lever of circumstances." God has promised to lead us into pleasant ways, beside still waters. Let us believe his promise, let us trust him, and although, to human vision, the way may appear rough and rugged, by the eye of faith let us see in it the way of the Lord.

Instead of murmuring, let there go forth from our lips a tribute of praise and thankfulness to God for having led us by his own hand out of darkness into light, even though it were by a way that we knew not.

"Some will say that they can not help having bad thoughts. That may be; but the question is, Do they hate them or not? We can not keep thieves from looking in at our windows; but if we open our doors to them, and receive them joyfully, we are as bad as they."



#### TRUE EDUCATION.\*

ELDER L. MC COY.

(Concluded.)

A FEW years ago we were told that as a people we were "not doing one fiftieth of what we might do as active missionaries;" that if we were only "vitalized by the Holy Spirit, there would be a hundred missionaries where there is now one." Since these words were spoken, there has been a mighty advance in the lines of medical missionary work. The American Medical Missionary College has been opened, and we have the first-fruits of this enterprise before us to-day. For this I give thanks to Almighty God. May there be an annual crop of live medical missionaries, filled with a missionary spirit, to work and to do until the Master comes!

It is dangerous to have riches; it is also dangerous to possess much knowledge. "Knowledge puffeth up," says the apostle. A polished education has been the ruin of many precious souls. Satan has captured many of the world's most educated men and women. Allow me to say to you, dear friends, who have just ended your college training, and are assuming the more responsible rôle of life, Satan is disappointed that he has not already succeeded in your ruin by the subtle poison of sensuality or selfish ambition. Be on your guard; he will not leave any temptation untried. There are many wrecks of human ambition strewn along time's highway. It is sickening to behold the myriads of bright young men and women who enter our colleges pure and sweet, but who, ere they close their school work, are swallowed up in the great maelstrom of social evils. "Many have high literary and professional culture; but elevated morals and practical godliness have no charms for them."

As you start in your professional course so auspiciously, may you also conserve the Christian graces, and ever hold in highest esteem and veneration, the sacred principles taught you by your Alma Mater! May the fond hopes of friends and instructors, who have watched your course with the tenderest solicitude, desirous always that you should each adorn your chosen profession with a loyalty to the heaven-born principles so faithfully taught you, be realized: may we all hope and pray that the Spirit of the living God shall burn into your souls the pure principles of the gospel of Christ, and that this may be your highest ambition: and may your love for suffering humanity abound, as in the life of your Saviour; and as you minister to the sick, binding up their wounds, pouring in the oil and wine, remember that he said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

It is well for us to lay emphasis on the truth that not only is a sinful life disappointing; but that however harmless it may seem to be, a merely worldly and selfish life must, in the end, prove only ashes to the man who leads it. Struggle—physical, intellectual, and spiritual

—is necessary to real human happiness. It is said that the Island of Tahiti is a fascinating place,—a little Eden lost in a vast ocean. Nature has done everything that could be done in a physical way to make indolent souls happy. The climate is temperate and equable all the year round, the vegetation is luxuriant, and the air is full of perfume.

The influence of this dreamy, lazy spot is very insidious. It is not necessary to work, as the island furnishes food without labor of tillage. Many Americans and French, going there for a visit or on business, become so enraptured with the languorous existence that, like the lotus-eaters, they lie down, and forget friends, home, ambitions, everything. It is, however, the languor of stupefaction and death. One never heard of any great soul arising to any worthy purpose or deed out of such an existence. The barren sands of Cape Cod, with its thin soil and harsh climate, are a thousand times more likely to develop men and women into worthy beings, than such an Eden-like paradise.

It is a comfort to turn away from this aspect of life, the temptation to which we have all known, and listen to Paul's triumphant exclamation, "For to me to live is Christ." Life was intensely interesting to Paul, because it was unselfish. Selfishness had died out of his heart. Had he been wrapped up in himself, thinking of his own disappointments and defeats, and figuring constantly on the outlook for his own future in this world, he would certainly have had a weary time.

But Paul had consecrated his life to Jesus Christ. His scars were the "marks of the Lord Jesus." His chains were the badge of the fact that he was the "prisoner of Jesus Christ." As Christ was in the world to minister to its needs, so Paul was in the world to share the Christ-life. It was impossible that such a life should grow monotonous or dull. Paul obtained his happiness and joy through this supreme devotion to the Master. If he had been thinking of his happiness here, it is hard to decide on a place where he found it. The storm at sea; the shipwreck; the island fire, where the viper fastened upon his hand; the Ephesian amphitheater, where he fought with wild beasts; Lystra, where he was mobbed and stoned; Philippi, where he was thrust into the stocks; Rome, where he was a prisoner of Nero,—surely none of these were hopeful places in which to seek after happiness; and if this had been Paul's purpose in life, he would have come to old age one of the most miserable of men. Happiness is one of the most elusive things in the world. A large share of the world's people are seeking for happiness here, but in vain. Let us hope that the purpose of these students is that of service, and not to find the goal of happiness. Let your motto be, "Loving Service for the Master."

In a Western town a crowd of people stood before a glass window, watching a captive eagle in a cage. Beside it lay a piece of fish untouched, and a dish containing some water. The white plumage was soiled, and its body showed that it had been a prisoner for some time. A mountaineer, seeing the crowd, drew near, and asked the owner of the bird if it was for sale. When told that it was, he

\* Sermon delivered Sabbath, June 24, 1899, to the graduating class of the American Medical Missionary College.

bought it, and took it to where a ladder rested against a bill-board. Climbing up the ladder, he placed the bird upon the bill-board, but it had been so long in prison that it did not know how to appreciate its freedom. After a while it reached out its great neck, raised first one of its drooping wings and then the other, took one stride, then spread its wings, and, with the light of liberty in its eye, screamed and soared toward the sun. The flight of the captive rejoiced the heart of the mountaineer. He desired the bird to have its freedom, and gladly paid the price. So it is with you and me: Christ has paid the price, and we may have freedom if we will accept it.

We must remember that the happiness of the good people of this world is made complete by associating not only with those of their own class, but also in helping fallen humanity. By doing this, they bring to themselves this real joy, of which the Saviour said, "My peace I give unto you." The only real happiness is in doing good to others.

May God bless you, dear students, as you start out in practical life; may you all be true to the Master; may you be true to principle; may you make the world brighter by having lived in it. "Enter thou into the joy of thy Lord." "For to me to live is Christ."

#### A CALL FOR HELP.

A CRY as of pain,  
Again and again,

Is borne o'er the deserts and wide-spreading main,—  
A cry from the lands that in darkness are lying,—  
A cry from hearts that in sorrow are sighing.

It comes unto me,  
It comes unto thee.

Oh, what—oh, what shall the answer be?

Oh! hark to the call,  
It comes unto all

Whom Jesus has rescued from sin's deadly thrall:  
Come over and help us! in bondage we languish;  
Come over and help us! we die in our anguish.

It comes unto me,  
It comes unto thee.

Oh, what—oh, what shall the answer be?

It comes to the soul  
That Christ has made whole,

The heart that is longing his name to extol;  
It comes with a chorus of pitiful wailing,  
It comes with a plea that is strong and prevailing,—

"For Christ's sake" to me;  
"For Christ's sake" to thee.

Oh, what—oh, what shall the answer be?

We come, Lord, to thee.  
Thy servants are we;

Inspire thou the answer, and true it shall be!  
If here we should work, or afar thou shouldst send us,  
Oh, grant that thy mercy may ever attend us,

That each one may be  
A witness for thee,

Till all the earth shall thy glory see.

— Selected.

#### NOT LOST WHILE WILLING.

CLARENCE SANTEE.

THERE are many of our most conscientious brethren and sisters, as well as some we meet from the outside, who get the idea that for some neglect on their part, in some way, their case has become hopeless, and there is no use of further effort; that God will not hear them.

We are told that when some of the angels that turned away with Satan would have returned to God, and when God would have gladly received them, Satan met them with the statement that it was "too late." Those angels believed him, and were lost. Had they believed God, they would have been saved. Satan still comes to those who are about to break his last chain, and hoping to cause them to cease their efforts as hopeless, he says, "It is too late." He comes with texts of scripture to add weight to his assertion.

One text often used is found in Heb. 10 : 26, 27: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

Does this say that a man is lost beyond hope, when having taken this step?—Certainly not. Notice the condition: When a man accepts Christ, he has a continual sacrifice standing for him. Day by day he brings his failures to God, and for Christ's sake they are not imputed to him at all. He is "in Christ" all the time, and "in him is no sin." 1 John 3 : 5. How can this be?—God does not impute the sin. "Blessed is the man to whom the Lord will not impute sin." Rom. 4 : 7, 8. He does not say, "can not," but "will not."

Then, coming back to the verse under consideration, we find that as long as the child of God does not deny him, so long "there remaineth" a continual sacrifice for him. But now comes the separation. "If we sin wilfully." Wilfully means "with purpose." A brother, knowing that he is doing wrong, decides to do so. For instance, he gives up the Sabbath because of outside influences, or discouragements, at the same time saying that he knows it to be the truth, and that he can never believe otherwise. Does the sacrifice remain now for him?—No. Christ still remains there, but he has taken himself out of the hands of Christ. "There remaineth no more sacrifice for [his] sins."

Having separated from Christ, what now can he look forward to?—"A certain fearful looking for of judgment," etc. What only could he look for before he accepted Christ?—"A certain fearful looking for of judgment." The same thing. The man is separated from Christ, and there is no cloak for wilful sin. There is now nothing but death. Is he beyond hope?—The Lord does not leave his case there. He follows this man's course further. He has knowingly turned from the truth, separated from Christ in this act, and in this condition there is nothing but condemnation and death. Turn to James 5 : 19, 20, and here the same Spirit gives a ray of hope. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death."

The Lord calls upon the brethren to "convert him," or turn him back again. *In this call is the promise of his Spirit to draw him; as "no man can come to me [says Christ], except the Father which hath sent me draw him."* John 6 : 44. Then is the man past hope?—No; for the Lord says of the brother who turns him, "Let him know, that he . . . shall save a soul from death." Then be encouraged to labor for such a soul, and hold out the bright hope of forgiveness to him.

Another text that follows the man even further than the two that we have examined thus far, is found in Heb. 6 : 4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." This text has caused some hastily to conclude that if a person has been instructed in the truth, and then has turned away, there is certainly no hope for him. Let us see the steps that the Lord says in these verses lead to final rejection and loss, where it is "impossible . . . to renew them again."

First, they have been "enlightened;" this is the first step in true conversion, accepting the light. They "have tasted of the heavenly gift," been "made partakers of the Holy Ghost," or Holy Spirit,—become children of God

indeed,—have "tasted the good word of God," not simply heard, but partaken of it. So far, we have the experience of every converted child of God, and yet we have found that thus far a man may be turned again, if he turns from the truth, and be saved from death.

Then the impossibility must rest in the last experience mentioned, one who has not simply heard of, but partaken of, "the powers of the world to come." "The world to come" is a spiritual world, and its powers are the powers of the Spirit, represented by the powers of the angels, Christ, and God,—all being of God. When these powers have been exhausted upon a man to hold him in the truth, and he turns from it all, hardens his heart against the Spirit of God, so that his voice can not be longer heard, then this man has gone where there is no power that God can use to draw him. The only way the man that has closed his ears to all this could be saved, would be to find one with greater power than God himself can exert. But there is no greater. He is then lost. Christ says that this man can not be forgiven, "neither in this world, neither in the world to come." Matt. 12 : 32.

A man closes his own probation by closing his ears to all that God can do to draw him. When this point is reached, the Lord can consistently ask, "What could have been done more to my vineyard, that I have not done in it?" Isa. 5 : 4. At the last extreme of the pleading power of the Spirit of God, only, is the dividing line between mercy and hopeless loss.

But as God alone can determine who has no "will" to do his will, we should labor for all alike, though we may not know which shall prosper. Eccl. 11 : 6. God does not arbitrarily close the probation of any man. The man does this himself. As God pours out his Spirit in the "latter rain," men will respond to the softening influence, or harden themselves against it. When the earth is lightened in this rain, every accountable person on the earth will decide to accept or to reject, and so, every man will draw the line for himself, and the Lord records the choice. With the last choice, is recorded probation's close.

Then will come the plagues. "Then I saw that Jesus' work in the sanctuary will soon be finished; and after his work there is finished, he will come to the door of the first apartment, and confess the sins of Israel upon the head of the scapegoat. Then he will put on the garments of vengeance. Then the plagues come upon the wicked, and they do not come until Jesus puts on that garment, and takes his place upon the great white throne."—*Testimony given at Dorchester, Mass., Oct. 23, 1850.*

Have you still a desire of heart to do his will? Then God accepts you. Do you feel that you are indifferent, lukewarm, careless? God's Spirit is telling you so, or you would not realize it; and so long as he tells you of sins, it is to save you. Believe, and he still will do it.

#### HOOR BY HOOR.

God broke our years to hours and days, that,  
Hour by hour  
And day by day,  
Just going on a little way,  
We might be able all along  
To keep quite strong.  
Should all the weight of life  
Be laid across our shoulders, and the future,  
Rife  
With woe and struggle, meet us face to face  
At just one place,  
We could not go;  
Our feet would stop, and so  
God lays a little on us every day,  
And never, I believe, on all the way  
Will burdens bear so deep,  
Or pathways lie so steep,  
But we can go if, by God's power,  
We only bear the burden of the hour.

— George Kringle.



"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.

#### DON'T FRET.

WHAT are we fretting for, day after day?  
 Worrying our lives and good tempers away,  
 Envyng our neighbors, and reaching for gains,  
 Which, when we attain them, are n't worth our pains.  
 If we know in our hearts that in heaven above  
 There's a "Father" who watches his children in  
 love,  
 Then why are n't we true to that knowledge, and so  
 Just trust him wholly, and let the "cares" go?  
 God is in heaven — 'tis well with the world;  
 For his glorious banners o'er earth are unfurled.  
 Then, let us be happy, and "worry" no more;  
 Where faith enters in, doubt flies out the heart's  
 door.  
 And once rid of doubt, it is true as can be  
 That the heart from all worries and fears must be  
 free.

—Mary D. Brine.

#### CONCERNING STABILITY.

I AM sitting on the western piazza of the sanitarium at Boulder, Colo., on the toes of the Rocky Mountain foot-hills; and in this presence the stability of God comes first of all to mind, and the fact that through this principle in him we are to be held fast, established, made immovable in any heaven-appointed position, be it desired or otherwise, and my whole soul cries out for that grace.

Oh, to be able to stand against any force but that by and before which all things must stand or fall, and to have the will to always yield to that power without an instant of stubbornness!

Just across a little glen from the place where I sit is a great rocky slab, which would naturally be flat on the ground, but instead is standing on end. Some convulsion of nature must have split it off from the face of one of these cliffs, and hurled it downward, end over end, with such force as to drive it into the earth, where it stands leaning toward the mountain, so top-heavy that it looks as if it might fall any day; but it is so anchored in this unnatural position that you feel instinctively that nothing short of another convulsion could remove it.

It is typical of the experience of many a feeble woman who, like this rocky slab, is standing alone in a position wholly unnatural, — a spectacle to angels and to men, so that it seems that the very first thing to be done for her must be to restore her to an environment that will be at least somewhat in harmony with her nature, and yet one has only to glance at the situation to know that this would cost another change more terrible than the one which placed her where we find her.

You who read this may have been thrown from your own appropriate place by some social or moral convulsion that broke over your little world, as the tempest breaks over and through these mountain fastnesses; but however it came about, you are in the place where you now are, like yonder rocky splinter, wholly by the power of God, constantly publishing the fact that you do not stand upon your own base, nor by any strength of self. All who

look at you must say of you, as they do of this old rock, "What a position for such a woman to stand in so firmly! What a power it must require to hold that life so steady!"

You may think that you are unable to do anything for God. Your heart may almost break sometimes with unspeakable desire to be of use in the world. Like this old gray rock, you may seem to be utterly barren and unfruitful, only able at the very best to cast a shadow in a land where shadows are so many and so long as to be monotonous and undesirable; and yet by the fact that you stand, leaning, ready to fall, but never falling, utterly unbalanced by anything that appears in yourself, you are publishing to all who behold you the mighty power by which you are upheld and made so stable that nothing short of some tremendous force can be expected to move you a hair's-breadth. Dynamite might do it. Dynamite might break and scatter that grand old rock into a thousand fragments; but it could never restore it to its primeval place on the face of the cliff, or in the bosom of the mountain, from which it was torn. So, by some passionate convulsion of your own will, you might loosen the hold of the power that keeps you where you have been so strangely planted, but this would never restore you to the old place, the old home, the former associations, privileges, and opportunities. All that it could do would be to lay you low and flat, and forever destroy the testimony of an established life to the power that is able to keep you from falling.

I think of the storms that have raged about that old gray rock, that have beaten against it, that have roared upon it, and which, having done all that storm and tempest can do, have passed with their countless winters, leaving it still there, a monument of the mighty grip of God in the mountain fastnesses. And I pray that you who are reading this page may be so immovable amid the tempests which may rage about you that you will be, in your place, as a monument of the strength of God in that grace in which you stand.

There are a few scriptures that are very significant in this connection. In Isa. 33: 6 we read, "And wisdom and knowledge shall be the stability of thy times, and strength of salvation [margin]." There is no power in ignorance and folly to hold anything or anybody. To *know things*, and then to be able to make a right use of what we know (for this is wisdom), is necessary to stability. One may be so situated that the knowledge that is thrust upon him is more of evil than of good, and yet if he have wisdom, which is freely given for the asking (James 1: 5), he will know just what to do with this knowledge of evil so as to compel it to work for good, and by it to confirm his character in all truth. The power of God in his wisdom is able so to change the natural order of a knowledge of evil and error in the honest heart that it will work for strength and salvation instead of for weakness and ruin, and publish the greatness of God as even

a knowledge of goodness alone could never have done.

The marginal reading of a familiar scripture (Ps. 37: 3) is of more than ordinary interest to any who may be under any stress for the sake of principle: "Trust in the Lord, and do good; so shalt thou dwell in the land, and in truth [or stableness] thou shalt be fed." It is unchangeably settled that your bread shall be sure if you live for God and work his will; and the time shall also come when no tempest or upheaval can change anything that God has arranged in the gentler processes of life; when storm and shock, overturnings and upheavals, shall never again manifest his power; when the earth, and all things in it shall be so stable that it can not be moved (1 Chron. 16: 30); when all change shall be from peace to joy, from joy to grace, from grace to more and more grace, and on to glory, from glory to glory, into which we shall all be changed as by the Spirit of the Lord.

It is according to the principle of stability that the word of God has been established for our warning, reproof, and comfort; that Christ endured the contradiction of sinners; that martyrs have been able to resist even unto blood, striving against sin; and that we upon whom have come the ends of the earth shall be made strong against the wiles of the devil, able to stand, to withstand in the evil day, and having done all, to stand.

S. M. I. H.

Boulder (Colo.) Sanitarium.

#### EXTRACT FROM CORRESPONDENCE.

I THOUGHT I would write you a little experience that has come to me recently. Nearly five years ago an Adventist sister who lives in my neighborhood buried her son, nearly twelve years of age, who died of diphtheria. Scarcely any one ventured to go near the house, on account of the nature of the disease. This calamity came so suddenly that the family were not prepared to meet it. I anticipated the circumstances; and, as I would have wished any one to do for me under similar circumstances, I offered them all the ready money I had, which was gladly accepted, with the promise that it should be returned the next day, as they had money coming to them. The days and the months went by, but the money was never returned. We were on pleasant terms all the time, and I never failed to do them a good turn when I had a chance, which was frequent. After a year went by, I asked her for the money, and began to feel rather hard over the matter. We needed the money very much, and she knew it. I told her some things that the Bible said about paying debts, which she did not like, and a coldness began to spring up between us. She stopped going to church, and seemed to be unfaithful in many other things. People, not of our faith, asked me, from time to time, if she was a Seventh-day Adventist, and I answered them, saying that she was a member of that church, but a very inconsistent one. In a short time we did not even speak to each other. I was greatly troubled over it.

Finally, as the years went by, I began to wonder what responsibility would rest upon me if she should die without being prepared. I reasoned with myself that I had always been extremely kind to her, and the Lord knew all about it; but I could get no comfort from such reasoning; for I knew there was a bitter feeling in my heart toward her. I did not feel the presence of the Lord as I had at former times, and I made up my mind to forgive her everything. I wrote her a kind letter, imploring her forgiveness for all hard feelings, saying that I was ready to forgive and forget, — not forgive and remember, — and asked her if she was willing to do the same. I had no faith that she would ever pay the debt, but I wished my skirts clear. Time is short, and it is not worth while to let a few dollars make us unhappy, and keep us out of the kingdom. But the dear sister paid it all, and I, in turn, gave it all to the Lord, and now we are friends, and the Lord has blessed us both. I pray that I may ever be a humble follower of the dear Lord Jesus Christ, and that I may never again in any case allow hardness to take up its abode in my heart.

"THE path of a good woman is indeed strewed with flowers, but they rise behind her steps, not before them."



#### STRENGTH FOR THE DAY.

STRENGTH for the day! At early dawn I stand,  
 Helpless and weak, and with unrested eyes,  
 Watching for day. Before its portals lies  
 A low, black cloud—a heavy iron band.  
 Slowly the mist is lifted from the land,  
 And pearl and amber gleam across the skies,  
 Gladdening my upward gaze with sweet surprise.

I own the sign; I know that He whose hand  
 Hath fringed these somber clouds with ruby ray,  
 And changed that iron bar to molten gold,  
 Will to my wandering steps be Guide and Stay,  
 Breathe o'er my wavering heart his rest for aye,  
 And give my waiting, folding palms to hold  
 His blessed morning boon—strength for the day!

—Rachel G. Alsop.

#### DISEASE AND ITS CAUSES.

##### Drugs and Their Effects.

MRS. E. G. WHITE.

PHYSICIANS are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet, and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature alone possesses curative powers. Medicines have no power to cure, but generally hinder nature in her efforts. She, after all, must do the work of restoring. The sick are in a hurry to get well, and their friends are impatient. They will have medicine; and if they do not feel the powerful influence upon their systems that their erroneous views lead them to think they should feel, they impatiently send for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy.

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused to persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burned up, and the vitals consumed; they have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire that is consuming the vitals.

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They wonder why the race is so feeble, and why so many die prematurely. Is there not a cause? Physicians, who profess to understand the human organism, prescribe for their patients, and even for their own dear children, and their companions, slow poisons to break up disease, or to cure some slight indisposition. Surely they can not realize the evil of these things, or they would not do thus. The effects of the

poison may not be immediately perceived, but it is doing its work in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because, they say, they have been benefited by their use. It would seem that to such as can reason from cause to effect, the sallow countenance, the continual complaints of ailments, and the general prostration of those who claim to be benefited, would be sufficient proofs of the health-destroying influence of drugs. Yet many are so blinded that they do not see that all the drugs they have taken have not cured them, but made them worse. The drug invalid numbers one in the world, but is generally peevish, irritable, always sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed him outright, for nature is loath to give up her hold on life; she is unwilling to cease her struggles. Yet drug-takers are never well.

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, they say, result in wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines, which they know will leave behind injurious effects upon the system, even if they do relieve present suffering.

#### "A WORD TO THE WISE."

BY A WOMAN.

I WISH I could read into the life of every busy, burdened wife and mother, a chapter from my experience, with the hope that she might be benefited by the lesson it teaches, without the bitter experience through which I passed.

I had come to regard good housekeeping as an art of paramount importance in the life of every woman; so when John and I were married, and settled down, it was with no other thought but that everything pertaining to our little domicile would be a model of exactness, and would run as if by clockwork. This was comparatively easy while there were only two of us to work for; but after the babies began to come, it required considerable effort to keep the clockwork adjusted. I am a small woman, and never was blessed with a superabundance of physical strength; and after being kept awake for hours by a teething baby, I would rise in the morning, pale and heavy-eyed, little

refreshed by the night's repose(?). But of course the housework could not be neglected; so when baby was taking his nap, I never felt that I could lie down for a few minutes' rest, with sewing or mending undone, and pie-crust or cookies to be rolled out. Dinner must be served in season, and with its usual nicety, no matter if my head did ache, and my limbs tremble for very weariness.

John (who is a very sensible man, by the way) would sometimes remonstrate with me, man fashion, and say, "Let the work go;" but I felt as if that would never do, and went on working harder as cares increased, rising a little earlier mornings, and retiring a little later at night. After going to bed, I planned the work for the next day or week, not realizing that I was using up my vitality much faster than it was being manufactured, until the inevitable breakdown came.

In the midst of my busiest season I was suddenly stricken down with nervous collapse, and for a weary year was a helpless invalid, unable to do anything. Even the children had to be taken away, and placed under the guardianship of those who knew little of them and cared less, and who accepted the charge simply for the sake of the compensation. Then, in the chamber of sickness and suffering, I learned the lesson that the loving Father would have taught me by an easier method long before, if I would but have taken time to stop and listen,—the same lesson that he taught another busy woman, who, like myself, was "cumbered about much serving,"—"Thou art careful and troubled about many things: but one thing is needful."

This lesson has come to me again and again as I have seen our sisters working and worrying, spending their "money for that which is not bread," and their "labor for that which satisfieth not." "*But one thing is needful;*" and "the life is more than meat, and the body than raiment."

At last I am again able to have the care of my children and home, and to do my own work; but not as I used to do it. I would not do it that way now if I could. The meals are served at the appointed time; but in place of an endless variety, only a few dishes, and those of the plainest, most simple sort, appear. The table linen has been discarded, and in its stead (I am not ashamed to confess it) we eat on a very pretty oilcloth, which serves the purpose every whit as well as the finest damask. The lace pillow-shams, tidies, and other needless decorations, which require time in construction and work in cleansing, have all disappeared; and the fat, crowing baby who sits on the floor beside me as I write, is quite as healthy and happy, if not so attractive, in his dark-brown dress, as he would be in a white one, trimmed with lace and embroidery. The other children also wear plain, dark, substantial clothing.

Although our family is larger than ever before, and I have but a fraction of my former strength, there has never been a time since the first year of my married life that I have seen so much leisure, or had so much time to spend with the children and enjoy life, as I have now. It is a source of never-ending surprise to me to find how little work is actually necessary to keep a household in running order; and to every overtaxed housewife I would say, *Simplify*, for that is the secret of the whole thing.

It is astonishing how much there is that is considered essential in so-called "good housekeeping" that can safely be omitted without detriment to any one; and the word that I desire to leave with you is that which has sounded all along the ages for the good of all who will take heed thereto: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

And this word is true and faithful.

#### THOUGHTS AT EVENTIDE.

H. E. S. HOPKINS.  
(Battle Creek, Mich.)

Is THERE anything in the Bible which gives us the least intimation of the approving smiles of heaven as the reward for allowing the mind to dwell upon the disappointments and the unpleasant scenes that have saddened our lives? — There certainly is not; and where is the person who can point out one instance where he has received benefit by so doing?

But this we find in Holy Writ, "Rejoice in the Lord alway: and again I say, Rejoice." And again we read, "Finally, brethren, whatsoever things are true, whatsoever things are honest [venerable,—the highest degree of respect and reverence,—margin], whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8. "Set your affection [or mind] on things above, not on things on the earth."

If we place ourselves under the supervision of him who has said, "Without me ye can do nothing," we can commit the unpleasant things of the past to God, and educate the mind to dwell upon those things that the apostle has here specified. There is an abundance of good things for the mind to feast upon. Thoughts of the soon coming of our blessed Redeemer to give us liberty from all of life's hard battles with sin, Satan, and self, should give us hope and courage to struggle on against the things that have darkened our lives.

To come into possession of those beautiful mansions that Jesus has gone to prepare for all who love him will give us a home where, through all eternity, nothing will arise to disturb our peace, or mar our happiness. To enter the pearly gates and walk the golden streets will enable us to drink freely of the pure river of the water of life, and partake of the tree of life, which bears twelve manner of fruits, and yields its fruit each month. Just think what it will be to be "over there;" not for a hundred years merely, shall we behold the grandeur of the city, and enjoy its privileges, but for a thousand years. Then springs forth the earth made new, where we may roam the waving fields of green, and pluck the never-fading flowers, surpassing anything this earth affords. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9. Are not these glorious themes to dwell upon?

Is it not time there was a reformation in our thoughts? It seems to me that if we are to stand without spot, or wrinkle, or any such thing, it is time we were putting aside the "might have been's," "the wish I had's," and the "don't see why's," and all the other thoughts that tend in this direction, and putting our trust in him who has said, "All things are thine"—not all we *wish*, but everything we *need*. "No good thing will he withhold from them that walk uprightly." Ps. 84: 11. "Think on these things."

"NEVER bind up a man's head before it is broken, nor comfort a conscience that makes no confession."

#### THE JOLLY CARPENTERS.

My uncle Tom and uncle Joe  
Were carpenters, and I  
Was always happy in their shop,  
A seein' of 'em ply

Their honest craft; and then I liked  
The very smell of wood  
When it was bein' sawed and planed,  
And still it does me good.

And as they worked and worked, there used  
From either's bench to fall  
Shavings so pretty that I thought  
They'd want to keep them all.

But no! they did n't care for them;  
And, when I stammered: "Can't  
I have just two or three of them?"  
They said: "Take all you want."

My uncle Tom and uncle Joe  
Made various kinds of things,  
Houses and cradles; but the best  
Were just these lovely rings

Of spruce and hemlock, oftener pine,  
Which now and then the girls  
Would twist into their golden hair,  
And play that they were curls.

It seems to me that somehow so  
It is with all of us;  
We work and work, and there are things,  
'Bout which we make no fuss,

Which, like the shavings crisp and clean,  
That so unheeded fall,  
Are quite the nicest and the best  
And sweetest things of all.

But if we did n't do our work  
In some right manful way,  
Where 'd be the accidental stuff  
For other people's play?

— Selected.

#### A LAST-DAY PLAGUE IN AFRICA.

JOEL C. ROGERS.  
(Claremont, South Africa.)

"Thou shalt not be afraid . . . for the pestilence that walketh in darkness." A dreaded pestilence has literally walked through Africa from the far north to the extreme south during the last few years. I believe it was nearly ten years ago when it was first reported in South Africa that a destructive plague was preying upon cattle and certain wild animals in the north of this vast continent. No disease like it had been before known in this part of the world, and for a few years the report of its havoc thousands of miles distant was almost forgotten here. The plague was called "rinderpest," but among the masses the meaning of that term was little known. Meanwhile, the pestilence moved steadily on, "walking in darkness," past forest after forest, across river after river, over plain and mountain, leaving its track of fever-parched and bloated carcasses scattered by thousands.

When, in its rapid march, this pestilence had spread over all the north, and had crossed the Zambesi River to the south, then the old report was remembered, and all South Africa began to "be afraid." The four governments of this part of Africa began laying plans to attempt to stay the progress of the invader. Many miles of barbed-wire fences were built to prevent the mixing of different herds of cattle; hundreds of armed police, in small companies, were stationed at short intervals along these cordons; no cattle, horses, dogs, or other animals likely to spread the disease were allowed to pass from one area to another; places were built for disinfecting, where all the clothing and baggage of travelers must be fumigated; vats filled with disinfecting fluid were made along public roads and at all "rinderpest stations," in which natives were "dipped," and white people were obliged to dip the soles of their boots, and to wash the tires of their bicy-

cles, if traveling with wheels. To carry out all these measures, these governments expended probably not less than twenty-five million dollars. Eminent scientists were employed to study the disease, and search for its deadly germ. "Remedy" upon "remedy" was "discovered" and applied. But all the while the pestilence walked on, in darkness. How impotent are all the frantic efforts of men in the face of a scourge of God! "Put not your trust in princes, nor in the son of man, in whom there is no help."

Victims of rinderpest seem to endure terrible suffering. The disease is accompanied with violent and burning fever. If near a body of water, the poor afflicted brutes rush in to drink, and often die there. When water can not be reached, they fall, exhausted, upon the ground, dying in great agony, as may be seen in the face, and upon every lineament of the distorted, swollen body. I have passed over mile after mile of prairie-like plains, where along the narrow road lay scores of carcasses, some bloated to about double their natural size, and with limbs extended as if in the tortures of a horrible death. In the soft mud at the water's edge of the Vaal River, a few miles above Kimberley, I have seen some of these putrefying carcasses, where their owners had found for them the easiest burying-place. In such places, one is oppressed by a constant effort to refrain from breathing, the air being full of the "noisome pestilence."

It is generally admitted that, under certain conditions, human beings are also subject to this fearful disease. I have been told of persons who were known to have died from its effects. Since the rinderpest scourge, Kimberley has suffered several severe epidemics of what was called a complicated type of typhoid fever. Water for Kimberley is supplied from the Vaal River, and for many miles along its banks rinderpest carcasses were buried.

May it not be that this plague in Africa is a sample of what the whole world is soon to experience? And who in that day shall be able to experience in himself the blessed promises of the ninety-first Psalm? How will it fare with meat-eaters in that day? Surely, God has given his people light on healthful living for a purpose, and "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

#### A LETTER.

LISBON, N. DAK., JULY 12, 1899.

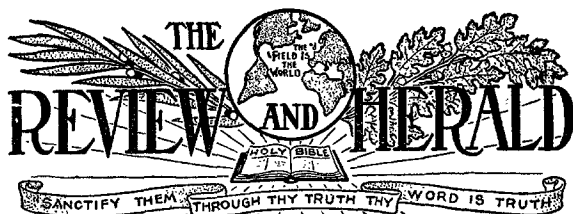
Editors of *Review and Herald*.

DEAR SIR: While agitating the meat question, I thought it would surprise you, as it did me, to know that one of our meat-market men is in the habit of buying all the old horses, and taking them to the slaughter-pen, and shooting them for the hogs to eat. Last summer I was informed by one of the neighbors who had to have a horse shot on account of the glanders, that this same horse was taken to the slaughter-pen for the hogs to eat. These hogs are wild and savage. This neighbor says that her family "never buy any meat of this man." Probably there are very few who know of it here. It is the truth. MRS. S. M. FARNARD.

[Those who know it "never buy any meat of this man;" but they buy meat, perhaps daily, at other markets, of which they know nothing back of the block.— Ed.]

I WISH some of the sisters would tell me how to keep sad-irons from rusting in cold weather; also how to care for a wringer to keep the rubber on the rollers in the best condition.

MINERVA T. BASCOM.



BATTLE CREEK, MICH., SEPTEMBER 12, 1899.

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

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"HERE are they that keep the commandments of God, and the faith of Jesus." We are not to have a human faith in Jesus, but we are to keep the faith of Jesus himself, so that we can have a divine faith in Jesus.

WE are to be able to exhort and to convince the gainsayer (Titus 1:9), not simply those who wish to know the truth, and are ready to be convinced; but we are to preach so that those who do not believe, and who do not desire to believe, must be convinced.

"THEN said Jesus unto them. . . . If ye believe not that I am he, ye shall die in your sins." What will become of us if we do not believe that Christ is what he is?—We, too, shall die in our sins. By that word, however, it is as plain as A B C that believing in Christ, believing that he is what he is, separates us from sin. There is no possible danger of any person dying in his sins who believes, simply believes, in Christ simply as he says he is. Whosoever believeth in him shall not perish—not, may not perish; but, shall not perish.

"THEREFORE have I hewed them by the prophets; I have slain them by the words of my mouth." Hosea 6:5. The word of God is the spirit of his mouth that slays the wicked. Let that word come to you, and it will destroy everything in you that is wicked. That is the effect of God's presence: the brightness of his glory is to destroy everything sinful. That is why he wishes to come and dwell in us. And every one who will let God, the word of God, come and dwell in him will have his sin all destroyed; for that is the effect of his coming.

THE unbelieving Jews—the scribes, the Pharisees, and the priests—were all the time trying to get Jesus to tell them that he was the Messiah. Once they cried out, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." Yet never in a single instance did he tell them plainly, "I am he." But when he was talking to that poor woman over by the well at Samaria, and she said, "When the Messiah comes, he will teach us all things," he said plainly unto her, "I am he." And he did not hesitate to tell the blind man plainly who he was. Wherever there is a heart that really desires to know him, he is ready to say, "I am he."

THE Chicago Times-Herald of September 5, in noting "the suggestions of Labor day," says:—

Organized labor should demand and persistently work to secure a seventh-day rest for the wage-earners of this country. This should be the battle-cry of the sons of toil for the coming century, and they should never relax their efforts until every wage-earner in the United States is guaranteed at least one holiday out of every seven. So far as industrial conditions will permit, this seventh-day rest should fall upon the sabbath which Christianity and civilization have designated as the day for general suspension of industrial activity and for observance of religious obligation. A seventh-day rest is an absolute physical and moral necessity for the human toiler, whether he works with his hands or his brain, and the best interests of society and the state demand that it should be given to him.

It is not at all unlikely that this suggestion will yet be carried out to the full. And when this suggestion becomes a reality, woe to the person who dis-

regards the day that "organized labor" and "Christianity" and civilization have designated as the day for general suspension of industrial activity and for observance of religious obligation." Destruction of his property, and the boycott and dynamite to himself, will surely be his only portion.

It is interesting, it is also important, to note and to know the reason of the distinction in terms always made in the Bible between Jews and Gentiles.

The term "Gentiles" simply signifies "nations." When the word "Gentiles" only signifies the nations, why should there be a distinction, and how could there be a distinction fairly drawn, between Israel and the others? between the Jews, who were a nation, and the Gentiles, who were nations?

The distinction is a proper one. Turn to God's word concerning Israel as they were yet in the wilderness, before they had entered the promised land; when Balaam cursed them, and God turned the curse into a blessing. One of the things which God caused Balaam to say, at that time, was this: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

There is the ground of distinction between Israel and the Gentiles, which are the nations. Israel, in God's order, never was intended to be a kingdom, a state, a government, nor a nation, in this world, as the nations are, and as Israel became when she rejected God, and set up a state of her own, and called for a king.

When Israel called for a king to rule over them, Samuel was greatly displeased, and prayed to the Lord. And the Lord told him that he need not grieve over this matter; "for they have not rejected thee; but they have rejected me, that I should not reign over them." Thus Israel became a nation of the earth only by rejecting God. All the other peoples had rejected God, and become nations, from the time of Nimrod downward.

Israel, instead of holding fast to God by faith, and having him to reign over them, rejected God, that they might be like all the nations. And the only result followed that could follow: having rejected God, that they might be like all the nations, they became like all the nations that rejected God; and, as a nation, perished like them all.

"Lo, the people shall dwell alone, and shall not be reckoned among the nations;" that is the basis of the distinction between Jew and Gentile, between Israel and the nations. And that basis holds, forever the same. To-day the Gentiles are the nations, and the nations are the Gentiles. And to-day, as ever, it is God's will that his "people shall dwell alone, and shall not be reckoned among the nations."

AS THE thought of the inworking God as willing, touches the springs of action, so, necessarily, the thought of God as doing touches the streams of action. "It is God which worketh in you both to will and [the Revised Version says] to work;" and here is an attempt to give expression to the great word in the Greek, which, for our ears, might truthfully be translated, "It is God which worketh in you both to will and effectually to work." In the Greek there is the thought, not of the doing that fails, but of the doing that succeeds; not of effort that tries, but of effort that triumphs.

The idea is "to effectually work;" and not only the purified will, but the energized life, appears equal to the accomplishment of the purpose. That purpose falls back in memory to the injunctions which respectively precede and follow the text, "Work out your own salvation with fear and trembling." "Be blameless and harmless, . . . in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." For the doing of these the poor, weak, paralyzed, sin-smitten soul rises into the dignity of a new life, confronts the future with hope, faces his enemies with defiance, and says: "I can do all things in Him that strengtheneth me. I will work out my own salvation. I will live the life that is blameless, harmless, and without rebuke. Because it is God that worketh in me to will,—to touch the source and spring of action, to do,—to energize the streams of that same action."—Selected.

#### STUDIES IN GALATIANS.

It was "certain of the sect of the Pharisees which believed" who had caused all the trouble in the churches in Galatia, and called forth the letter to the Galatians. It was these also who had troubled the brethren at Antioch, and raised there the controversy that brought on the council of Jerusalem. It was these who, even after the council, had caused Peter to swerve, at Antioch, from the truth of the gospel, which, in turn, forced Paul to withstand him to the face. It was these of the sect of the Pharisees who spread the false gospel against the true, and subverted souls who were even already saved—as at Antioch and in Galatia. In a study of the book of Galatians, it is, therefore, essential to know just what the sect of the Pharisees did hold.

When Jesus would give an illustration of "certain which trusted in themselves that they were righteous, and despised others," he chose "a Pharisee." And this Pharisee, even in praying, first thanked God that he was not like other men; and then presented himself to the Lord for approval upon what he had done. Luke 18:9-12. It is therefore perfectly plain that the one great peculiarity of the sect of the Pharisees was self-righteousness—claiming righteousness upon what they had done.

Consequently everything that a Pharisee did, was done that he might obtain righteousness by the doing. And if there was anything that he was not inclined to do, he must force himself to do it, by a direct vow, and then still claim the merit of righteousness in the doing.

And it was the very righteousness of God that was claimed as the merit and the result of the doing; because it was the word of God that was followed, it was the command of the Lord that was obeyed, in the doing.

The word "Pharisee" is from "*pārash*," which signifies "separated," or "set apart." The Pharisees were those who were separated, set apart, from the rest of the people by their superior righteousness, which was because they had done more than any others; and they were separated, set apart, unto God because it was in the doing of the law of God that their righteousness consisted. Everything that God had commanded, required, or directed, must be done in order that righteousness might be obtained in the doing. And to be perfectly certain that they could rightfully claim the righteousness when the thing was done, it was essential that every obligation must be performed so exactly right that there could be no question. And in order that this might be so, every requirement in the word of God was drawn out in divisions and subdivisions to the smallest minutiae, even to each particular letter of each word, each one to be scrupulously and ceremoniously performed. "The very *raison d'être* of the Pharisees was to create 'hedges' of oral tradition about the law."—Farrar's "Life of Christ," Excursus 9, par. 1. These "hedges" were of course to protect the law from violation. They were assurances to the doer of them that in the doing of them he was preserved from violating the law, and that so he was a doer of the law.

This led to an utter perversion not only of every commandment and ordinance of the Lord, but of the very idea of every commandment and ordinance.

God had given the ten commandments, not as a means of obtaining righteousness by the doing of them, but (1) to give the true knowledge of sin, that forgiveness and salvation might be found by faith; and (2) to witness to the righteousness obtained by faith.

This was shown (a) in the service that was commanded, and (b) in the very terms used in speaking of the tables of the law. (a) In the service commanded it was plainly said that when they had done anything against the commandments of the Lord concerning things which ought not to be done, and were guilty, they were to bring a sacrifice of a young bullock, and confess the sin, and with the blood the priest should make atonement for them, and it should be forgiven them. Lev. 4:13-21. Here were the ten commandments to give the knowledge of sin, and of the guilt; here was forgiveness and at-one-ment with God without the doing of the law, but solely through faith. (b) The term used in speaking of the tables of the law,



was "the tables of the testimony;" the ark, in which was the law, was called the "ark of the testimony;" and the tabernacle, in which was the ark, was called the "tabernacle of the testimony." Now *testimony* is the evidence borne by a witness; and that this is the meaning of the word here is certain by the fact that the tabernacle is plainly called "the tabernacle of witness." Num. 17:7, 8; 18:2; 2 Chron. 24:6. The tables of the testimony were the tables of *witness*, which in itself testified that the law was intended, *not* to be a means of the righteousness of God obtained by it, but to be witness to the righteousness of God obtained *without* it.

God had given the ordinances of sacrifice and offering and burnt offering and offering for sin, not as a means of obtaining righteousness by them, but as *expressions of the faith* that obtained the righteousness of God without them — faith that obtained the righteousness of God through a sacrifice and offering already made *by God*, and promised to be sent in due time.

God had given circumcision, not as a means of obtaining righteousness by it, but as a sign of the righteousness of God obtained by faith and held by faith before circumcision was performed.

Thus the Pharisees perverted into works and righteousness by works, all that God had given to be of faith. All that God had given to be a blessing and a delight they turned into a burden and a yoke of bondage. And when it did not give peace to the straining and toiling workers, as it *could* not, to the many fine-spun distinctions drawn upon the plain word of God they yet further added a multitude of exactions of their own. To the Sabbath commandment alone there were added four hundred and one requirements. A whole treatise was devoted to hand-washings (Mark 7:1-5); another whole treatise was occupied with the proper method of killing a fowl. "The letter of the law thus lost its comparative simplicity in boundless complications, until the Talmud tells us how Akibha was seen in a vision by the astonished Moses, drawing from every horn of every letter whole bushels of decisions."—*Farrar*.

Another evil was wrapped up in this: The facility of interpretation that was developed in drawing out the infinite variety of distinctions in sentences, in words, and even in letters, in order to discover the exact degree of obedience required to attain to righteousness, was readily employed in evading any obligation of the law of God that the covetous heart might desire. Mark 7:9-13; Matt. 23:14-28. "We know the minute and intense scrupulosity of Sabbath observance wasting itself in all those *abhôth* and *toldôth*,—those primary and derivative rules and prohibitions, and inferences from rules and prohibitions, and combinations of inferences from rules and prohibitions, and cases of casuistry and conscience arising out of the infinite possible variety of circumstances to which those combinations of inference might apply,—which had degraded the Sabbath from 'a delight, holy of the Lord, honorable,' partly into an anxious and pitiless burden, and partly into a network of contrivances hypocritically designed, as it were, in the lowest spirit of heathenism, to cheat the Deity with the mere *semblance* of accurate observance. . . .

"Teachers who were on the high road to a casuistry which could construct 'rules' out of every superfluous particle, had found it easy to win credit for ingenuity by elaborating prescriptions, to which Moses would have listened in mute astonishment. If there be one thing more definitely laid down in the law than another, it is the uncleanness of creeping things; yet the Talmud assures us that 'no one is appointed a member of the Sanhedrin who does not possess sufficient ingenuity to prove from the written law that a creeping thing is ceremonially clean,' and that there was an unimpeachable disciple, at Jabne, who could adduce one hundred and fifty arguments in favor of the ceremonial cleanness of creeping things. Sophistry like this was at work even in the days when the young student of Tarsus sat at the feet of Gamaliel."—*Id.*, "Life and Work of Paul," chap. 4, par. 2-6.

Thus the Pharisees in their exactions and ceremonialism had developed to perfection the self-love of self-righteousness in the merit of their own doings. A perfect illustration is found in what Rabbi Simeon, the son of Jochai, said: "If there were

only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be *those two*; and if there were but one, MYSELF should be that one."—*Emphatic Diaglott*, at Luke 18:11.

"They had received unsanctified and confused interpretations of the law given them by Moses; they had added tradition to tradition; they had restricted freedom of thought and action until the commandments, ordinances, and services of God were lost in a ceaseless round of meaningless rites and ceremonies. Their religion was a yoke of bondage." "The views of the people were so narrow that they had become slaves to their own useless regulations." "This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God, which would have corrected their errors." "Thus, in their earthliness, separated from God in spirit, while professedly serving him, they were doing just the work that Satan wanted them to do—taking a course to impeach the character of God, and cause the people to view him as a tyrant. In presenting their sacrificial offerings in the temple, they were as actors in a play. The rabbis, the priests and rulers, had ceased to look beyond the symbol for the truth that was signified by their outward ceremonies." They expected to derive righteousness acceptable to God from the performance of the ceremony of offering a symbol which, to them, was meaningless for any other purpose than as a means of gaining righteousness in the performance of the ceremony. The beginning and the end, the all in all of the religion of the Pharisees, whether it related to the moral law, to the God-given ceremonial law, or to their own traditions, was ceremonialism, and ceremonialism alone. And Paul had been one of these Pharisees, of "the most straitest sect."

And *this* is what those "certain of the sect of the Pharisees which believed" thought to drag over and fasten upon Christianity. They wished to force even the divine faith of Christ into their low, narrow human ceremonialism. Oh, yes! it is well enough to believe in Jesus; but that is not enough; "except ye be circumcised and keep the law [their whole boundless system of interpretations of the law, moral and ceremonial, their whole mass of ceremonialism], *ye can not be saved*." And that even when they had done all that the system of the Pharisees supplied and demanded, they could not be saved, was confessed in the despairing cry of the rabbis: "If but one person could only for one day keep the whole law, and not offend in one point,—nay, if but one person could but keep that one point of the law which affects the due observance of the Sabbath,—then the troubles of Israel would be ended, and the Messiah at last would come."—*Id.*, par. 3. And from every really conscientious heart it forced that other despairing cry, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

But in his great mercy and his divine goodness, without requiring all the burdensome toil of the pharisaic ceremonialism, and in answer to the longing cry of every burdened heart, *the Messiah came*, and brought to all men the free gift of the righteousness of God, and of his full salvation. This righteousness and this full salvation, Saul the Pharisee found, and it made him forever Paul the Christian, nevermore desiring the "righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." And then, having in Christ perfect righteousness, full salvation, and the power of an endless life; having found in Christ the living gospel instead of the dead form of law; because he would nevermore admit the multitudinous exactions, the vain strivings, the hollow self-righteousness, and the false gospel of the Pharisees, he was persecuted, and his work in the gospel of Christ was opposed, till the day of his death, by "the Pharisees which believed," as well as by all the Jews who did *not* believe, by false brethren as well as by open enemies.

And this it was that called forth the book of Galatians.

## GETTING BY GIVING.

"AND he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given." Mark 4:24. Substantially the same instruction is given in Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye meet withal it shall be measured to you again." The word "mete," as may be readily gathered from the way in which it is here used, means "measure;" and the whole expression, in a little more modern language, might be rendered thus: "For with the same measure, both as to quality and quantity, that ye measure out to others withal it shall be measured back again to you."

The text quoted from Mark shows that the same principle applies to how and what we hear, equally as to lending, being merciful, and forgiving, instead of judging and condemning. This makes the passage in Mark peculiar, and perhaps not always taken into consideration as it deserves to be. "Take heed," said Christ, "what ye hear," and immediately he adds: "With what measure ye mete, it shall be measured to you." What! can this proverb apply to how and what we hear? Is that to be returned to us again, in the same measure? Then an unwonted chapter of Christian duty and Christian experience is opened before us. Much is said about preaching; but our Lord directs especial attention to the matter of hearing. In proportion as we give ourselves to hearing, we are here instructed that we shall gain hearing. This is practically illustrated in our attitude toward preaching. If we have no interest in the Word, we shall find no interest in any attempt by any one to illustrate or explain it. If we determine to find fault, we can find occasion enough at any time to do so. Those who are looking for solid truth, good principles, on which the soul can feed, will find it in any faithful ministry. Those who are hungering for food will find it. Those who cultivate faith receive the assurance of things not seen. Those who come joyfully to hear, are made glad in the contemplation of God's promises. "Are you going to hear Mr. Wesley preach?" some one asked of Mr. Blackwell, a rich banker, a staunch Methodist, and a great friend of the Wesleys. "No," was the answer, "I am going to hear God. I listen to him, whoever preaches. Otherwise I lose all my labor."

But, continues the scripture, "unto you that hear shall more be given." More what? More hearing? But why should more of that be given because one hears? This passage has evidently caused some study on the part of Bible critics. Dr. Adam Clarke thinks it is probably an interpolation, and so omits further comment; but the Revised Version retains it, and it is found in the Greek text. There is, therefore, doubtless, a lesson here, and some advantage set forth, which will properly come under the heading of hearing. "Unto you that hear shall more be given."

There is evidently a right way and a wrong way to hear; and there is a right use and a wrong use to be made of what we hear. In one expression, the language seemingly refers particularly to the manner of hearing: "Take heed therefore *how* ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he seemeth to have." In Mark it says, "Take heed *what* ye hear," referring to the *matter*. In manner, one should hear with attention, with prayer, with a purpose to improve; and he should hear for himself, making a personal application of the truths presented. "What care I," says John Selden, "to see a man run after a sermon, if he cozens and cheats as soon as he comes home." As to the matter, "Take heed what ye hear." Avoid reveling in profane and old wives' fables, all slanderous and evil reports, all corrupt and degrading communications, all that is calculated to defame another, and stir up strife. "Some can content themselves," says Richard Stock, "to hear pleasant things, as the promises and mercies of God; but warnings and reproofs, threatenings and checks,—these they can not brook. . . . Some

can willingly hear that which concerns other men and their sins, their lives and manners, but nothing touching themselves or their own sins; as men can willingly abide to hear of other men's deaths, but can not abide to hear of their own."

The manner in which we should use what we hear: "Take heed what ye hear." The words "take heed" mean to look after it, care for it, and wisely use it, as we would a sum of money that we might receive. Herein lies the special lesson and profit of the text. Here the rule applies, "With what measure ye mete, it shall be measured to you again." Here it is that we get by giving. By hearing in the right manner, and with the right purpose, we gain a greater desire to hear, we understand better what we do hear, we acquire more assurance of the truth of what is presented, and gain more of the blessings about which we hear. It will impart more delight to us, in hearing the gospel. We shall have more wisdom; for it is our wisdom to know what God says. We shall thus gain more holiness and joy; for by beholding we are changed into the same image.

But we are to do this, that we may make a right use of what we do gain. Failing to do this, we lose all. Learning a truth is not the end; it is only a beginning. After the truth is learned, then it is to be applied, kept, obeyed. From the declaration, "With what measure ye mete, it shall be measured to you again," it would appear that unless what truth we get is shared with others, we can neither get it nor keep it ourselves. To learn the truth of God, it is not enough merely to listen to it, but we need to impart it to others. An old rabbi has well expressed the meaning of the passage in these words: "Much have I learned from my tutors; more from my companions; but most of all from my pupils."

It is the law here, as in all spiritual things, that the more we give, the more we have. The more light we impart, the more we have ourselves; for it grows marvelously by being exercised in such a way as to make it known to others. We get a better grip on the truth, by pondering it with the wish and intention to make some other fellow traveler acquainted with the same. The love which leads us to share with others what we have, opens our own hearts to receive something still higher.

It is true not only in regard to money matters, but in knowledge, and all power and acquisitions by which we can help others, that "there is that scattereth," as Solomon says, "and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." He is a dull teacher who does not learn from all that he teaches. "Rejoice in your work," says Richard Glover, "it is worth doing well; for it is the best way of learning." Thus "unto you that hear, shall more be given."

U. S.

#### A PERSONAL DEVIL.

At the recent Christian Endeavor convention in Detroit, Dr. P. S. Henson, of Chicago, gave an address in which the customary convention platitudes were conspicuous by their absence, and which, by its very boldness, insured the publicity that it deserves. The subject was, "Satan in the Cities." After speaking of what "advanced thought" has to say of a man who stands upon a public platform, and recognizes the reality of the personality of the devil, he said:—

One of the shrewdest devices of the devil is to persuade the world that there is n't any, and in this regard in recent years its success has been extraordinary. The Scriptures alone can lift the veil that hides the secrets of the spirit world, and in the light of the Scriptures the devil looms colossal.

The fact of the matter simply is that the personality of God is not more clearly taught in the Bible than is the reality of the personality of Satan; and if we reject the one, we may as well reject the other. No sound exegesis can banish him from the Book, and no true philosophy of history can ignore his presence in the world. We may be sure of this, that he has lost none of his ancient subtlety, but has whetted its edge the rather against the hard experience of the centuries.

There was a time when such remarks as these coming from a minister of the gospel would not

have been especially noticed by the press as unusual. Indeed, a man's religion once was not considered orthodox if he denied the existence of a personal devil, but nowadays it has become quite unpopular to believe and teach such a thing. For this reason it is gratifying to see a popular speaker

tell what he knows to be truth, regardless of the opposition he is well aware awaits his statements. As he says, one of the shrewdest tricks of Satan is to persuade the people that he does not exist, and in this he has succeeded to a great extent.

H. E. S.



#### URUGUAY.

I HAVE just spent a year in this republic. My work has been partly among the German-Swiss, but mostly among the Waldenses. The Waldensian colony is made up of several hundred families, scattered in several settlements along a line one hundred and twenty miles in length. They have five or six parishes, with four church buildings and a lyceum. Religious forms are held to tenaciously. For many the glorious history of their ancestors is sufficient ground for personal salvation.

When I first came, the leading Waldensian pastor told me that French "Great Controversy" had aroused considerable interest in the Sabbath question, but that it had all quieted down, and he did not think we would accomplish anything. An opportunity was soon presented to hold meetings at one end of the colony. Some interested ones called on the pastor either to review our positions or else to accept them. The pastor then began a vigorous campaign against the message. To counteract this, a special number of *El Faro*, which was devoted to the law and the Sabbath, was circulated among the colonists.

But the interest seemed to abate, and the doors to close against the truth, despite all my efforts. Among the explanations for this, may be mentioned the dedication of a magnificent temple in the center of the colony. This was made the occasion of important meetings among the Waldenses. Several Protestant pastors were present, representing the Waldensian, the Methodist, and the Lutheran churches. A special delegate from the mother church in Italy, Mr. H. Tron, vice-moderator of the "Waldensian Table," came. This gentleman made a thorough and extended tour of all the Waldensian settlements in Argentine and Uruguay, visiting each family. Following this came a general meeting of pastors and church-members, after which it was decided to send for ministers from Italy to occupy charges in several neglected settlements in both Uruguay and Argentine.

During this time, assisted by a canvasser, I went to work to make a small tent, and immediately started tent-meetings. The tent was successively pitched at four different places—two in the German-Swiss colony, bordering on the Waldensian colony, and two in a Waldensian settlement where the work had been formerly started. Brother A. T. De Learsy, an ex-Episcopal minister, who had just landed from Philadelphia, joined me one month, preaching in German and French. At the Swiss colony, we were summoned by the chief of police, who inquired whether we had any special privileges from the government thus to hold meetings under a tent. We answered that, aside from our God-given rights, we had none other than those guaranteed by the constitution of the land. The commissary did not insist on our ceasing, and listened with some interest to a few words about the gospel.

The tent work, be it said to the glory of God, was thus successfully introduced in this country. Our effort lasted three months. At the close of it, two young Waldenses, of an influential family, who had accepted the truth, joined with my tent master, and for twelve days a canvassers' institute was held under the tent, after which all three started to sell the French "Monitor of Health" and Spanish publications.

At the last place where the tent was pitched, is a Salvation Army post. The officer, an Englishman, seemed to become alarmed, and sent to Buenos Ayres for help. Three leading officials, two Englishmen and a Swiss, came to the rescue with a magic lantern, and to some extent succeeded in carrying the people with them. One of the canvassers was baptized here. At the Swiss colony, the meetings gave the church a new impetus. One brother contributed toward the tent. A young lady was baptized.

The summary of the work may be given thus: Seven courses of meetings, two Sabbath-schools established, one church organized, and fourteen baptisms. It has been a great privilege to me to labor in Uruguay. The Lord has given me precious experiences, and some wonderful victories for the truth. To him be all the praise.

I am now in Argentine, where I expect to spend the winter months, June to September. The Uruguay canvassers are sending me good news from the field, and are enthusiastic over the prospect of the tent work next season. Several doors are now opening for carrying the truth farther into the settlements. Dear brethren, pray for the work in this region of the earth. There are noble souls here, whom you may meet in the new earth.

JEAN VUILLEUMIER.

#### THE MICHIGAN CAMP-MEETING.

THIS meeting was held, as had previously been appointed in the REVIEW, August 17-27. It was preceded by a workers' meeting. During this time there was an earnest desire upon the part of all to make it a time of seeking God with all the heart. I did not reach the place of meeting until the 21st; but word had been received that a good spirit was present. No word of murmuring or complaining, or anything of the kind, was heard during the time. All who were preparing the grounds seemed to desire that nothing should interfere to hinder the Spirit of God from doing his office work upon all hearts.

The place for the camp was all that could be asked, being in the fair-grounds, just far enough from the central part of the city of Ionia to be easy of access to all. It was the largest meeting held in Michigan for some time, there being about eighteen hundred persons encamped upon the grounds when I reached the place. New arrivals increased the number every day, until nearly twenty-five hundred persons were in attendance.

As others came in from day to day, it was necessary for revival efforts to be continued at almost every meeting. This was done, and the deep movings of the Spirit of God were seen in the camp. In order to meet the best interests of the work, the camp was divided into four districts, in each of which was held every morning a general meeting, with leaders and workers who had been appointed for this work. This made it very easy to come into personal contact with almost every person in the camp. Those who had been appointed for this work were active and earnest in their efforts to do all that could be done for the benefit of those who attended.

The business meetings passed off pleasantly. In a large Conference like Michigan, with its many interests, it is necessary to hold several business meetings. In all these was no jar or discord in any way to affect the work. One special feature was the school work, which at this time is demanding careful and prayerful study from those who are placed in charge of the work, and have the responsibilities to bear. The Cedar Lake Academy has been established; and at this meeting were considered the best plans for the carrying forward of the educational work at this time. Several of the professors from Battle Creek College were present, and spoke on the subject of education. I feel sure that after giving it the careful thought that was given it at the meeting, many have a better understanding of what a reform in education means.

There has been some aggressive work done during the last year in the Michigan Conference. Eight new churches were admitted to the Conference. To see that the efforts of the laborers have been successful is always a source of encouragement to our brethren.

For several years the Michigan Conference has been carrying on work in the province of Ontario; but this province having been organized into a Conference by itself, the brethren in Michigan can now turn their attention to other needy fields. This they will do by carrying on more aggressive work in the northern peninsula. From the reports that have come from that field, we know of no better place in which to labor. A man who is connected with the Conference Committee, will be placed over the work, with the intention of making a separate Conference as soon as circumstances will permit.

The Spirit of the Lord has been moving upon the hearts of the brethren in Michigan; and at this time they decided to select a missionary for a foreign field, and sustain his work while there. Elder R. W. Munson, formerly a Methodist, who has lately come among us, spent several years as a missionary in Malaysia. He was on the camp-ground, and cheerfully accepted the appointment to the Philippine Islands, and at the close of the meeting on Sunday, was ordained and set apart for that work. It seems to me this is a step in the right direction. When the home Conferences become so closely connected with the work in foreign lands that they will select and sustain a missionary there, it will be the means of more work being done in foreign fields. In counsel with the Committee over this matter, there was an earnest desire expressed by all to have a part in this work.

The last Sabbath of the meeting was a day long to be remembered. Earnest prayer had been offered by many who felt a deep burden for the success of the work, that this day might be a complete victory to all. At the close of the forenoon service calls were made for those who had not yet pressed through into the light; also for the children and for the young to separate themselves from the congregation, more earnestly to seek the Lord, that a complete victory might be gained. Those who felt the need of physical help, and wished prayers offered for them, were also taken to a tent by themselves, and many were made well. The work of the afternoon service was simply a continuation of the work that had been begun. At its close a young man, a German, was solemnly ordained to the gospel ministry.

At the conclusion of this service, Elder R. J. Lawrence came forward and made a few remarks. He said that sixty-three years ago that solemn ordinance was performed by the Baptists, ordaining and setting him apart for the work of a gospel minister. Forty-two years ago this service, performed by the Seventh-day Adventists, set him apart to preach the third angel's message. As he stood upon the rostrum, and spoke of some events connected with the work, it seemed as if we were actually in the presence of a patriarch. He felt thankful that God is calling young men, and laying upon them the burdens that had been borne by older ones. It was a relief, he said, to see these young men coming forward to take up the work so necessary for this time.

The people of Ionia were much pleased with the meeting, and earnestly requested that it be held in their midst another year. A gospel wagon went down into the town every evening, and street meetings were held. This called together large numbers who probably would not have attended the meeting, and would not have heard the truth for this time. As I passed through the city, evening after the Sabbath, on leaving the grounds, many were heard to say, "This has been a very interesting time to our people."

This was my first visit to a camp-meeting in Michigan; and knowing that it is the largest Conference among us, I expected to see a large meeting. There is a good deal of expense attached to these large meetings, and they are becoming so unwieldy that it is quite difficult to accomplish all that is desired. As soon as plans can be laid and put in operation, smaller meetings will be held in different parts of the State, where more time and attention can be given to the special interests of the people. When this is done, we shall expect to see more accomplished in this line.

From the light the Lord is sending us, it is apparent that the time has fully come for his servants to be clothed with power from on high; and it is becoming a serious matter with those who are called upon to occupy the pulpit at camp-meetings, as to whether they have a message for the people. God has a special message for his people at this time, and those who are not prepared to give the trumpet a certain sound will not dare to stand before the people.

I am now on my way to the Illinois meeting. As I look back upon the meetings already held, I can truly say that God is working for his people. I trust that each day his servants may walk carefully before him, and thus be fully prepared to do the work God has for them to do at this time.

A. J. BREED.

### THE GREENSBURG (PA.) CAMP-MEETING.

This meeting was a local one, held August 10-20, for our people living in the western part of the State. There were twenty-five tents, and one hundred and twenty-five campers. The ground was a beautiful plateau overlooking the thriving city of Greensburg, the county seat of Westmoreland County, situated twenty-five miles east of Pittsburg.

Faithful canvassers have sold hundreds of dollars' worth of our books in the county, which is one of the richest in the State. The books sold awakened an interest, which has never entirely died out, so the meetings were well attended by those not of our faith, who listened with marked attention to catch every sentence of present truth.

The meeting was under the supervision of Elder Underwood, the president of the State Conference, who labored untiringly to make the meeting a success.

The most of the campers were from Pittsburg, Johnstown, and other large cities in the Western part of the State. Several induced interested friends to attend the meeting. A school-teacher who is teaching in the public schools of Pittsburg, was present. A sister and her husband recently rented a room of this teacher; and when told that they were Seventh-day Adventists, she immediately began to ask questions, and to read, and soon began to keep the true Sabbath and pay tithe. As she heard the message, and about the gifts in the church, it was such a wonderful revelation to her that she rejoiced in the truth. Her only regret was that she had not heard it before. For months she had been praying earnestly for light.

The social meetings were precious seasons, and at times the Holy Spirit rested on the company in a wonderful manner. Several persons were soundly converted, while many became interested in that which pertains to the soul's salvation.

The interest in the city will be looked after by Brother and Sister L. S. Wheeler.

Through the blessing of the Lord the camp-meeting was a decided success. S. H. LANE.

### THE VIRGINIA CAMP-MEETING.

This meeting was held, according to appointment, August 11-21, in a beautiful grove at St. Elmo, near Alexandria, Va., in sight of Washington, D. C. A good electric-car line connected the camp with Washington, Alexandria, and Mount Vernon, the old home of George Washington. From the crest of the hill on which the camp was situated we had a fine view of the Washington monument, the national Capitol, and the Congressional library.

About forty tents were pitched, and nearly all were occupied. Several new tents, of a unique design, which had been made by Elder Babcock, helped to make the camp pleasant and attractive.

Owing to the sickness of his aged father, Elder Cottrell, our district superintendent, was not able to be present, which was a source of regret to us all; but one thing is sure, the angels of God were present, and during a large portion of the meeting the Spirit of the Lord was felt to an encouraging degree. Professor Griggs, from South Lancaster Academy, and the writer, were present at the opening. Brother Griggs remained till Monday afternoon. His help was appreciated, and we believe his lessons on the subject of true education will not soon be forgotten. Elder S. H. Lane came Wednesday, which cheered us much; and his counsel in Conference and tract society meetings, and his sermons in the evenings, were of value. Brother S. N. Curtiss spent several days with us in the interests of the Pacific Press. He also took hold earnestly in work for the young people.

Near the close of the meeting, Dr. Edwards came, and gave several good talks on health topics. Between the meetings he was busy, visiting the sick, and doing personal work with the people. During all my work in the ministry I have realized to quite an extent the importance of personal work, but I think it was more generally entered upon at this camp-meeting, and its great value demonstrated, than at any other camp-meeting of my remembrance. I can look to this meeting for some of the most interesting and precious personal experiences of my life.

The Lord was present to heal in a miraculous manner. One case I will mention briefly. Brother Hiett, a member of the Conference Committee, who had overworked in helping fit up the grounds, was taken with a fever. Some treatment was given, but the fever continued to rise, and he felt impressed to call for the elders of the church, according to the Word. Just before the prayer his temperature was one hundred and four degrees, and pulse one hundred and twenty. With sincerity of soul he consecrated himself and his all to God, acknowledging his willingness that the will of the

Lord should be done. Two short prayers were offered; but probably in less than two minutes from the beginning of the first prayer the dry, feverish heat began to pass away, and a gentle perspiration took its place, and our brother claimed the power of God. A few minutes later he dropped into a sweet, refreshing sleep. In the morning meeting he was present to tell of God's goodness, and to testify that from the beginning of the supplications the pain of body entirely left him, and he had not felt it since.

The last Sabbath was one of marked victory. Many came forward to dedicate or to rededicate their lives and their all to God, and have the prayers of the brethren. But before the ministers could join in this sacred work for these waiting souls, some heart work had to be done on the platform. Difficulties and differences were laid down with tears of repentance, and embraces of brotherly affection were given. When we arose from our knees, we were able to go down to the people with a step of victory, which meant much to the entire congregation.

The Lord gave Elder Babcock a precious experience at this meeting, which will be of great blessing to him during the coming year. He was re-elected president of the Conference and the tract society.

A. E. PLACE.

### MICHIGAN CONFERENCE PROCEEDINGS.

The thirty-ninth session of the Michigan Conference was held at Ionia, Aug. 17-27, 1899.

The first meeting was held August 18, at 10:30 A. M. The president, Elder J. D. Gowell, presided; and the Conference was organized with one hundred and thirty-seven delegates present, representing sixty-nine churches. By vote the reading of the minutes of the last session was waived.

The treasurer's report was presented as follows:—

#### RECEIPTS.

Cash on hand, July 1, 1898.....	\$ 1,492 08
Tithe for one year.....	35,605 23
Camp-meeting fund.....	2,228 66
State school fund.....	261 30
Michigan Tract Society.....	1,470 80
Sale of Conference building.....	1,125 00
Rent Petoskey building.....	37 17
Sale of desk, furniture, etc.....	36 30
Donations.....	29 40
Ann Arbor building.....	1 00
Detroit building.....	2 00
Saginaw building.....	84 59
Miscellaneous.....	6 15
Total.....	\$42,380 28

#### DISBURSEMENTS.

Labor.....	\$32,788 71
Camp-meeting expenses.....	2,818 73
Tithe to General Conference.....	2,621 11
Detroit Mission.....	991 16
Tithe refunded to Sanitarium.....	647 03
Battle Creek College.....	250 00
Toronto Mission.....	130 61
State school fund.....	177 56
Heating and lighting.....	179 75
Postage, revenue, and exchange.....	113 36
Saginaw building.....	84 52
Rent on a Detroit building.....	60 00
Printing bills, books, and blanks.....	70 09
Freight.....	18 59
Miscellaneous.....	88 14
Total.....	\$40,739 36
Cash on hand, July 1, 1899.....	\$ 1,640 92

By vote of the Conference, the Chair was authorized to name its usual committees, which were announced as follows:—

On Nominations: Elders E. H. Root and O. F. Campbell, Sanford Rogers, J. H. Thompson, Daniel Hale.

On Resolutions: Prof. J. G. Lamson, Elders S. M. Butler and M. G. Guild.

On Credentials and Licenses: Elder W. R. Matthews, M. J. Cornell, J. H. Thompson, Elders F. D. Starr and C. N. Sanders.

The action of the Conference Committee, in starting the State school at Cedar Lake, Mich., and carrying it forward till the present time was sustained. Adjourned.

The second meeting was held August 21, at 10:30 A. M. A number of delegates who had arrived since the first meeting were seated.

The report of the principal of the Cedar Lake school was given, also financial report, showing that the school had been so far nearly self-supporting.

*To the Michigan Conference.*

"Your committee appointed to examine the books of Cedar Lake Academy beg leave to say that we have checked the journal and ledger through, item by item. We find them to be in balance, June 30, 1899. We have also checked the vouchers with the bank account, and find the proper amount of cash on hand in bank to correspond with balance called

for by cash account in ledger. We find the books of the academy well and accurately kept; and, to the best of our knowledge, we believe them to properly represent the business and standing of the academy.

Respectfully submitted,

"J. S. HALL, }  
"E. I. BEEBE, } Auditors."

"Ionia, Mich., Aug. 21, 1899."

Report of committees being called for, the Committee on Resolutions reported the following:—

"1. Resolved, That the Conference Committee appoint a Conference superintendent of schools, who shall have the general supervision of the educational work in this Conference.

"2. Resolved, That the Conference Committee appoint a Conference board of education, which shall be composed of the Conference superintendent of schools, one member of the faculty of Battle Creek College, and one member of the faculty of Cedar Lake Academy, and that all applicants for positions as teachers in church schools pass a satisfactory examination before this board, and that the work of the board be approved by the Conference Committee.

"3. Resolved, That the Executive Committee of the Michigan Conference select one or more men with their families for foreign mission fields, and that they be supported for one year from the tithes of the Michigan Conference.

"4. Resolved, That special attention be given to the work in the upper peninsula during the coming Conference year.

"5. Resolved, That the Michigan Conference Executive Committee, together with the president and secretary of the Michigan Sabbath-school Association, be requested to look up the Testimonies relative to young people's societies; and that if the instructions are sufficiently explicit and direct, the board be authorized to enter upon the work of organizing such societies.

"6. Resolved, That whereas the Foreign Mission Board recommends that a mission reading-circle be established in each church and family, therefore we recommend that we as a Conference, and as individuals, as far as is consistent, take up this line of study.

"7. Resolved, That we also recommend each family to read the *Missionary Magazine* and the *Berean Library*.

"8. Resolved, That the Executive Committee take steps to form a new class of Bible workers, and that suitable persons be encouraged to enter this work."

These were all unanimously adopted.

The Committee on Nominations reported as follows:—

"President, J. D. Gowell; Secretary, J. S. Hall; Treasurer, Review and Herald. Conference Committee: J. D. Gowell, E. H. Root, W. R. Matthews, M. J. Cornell, M. C. Guild [later, in meeting, the names of C. N. Sanders and S. E. Wight were added]. Michigan Conference Association: J. D. Gowell, W. R. Matthews, M. J. Cornell, J. S. Hall, M. C. Guild."

A resolution was carried to amend the constitution so that it would read "seven members" on the Executive Committee, instead of "five."

The report of the Nominating Committee was unanimously adopted.

The fourth meeting of the Conference convened Aug. 23, at 10:30 A. M. The churches at Onaway, with twenty-four members; Manistee, with twenty-three members; Chase, with eleven members; Kinderhook, with seven members; Burt, with thirteen members; St. Johns, with ten members; Paw Paw, with sixteen members; Mesick, with eighteen members, were received into the Conference by unanimous vote.

Adjourned.

The fifth meeting was held August 25, at 12 M.

The Committee on Credentials and Licenses reported as follows:—

"Your Committee on Credentials and Licenses respectfully submit the following final report:—

"For credentials: J. D. Gowell, E. H. Root, R. C. Horton, J. L. Edgar, I. D. Van Horn, R. J. Lawrence, T. M. Steward, H. M. Kenyon, H. D. Day, Wm. Ostrander, L. G. Moore, S. M. Butler, O. F. Campbell, W. H. Falconer, H. C. Goodrich, M. C. Guild, W. C. Hebner, J. C. Harris, L. N. Lane, W. R. Matthews, B. F. Stureman, C. N. Sanders, S. F. Svensson, O. Soule, E. R. Williams, C. A. Watkins.

"For ministerial license: A. D. Allchin, E. I. Beebe, C. G. Howell, F. J. Harris, P. L. Hoen, John Irwin, Jr., A. J. Harris, J. G. Lamson, C. E. Leland, A. J. Olsen, W. D. Parkhurst, M. Shepard, A. R. Sandborn, E. K. Slade, L. Terry, S. E. Wight, Chauncy Wood, J. G. Wilson, Clifford Russell, Carl Hansen, W. E. Videto, O. F. Butcher, M. D. Warfle, C. D. Rhodes.

"Missionary license: Mina Butcher, Myrtle Bristol, Minnie Burden, Emily Campbell, Sophia Evans,

M. M. Faulkner, Nettie Haysmer, Mina Hildreth, Clara Hildreth, Carrie Irwin, Clara Kiep, M. C. Kenyon, E. Jennie Lane, Minnie E. Lay, Mina Pierce, Amy Rogers, Hattie Rosser, Emma Schilling, Lucy Tyte, Mrs. E. R. Williams, Kate Macey.

"We further recommend that Brother Conrad Weber be ordained and receive credentials.

"W. R. MATTHEWS, }  
"F. D. STARR, }  
"M. J. CORNELL, } Committee."  
"J. H. THOMPSON, }  
"C. N. SANDERS, }

On motion this report was adopted.  
Adjourned *sine die*.

J. D. GOWELL, Chairman,  
E. I. BEEBE, Sec.

### GREATER NEW YORK.

It was with some apparently justifiable misgivings that I read in "Special Testimony," No. 7, that the large halls in our cities should be secured, that the third angel's message may be proclaimed by human lips, and that thus proclaimed, thousands will appreciate the message. Some thought that our finances were altogether too low. Others thought that we did not have the right men, and that the mention of such a move at this time was an evidence of ambition, and felt akin to the spirit of one of old, who, speaking of his action to Cæsar, said, "Therefore I opposed him."

But those who had confidence in the light given in the Testimony felt it was their duty to move in harmony with that light, and that the time had come for such a move. Therefore, Chickering Hall, of New York City, was secured for three months, and meetings appointed for every Sunday night during that time. This large and central hall was soon well filled, more than a thousand regular hearers listening to the great themes that have stirred into life so many of us. People came from all parts of Greater New York, and from miles out on Long Island, and the question was heard on every side, "Were you at Chickering Hall last night?" The meetings were carried on successfully during the three months, and all expenses were met from the liberality of those who attended.

At the close of the meetings, one of the best tent efforts ever made by our people was begun, and the interest found its way to the tent. As the result of the faithful labor done in the last eight months, hundreds gathered upon the bank of Long Island Sound at Hunt's Point, last Sunday afternoon, to witness the baptism of forty-six candidates who, with those who were baptized in the spring, and others added to the church, increased the membership about seventy. The interest still continues, and, in fact, has only begun.

Captain Johnson was present with the missionary boat "Sentinel;" and while the last candidate was making preparations, Elder E. E. Franke made a few appropriate remarks concerning the work that is going on all over the world, as well as in New York City and its harbor. All seemed pleased with their trip to that baptismal scene, and it was an occasion long to be remembered. In this move in New York City, and in the fact that it has aroused general enthusiasm throughout the Conference, we may see the hand of the Lord directing his people and fulfilling his word.

O my brother, be not faithless now, but believing. Put your shoulder to the wheel, and help in whatever city you are in, till the controversy is ended, and the work is done; for then comes the eternal reward.

GEORGE A. KING.

### THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

THE ninety-seventh annual session of the Seventh-day Baptist General Conference convened with the first Hopkinton church at Ashaway, R. I., on Wednesday, August 23, and continued to the 28th, inclusive.

A delegation numbering upward of five hundred arrived at Westerly, the nearest railroad station to the church, on the morning of the opening, and was conveyed by teams to Ashaway. The first Hopkinton church, the offspring of the Newport (R. I.) church, which was the first Sabbatarian church in America, received the large number of visitors with open arms, and used every effort to make the occasion one of comfort and pleasure to all who attended, notwithstanding the prevailing hot weather. On the grounds adjoining the church was the large audience tent of the New England Conference of Seventh-day Adventists, loaned especially for this occasion. The public meetings were held in this tent, which has a seating capacity of about twelve hundred.

The various societies of the denomination held their annual sessions in connection with the Conference, of which the following received considerable attention: The Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, the Educational Society, and the Sabbath-school Board.

In the Westerly daily *Sun* of August 24 is given the report of the corresponding secretary of the missionary society, showing the following summary: "In the China mission there have been, the last year, four workers and ten native helpers; added to the church, eleven: in Holland there have been two workers: in England one worker; added to the Mill Yard church, four: on the home fields there have been, during the year, thirty-one workers; added to the churches, 147 by baptism, 73 by letter and experience; total, 220: converts to the Sabbath, thirty-one; Sabbath-schools organized, three; churches organized, two, namely, at Holgate, Ohio, and Wynne, Ark."

An interesting event in connection with the Conference was the dedication of the "Ministers' monument," recently erected on the spot where formerly stood the first Hopkinton church, about two miles south of the site of the present church. This monument is erected to "commemorate the lives of the worthy men who had been the early preachers among the people of the church which stood on this spot." The opening address was by Stephen Babcock, of New York; a poem by Mrs. Mary B. Clark, of Ashaway, was read; and a historical address was delivered by President Wm. C. Whitford, of Milton (Wis.) College. E. A. STILLMAN.

### THE BATTLE CREEK COLLEGE SUMMER SCHOOL.

THE Battle Creek College Summer School has just closed. It has not been my privilege to teach in this school, as my work has kept me in the field visiting the camp-meetings in the interests of the work of the college in general. Therefore, while I can not write concerning the details of the actual work done by the students of the summer school, there are some phases of their work and its reception in the Conferences upon which I feel I can write more intelligently than I could had I spent my time in the class room.

Our summer school of 1899 marks an era in the history of the college. An end, which, for the last two years, has been earnestly and ardently desired and hoped for by the trustees and the faculty, has been reached, and now a harvest of results is being reaped.

For many years but a small percentage of the students attending the college have left its walls to go out into active missionary work. Long courses of study were the order of those days; and when the course had been finished, and the degree awarded, in many cases it was found that in the process the missionary spirit of the student had been strangled to death, and he went out with less desire to take up active service for the Master than he had when he first came to the school.

During the last two years, however, we have been working toward "a new order of things," and it is true of this new order of things, as it was of that one which ushered the United States onto history's stage, and as is inscribed on the great seal of the nation, that "God hath favored the undertaking."

Of the one hundred and twenty-five students who have been in regular attendance at the summer school, over one hundred go out under appointment to engage in denominational work. This is indeed a new order of things, one for which God has been calling a long time, and one which we feel thankful to see at last realized.

As I have come in from the field, from time to time, I have been impressed in seeing the intense enthusiasm, constant animation, and steady earnestness of purpose evinced by these students. Among them dwelt loyalty to the principles of the denomination. The education they were receiving evidently filled them with a desire to work for souls in the Master's vineyard, and to go to work in a rational, systematic manner, by means of which they might accomplish the most good possible. I have heard nowhere a word concerning going into a work not directly connected with the third angel's message; but the fact that God had set teachers in the church, and that it was their privilege to accept the call to this work, seemed to be uppermost in their minds. As these laborers go forth to work, primarily, among the children in the churches, they go forth loyal to all the principles of the work, loyal to the principles governing the canvassing work, health reform, dress reform, and loyal to the Testimonies. That they will be a power for good in the field can not be doubted. Long ago, through the prophet, it was said that "the Lord never designed that our college should imitate other institutions of learning," and God has signally blessed the attempt

that has been made in the Battle Creek College to break away from the methods and practises of other institutions of learning. No longer can it be said that worldly influences bear sway in the school.

The summer school has been unique in many ways. There have been no set courses of study. Every student had many interviews with the teachers, especially with the president; and the work of each one was planned for the benefit of that one, and not for the benefit of some course of study. It has been recognized that courses of study can never make ministers, teachers, or workers; but that the individual needs of the humble soul who comes presenting himself to the Lord, anxious to be fitted for work in the vineyard, must be taken into consideration, and that he must be dealt with accordingly. To do this is to educate men and women to be independent of men, but at the same time, in the very nature of things, to be dependent upon God, and all subject to one another. This is true liberty in religious things. Many are teaching independence of thought and action at the present day; but independence of thought and action, unless it is that independence that has God for its dependence, is anarchistic in its results.

While the expense of gaining this kind of an education is somewhat greater than where everything is run in a rut, the time required is much shorter. Several years ago the Spirit of Prophecy said that one year of the right kind of education is worth five of the wrong kind.

Turning from the school and the teachers to the field, it is equally evident that while God has been preparing those in the school to go into the field, he has also been preparing those in the field to receive those from the school. While over one hundred teachers go out to take up their work, caring for the children in the churches, this number nowhere nearly satisfies the demand. Everywhere God is waking up a desire in the hearts of the people for the work that these teachers are fitted to do. At the camp-meetings I have attended, the school work has in every case been a live issue; and in many cases the educational work has been by far the most live subject touched upon.

Teachers not of our faith see light in what is being done. I have personally talked with public school teachers holding positions in the State, and belonging to the Presbyterian or the Methodist church, who say that in the work that is now being done by the Battle Creek College they find the principles they have been looking and longing for these many years. The world is calling for Christian education, and many from the world will yet be turned to the faith of the remnant people through the principles of Christian education.

Surely all this is but a fulfilment of the words of the prophet, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." P. T. MAGAN.

#### SOME EDUCATIONAL PRINCIPLES OF THE BATTLE CREEK COLLEGE.

ALL our schools are now passing through a crisis, and deciding their destiny. "The Lord never designed that our college should imitate other institutions of learning." "If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take control."

The only excuse for the existence of a Seventh-day Adventist school is to train our children and young people for service in God's work. Worldly schools can not do this, nor can we if we conduct our schools after their plans, even with Seventh-day Adventist teachers.

In the past, altogether too small a per cent. of our students have been trained for missionary work, and this makes it clear that our schools have not been following the methods of God. The great question to be decided now is, Will there be a genuine change of plans and methods, an entire separation from worldly education, or simply a rearrangement of studies and courses? A school partakes of the character of its teachers. Our schools can not be organized on the modern plans of the world. Established courses of study can never make ministers, teachers, etc. There should be men in our schools who are quick to discern ability in the students, who can deal individually with them in developing their faculties, training the students to be what God intended they should be when he sent them to the school.

In preparing for a line of work, no two persons should be compelled to take the same studies. No two minds are constituted exactly alike. They require mental food adapted to their own peculiar needs. To put all students who are preparing for the ministry through the same course of study, is contrary to every law of the human being. The

papacy worked on this plan in order to give a human mold to its students, bringing them into bondage to the church and the pope. This is the worldly way of bringing about a unity. The individuality and originality of the person are destroyed. Satan is working more actively to-day, through the world and the churches, to bring about this artificial unity, than at any time in the past; and if it were possible, even the very elect will be deceived by this subtle process. Slavery to men and customs is seen on every side. How few dare think in harmony with God when the world is opposed! Such a student becomes an automaton, a mere imitator, and thinks the thoughts of other men.

The unity that we wish to attain is created by the Spirit of God, which preserves the originality and individuality of the student, making him a power in God's work, instead of a machine in the hands of men. Some of the leading educators of the world have already discovered fearful evils resulting from students taking courses of study not adapted to their minds.

Students who come to the Battle Creek College will be given a personal interview for the purpose of beginning an acquaintance that will enable teachers and students to work together, so that a course of study can be arranged that will meet the peculiar needs of the student. The student will not be compelled to take a large number of unnecessary studies for mental discipline. All the unnecessary chaff will be winnowed out. Much valuable time will be saved, wasting of money avoided, and most important of all, the mind will be preserved from slavery to men, for independent working for God.

The Battle Creek College offers a course of study for each individual student, a method that is in strict harmony with the true education. Rather than to encourage the student to finish a course of study, which is apt to make him believe that he is prepared for a work because he has completed a group of subjects that some have thought necessary, a standard will be placed before him at the beginning of school life. This standard will include more than mental ability: the physical and spiritual sides of his education will be considered even of greater importance than the mental. When he has reached the standard where he can do efficient work, he will be encouraged to put into practical use what he has learned. He is to learn by doing, rather than to store up a great mass of facts, which he will not have ability to use after the completion of a long course of study.

It is just as impossible to arrange a course of study to prepare students for a certain line of work with any degree of satisfaction, as it would be to try to compel all the ministers to eat the same kind of food, and all who are expecting to be teachers to eat teachers' food. We would laugh at such a ridiculous attempt, and yet it would be more rational than to compel all who are taking the teachers' course to eat the same kind of mental food.

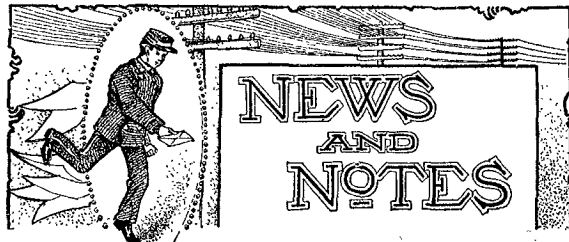
We are well aware that in breaking away from the old pagan ideas of education, we are bringing criticism upon ourselves; but we find this rational method of dealing with the student's mind is enabling us to put one hundred students into the work where in the past we were able to turn out but very few. Out of one hundred and twenty-five who attended our summer term, over one hundred students will go into the work. It is true they have not learned as many facts as students might learn who would remain in school five years before attempting to do work; but they have more wisdom, and can use what few facts they have so much better than those who remain in school five years, with their vast amount of knowledge, and but little wisdom with which to use it, that there is no comparison between the two.

Young men and women who are thoroughly consecrated to God, who wish to become evangelists, teachers, medical missionaries, canvassers, business men, Bible farmers, cooks, or to learn various trades, will be granted opportunity to do so in the shortest time possible; and whenever students prove that they have reached the standard to which they are bending their energies, they will not only be encouraged to enter the work, but will be assisted. By the help of God, during the last two years every student who has been prepared for work has succeeded in finding a place in God's cause. Life and enthusiasm and the presence of God will do more for the student in preparing him speedily for work than the most flattering inducements in the way of finishing courses of study and receiving degrees and diplomas. The time has come to have schools that are prepared to put young men and women through their studies in such a way that God can place his seal of approval upon them, rather than to encourage students to take old and traditional courses upon which the state is willing to place its mark of approval.

We can not begin to fill the calls that are made by churches for church school teachers. A large

number of young men and young women should go out soon to these churches, not to establish schools on the ordinary worldly methods, but to conduct schools that will be as free from the evils of worldly education as our colleges should be. Those who expect to be teachers in church schools should be sure that they are receiving the preparation that will enable them to teach everything from a Bible basis, instead of teaching studies flavored with Bible. Money is too valuable, time is too precious, to make a mistake now. The same can be said to those who are preparing for evangelistic work, commercial work, farming, and other lines.

E. A. SUTHERLAND.



FOR WEEK ENDING SEPTEMBER 9, 1899.

—September 5 General Jiminez landed in San Domingo, and was met by a very enthusiastic throng. It is believed that order and peace will soon be restored in the island.

—Three regiments of British cavalry, four of infantry, and three batteries of artillery have been formally warned to prepare to leave India, at the shortest notice, for service in South Africa.

—It is said that the pope, being alarmed at the trend of events in France, has had a conference with the head of the Jesuits, with the view of persuading the order in France to moderate its violence against Dreyfus.

—The Cleveland, Ohio, strike still continues. Another riot in connection has occurred since our last paper went to press, and a Congregational minister, who had just alighted from one of the boycotted cars, was severely beaten by a foreign mob.

—John R. Lindgren, Swedish-Norwegian vice-consul in Chicago, returned recently from a long European visit. He says, "Everywhere on the continent of Europe I heard our invasion of the Philippine Islands condemned; heard it said, in fact, that we had no business there, and that we seized Cuba."

—A writer in a recent magazine article, who seems to know what he is talking about, says the dangers of travel between Europe and the United States are not so great as those of railroad travel. Four out of every thousand are either killed or injured in traveling by rail, while only two are killed or maimed at sea.

—Chicago is the first city in the country to make provision for the teaching of Spanish in the public schools. The action is taken at the suggestion of Superintendent Andrews, who says a big opening awaits young persons in the new island possessions of this country if they understand the Spanish language.

—One day last week, John Morley, a Liberal member of the British Parliament, in speaking to his constituents of the tension in South Africa, said, "There could not be a more insensate example of human folly than a war that would bring added burdens. We do not wish to be a pirate empire, and war with the Transvaal would mean deep dishonor."

—Arrangements have been made to report, by means of wireless telegraphy, the progress of the international boat-race between the "Columbia" and the "Shamrock." The reports will be sent from the deck of a steamer, which is to accompany the yachts, to representatives of the press on shore. This will be the first time the system has been used to report any great event of public interest.

—Dr. Lange, of Munich, Germany, has invented an instrument for taking a picture of the inside of a living person's stomach. It consists of a tube, and a glass cylinder attached to its end, which the patient swallows as he would a lavage-tube. Inside the cylinder is a miniature electric light, around which is made to revolve, by means of cords inside the tube, a long, narrow photographic film, which receives the impressions, and is then withdrawn, and carefully developed and enlarged.

—The first arrangement for parcels-post between the United States and any European country has been made with Germany, and will go into effect October 1, next. By its terms any mailable package not exceeding eleven pounds in weight will be transmitted from one country to the other at the present merchandise rate. This is twelve cents a pound or fraction thereof for parcels to Germany, and fifty-seven cents whatever the weight in the other direction. It is expected that a lower rate will soon be made by Germany for small parcels.

—The difficult question of making an effective blockade in the Philippines, especially around the Island of Luzon, so as to prevent the insurgents from obtaining ammunition and supplies, is giving the administration considerable concern. A blockade would indicate a state of war, and might open the way for a recognition of the insurgents, and for this reason might not prove to be the best policy. The fact that there are not enough light-draft vessels to go into all the places where the Filipinos can receive supplies is also a trouble to be met.

Forty-six hundred troops are scheduled to sail from San Francisco for Manila between September 12 and 15.

Admiral Dewey landed at Gibraltar at noon, September 4. He will live ashore during his stay there, sailing, September 11, direct for New York.

Four sets of artisans are being employed day and night on the gold cup which will be presented to Admiral Dewey by the city of New York on the second day of the Dewey celebration this month. This cup is to cost \$5,000.

The Chinese government "has offered Italians mining rights in the Wing-Hai district, but the grant is entirely unsatisfactory to Italy, and is likely to cause complications."

A steel famine is now being felt all over the country. Builders are not able to meet their contracts, railroads can not complete new lines on time, and it is feared that the construction of new boats for the navy will be delayed on this account.

Last Thursday, in a heavy fog off the grand banks of Newfoundland, the Anchor Line steamship "City of Rome," from Glasgow, was in collision with a massive iceberg, and narrowly escaped being sent to the bottom with more than a thousand persons on board.

Evanston, Ill., is preparing to give the new Gathmann electric process of purifying water a practical test. A fully equipped electrical purifier will be installed at the water-plant by two wealthy residents who are backing the invention, which, it is said, has met all the preliminary tests.

It is reported from Washington that the ports of New York, Philadelphia, and Boston are the only ones in the United States whose custom-house receipts exceed the revenues from the same source in Havana.

A great strike of the Seamen and Firemen's Union was begun in London, England, September 4, on the rejection of the conference with the British ship-owners, which was proposed by the men.

An excellent city ordinance has been passed in San Francisco, prohibiting expectoration in street-cars or public places, violators to be punished by fine and imprisonment.

A most striking instance of youthful depravity is the case of a little boy six years old, who is held in \$1,000 bail for trial in New York City.

In Cleveland, Ohio, mothers of soldier boys are protesting against the retention of their sons in the Philippines, whose discharges were granted June 10, and who are still performing active service in the army.

The successes of American manufacturers in introducing their locomotives and other railroad appliances has led to the planning of a huge car factory in Switzerland, to be owned by an international syndicate.

At the late meeting of the Canadian Medical Association the number of cases of tuberculosis in Canadian cattle was estimated at ten thousand. Professor Adams said that while the disease is so prevalent in Great Britain that its eradication is impracticable, its comparative rareness in Canada makes it possible to stamp it completely out.

The Cramp Ship-building Company, of Philadelphia, has given formal notice to the Navy Department of the strike in their yards. This is in accordance with the contract for the building of the battle-ships "Maine" and "Alabama," which provides heavy penalties if the ships are not turned over to the government on time, but a proviso makes the penalties applicable only when the delay "shall not be caused by a strike or stand-out of workmen."



SPECIAL NOTICES

CAMP-MEETINGS FOR 1899.

Table of Camp-Meetings for 1899, listing districts (District One to Six) and locations with dates.

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.

\*Preceded by workers' meeting.

RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

ONE HUNDRED MINISTERS

To carry the entire gospel to the world, are wanted to enter the Battle Creek College, September 27. Young men who are recommended by their Conference president will be assisted in every way possible.

This work will move as the church school work is moving. The time has come for young men who are anxious to go to every nation, kindred, tongue, and people, to begin to do something. These young men must not be looking for easy places and big salaries on this earth.

E. A. SUTHERLAND.

NOTICE!

"The Coming King," in German.

WHEN the translating of this book into the German language was begun, it was decided to be best to make the book of a nature to be used in other countries where the German language is spoken. This required some changes, among which was the omitting of the chapter on "The Cuban War."

For the reasons here given, Germans should not be canvassed on the English edition; but only on the German edition; or else, if Germans are canvassed on the English edition, all reference to the chapter on the Cuban War should be carefully and conscientiously avoided.

NOTICES.

WANTED.—A woman, about forty years of age, for house-keeper in a motherless home. Address F. de Fluiter, Ravenna, Ohio, box 581.

WANTED.—A Sabbath-keeper to work on broom-corn farm in summer and in shop in winter. Address A. Wilsey, 438 Washington Ave., Kankakee, Ill.

PUBLICATIONS WANTED.

The following persons desire late, clean copies of our publications, post-paid:—

- Isaac Gentis, Chandler, O. T., papers and tracts.
W. B. Jenkins, Chick's Springs, S. C., REVIEW, Signs, Instructor, and Little Friend.
Mrs. Alma M. Field, Cadillac, Mich., tracts and periodicals, especially REVIEWS for March 21 and July 25, 1899.
A. C. Allen, Ellsworth, Ohio, Signs, Sentinels, Life Boats, Instructors, Little Friends, tracts, and health literature.

ADDRESSES.

ISAAC GENTIS, Chandler, O. T., wishes the address of Lucy Tibbitts, of Michigan.
THE address of Elder S. M. Cobb, and of the office of the West Virginia Conference and Tract Society, is now 812 Seventh Street, Parkersburg, W. Va.
MRS. C. L. KILGORE, church clerk at Oklahoma City, O. T., wishes the address of the following persons: Mr. and Mrs. Wesley Beggs, George Judd, and S. A. Bursleson.

Obituaries.

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

ESTES.—Died at Royal, Ore., July 24, 1899, Frances Marlam, infant daughter of D. A. and B. C. Estes, aged 2 years, 20 days. Funeral service was conducted by the writer.

H. W. BABCOCK.
BISHOP.—Died at his home in Yale, Ark., May 9, 1899, William G. Bishop, after an illness of only a few days. For five years he had kept the Sabbath, witnessing, by his life, for the Saviour. MRS. ADAH BISHOP.

COLE.—Died at Irving, Minn., July 9, 1899, Sister Amy Cole, aged 74 years, 5 months, 11 days. She accepted the Adventist faith about twenty years ago. She leaves six children to mourn her loss. P. S. OLSEN.

KELSEY.—Died at Edmore, Mich., Aug. 1, 1899, Mable A. Kelsey, little daughter of George and Luella Kelsey, aged 4 years, 8 months. She loved the Sabbath-school and the sweet hymns. Words of comfort were spoken from Ps. 30:5. G. E. AND L. E. KELSEY.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

Table of West-bound train schedules from Battle Creek, including train numbers and departure times.

EAST-BOUND FROM BATTLE CREEK.

Table of East-bound train schedules from Battle Creek, including train numbers and departure times.

E. H. HUGHES, Ticket Agent, Chicago, Ill.
A. S. PARKER, Ticket Agent, Battle Creek

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

Large table of Michigan Central train schedules, showing routes, train numbers, and times for both east and west directions.

Daily, †Daily except Sunday.
Trains on Battle Creek Division depart at 8:05 a. m. and 4:10 p. m., and arrive at 12:40 p. m. and 6:10 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
R. N. R. WHEELER, Ticket Agent, Battle Creek.

# The Missionary Reading-Circle.

## “IT IS THE DUTY OF THE CHURCH TO LET ITS LIGHT SHINE.”

But the church, like the wise virgins in the parable, must have oil in its lamps if its light is to continue. One filling will not last always; they must be constantly replenished with the truths of God's word, a prayerful study of which is always accompanied by the presence of the Holy Spirit, the source of all light.

For this study of the fundamental doctrines of the gospel the

## “Berean Library”

has been planned. Its issues will offer our best books in such a cheap form that all can procure them. The first number, “Steps to Christ,” is already out, and the next, “Thoughts on Daniel,” will be ready soon. Every three months a new number will be published. It is planned to carry on a systematic course of study of the Bible and these publications, beginning the first of October. It is greatly desired that every Seventh-day Adventist family shall join in this reading course, which all must see will be productive of unmeasured good, if carried out.

THE REVIEW and the “Missionary Magazine” (150 Nassau Street, New York City) will contain lessons from the “Berean Library” issues, which will be of great help in their study, and will enable all to work in unison.

For years there has been a demand for our books in a cheaper form by those who felt unable to pay the regular price. This has been especially true of the larger subscription books. Now this demand can be at least partly met. Just think of obtaining

## “Thoughts on Daniel” and “Thoughts on the Revelation” for Twenty-Five Cents Apiece!

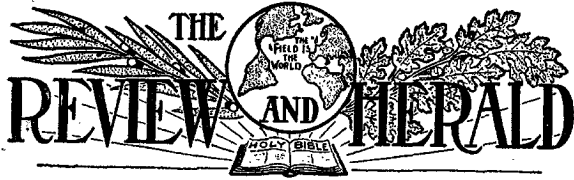
And even this price is reduced by subscribing for a year, as this includes four numbers, and the price is only seventy-five cents for all when ordered that way. This is decidedly the better way, as in this case all will receive the new numbers on time without the trouble of sending a separate order for each one.

“There are scores who have real ability, and are rusting from inaction; and yet many of them do not know how to set themselves at work for the Master. But let some one who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers.”

This Reading-Circle is one plan set on foot for this purpose. When a person is himself filled with the truth, he will communicate it to others. This plan will accomplish this for each one who thoroughly enters upon it.

It is proposed that each church elder, and the leader of each unorganized company, shall see that every one in his flock is supplied with the “Library” as it is issued, and that a regular Reading-Circle be organized before the date mentioned, October 1. Let all take hold of it in earnest.

Address your State tract society, or the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.



BATTLE CREEK, MICH., SEPTEMBER 12, 1899.

MONDAY, September 4, was "Labor day"—celebrated by doing no work. To celebrate a labor day by *not laboring*, is just like celebrating God's "greater work than creation" on the first day of the week, by doing *no work at all*. Sunday and Labor day are close kin.

THE joy that fills one's heart when friends accept the light of gospel truth is thus expressed in a letter from a brother in the East: "I rejoiced more than I can tell, when I read, in the REVIEW of August 22, of the decided stand that Fred W. Watkins, of Hamilton, Ontario, had taken for the truth. He and I were raised in that city, and attended the same church. I have not seen him for twenty-five years." This brother himself accepted the Seventh-day Adventist faith only a little in advance of Brother Watkins.

IT may surprise people in the United States to be informed that in French legal procedure an accused person has to prove his innocence, instead of the accuser or the state having to prove his guilt. Therefore, as no person can prove himself innocent to people who have settled it in their own minds that he is guilty, or who personally desire that he should be guilty, no one need think it strange that Captain Dreyfus was, secretly and without evidence, found guilty of treason; and no one need be surprised that, after an open trial, and still without evidence, he was found guilty again.

LAST spring Russia and Britain entered into an agreement, each to recognize the other's "sphere of influence" in China—Russia's sphere of influence to be north China, above the mouth of the Yellow River, Britain's to be the valley of the Yang-tse-Kiang. Yet only about two weeks ago the British and Russian forces came to the verge of fighting on the very banks of the Yang-tse-Kiang, because Russia was about to take possession of some property that British subjects actually owned by paying cash for. And Russia's plea was that the Chinese government, in making concessions to her, had included these lands!

IN a new treatise on "The Psychology of Reasoning," reasoning is defined thus: "Reasoning is the establishment of an association between two states of consciousness, by means of an intermediate state of consciousness, which resembles the first state, which is associated with the second, and which, by fusing itself with the first, associates it with the second." Now if all people had to learn that, before they could know what reasoning is, how long would each person have to live before he could know what reasoning is? And yet that is a fair example of "scientific" definitions generally. There are many things that people know without any definition at all, far better than they can possibly know by definitions; and of all things by such definitions as that!

## Seeking and Saving.

H. H. W.

"The Son of man is come to seek and to save that which was lost."—Luke 19: 10.

H. H. WINSLOW.



1. Lov-ing-ly, ten-der-ly, Je-sus is call-ing thee Out from the dark-ness of fol-ly and sin,  
2. Pa-tient-ly, plead-ing-ly, Je-sus is tell-ing thee Of the great love of his Fa-ther on high;  
3. Sad-ly yet hope-ful-ly, Je-sus is seek-ing thee, Weep-ing as from him thou turn-est a-way;



In-to the light of his glo-ri-ous coun-ten-ance, Back to his fold and its bless-ings with-in,  
How he to earth sent his on-ly be-got-ten Son, Child of the High-est, to suf-fer and die.  
Mute-ly ap-peal-ing, those hands torn on Cal-va-ry Lift-ed to God as for thee he doth pray.



Standing with outstretch'd arm, Read-y to shield from harm, Reaching to save thee—O wilt thou not come?  
Love so om-nip-o-tent, To thee from heav-en sent, Seek-eth to save thee—and wilt thou not come?  
Lin-gers the Son of man, Lov-ing as Sav-iour can, Long-ing to save thee—O turn thou and come!



Copyright, 1899, by H. H. Winslow.

### DO NOT FORGET

That next week we begin that series of the best articles on "The Two Laws." There will be at least seven of them. We desire you to give your neighbor or friend an opportunity to read them; and he can have the REVIEW the *two months* in which these articles continue for only twenty-five cents. Why should not each subscriber take twenty-five cents' worth of interest in this, or find somebody else who will? Please, brother, sister, do so.

THE *Independent* says that in the Philippines there are eleven Catholic church and five American holidays, besides Christmas, common to both." Of these five American holidays, probably Independence day is one, celebrated particularly by the Filipinos in general, who never can have independence; and Emancipation day is another, celebrated particularly by the slaves of the Sulus, whose slavery is never to be disturbed. What a blessing it must be to have such nice holidays! and all as a free gift in spite of all they could do against it!

ABOUT the time, maybe shortly after, this copy of the REVIEW is received by the subscribers, many, especially our workers, will receive a copy, or copies, of the *Union Conference Record*. This is the official paper of the Australian Union Conference, and holds, with relation to that Conference, about the same place that the *General Conference Bulletin* does to the General Conference. Ten copies were issued during the late session of the Australian Union Conference. Between annual sessions it will be continued as a monthly,

in which will be printed late communications from the Spirit of Prophecy, as well as matter of importance in connection with the work in Australia. The subscription price is seventy-five cents a year. Persons in America can send their subscriptions to the Review and Herald Office, or to the Pacific Press.

### ARE YOU A MEMBER?

A MEMBER of what?—Why, the Religious Liberty Association. The work of this association is carried on solely by the contributions of its members and others interested in its work. Any person may become a supporting member by the payment of one dollar, and continue to be a supporting member by the payment of one dollar a year. Several thousand new members are needed on account of increased demands for work, which is coming from every part of the land, demands that we can not specify here. If you are unacquainted with the work of the association, drop a line to the office, room 750, Monon Building, Chicago, Ill., and receive full information by mail. We invite our people everywhere to open correspondence with us; for we can interest them. We have many items of interest regarding cases of prosecution, and the openings for work, created by our literature, etc.

In a letter recently received from a prominent lawyer in Amory, Miss., after speaking of literature that he had read, he says, "I heartily indorse the object of your association, the substance of which is that every American citizen may worship God under his own vine and fig-tree according to the dictates of his own conscience, and that the church and the state shall not be blended. I feel that I am eligible for membership in your organization; and should opportunity offer, I shall join." If men of the world feel this way when these principles are set before them, how much more should we to whom God has revealed the truth for these last days?

ALLEN MOON.