

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

W. A. LINDSLEY, PROP.

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

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HE DIED FOR ME.

THREE crosses stood grimly, side by side,
 On the hill of Calvary;
 On each a suffering man had died,—
 Two for their crimes, the other for me.

Like a lamb, they led him out to die
 From shades of Gethsemane;
 He uttered no moan, no bitter cry;
 'T was love that moved him to die for me.

On the central cross they nailed my Friend,
 To languish in agony;
 He bore it all to the bitter end—
 O wonderful love, he died for me.

"If thou art the Christ," they, taunting, said,
 "Come down from the cursed tree."
 He heeded no jeering word they said,
 But bowing his head, he died for me.

Like a wandering sheep, I had gone astray,
 But all my iniquity
 My God laid on him that awful day,
 When, bearing my sins, he died for me.

Oh, thanks for the love that brought him down!
 Love fathomless like the sea.
 His brow was pierced by a thorny crown.
 That a crown of life might be given me.

My brother, behold him crucified
 On the cross of Calvary;
 Thy ransom see in that crimson tide;
 Oh, freely it flowed for you and me.

—D. A. Newell.

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

MRS. E. G. WHITE.

God calls upon us to work for him in a world of sin, where men are given to idolatry. They have no thought of their obligations to their Creator. They act as if they had created themselves and their blessings. God bestows his bounties upon the evil and upon the good. To all he gives sunshine and showers of rain. He carefully watches the seed put into the soil, that from it may spring the living germ. But very few have any realization of the blessings bestowed on them from day to day. Still less do they realize the greatness of the gift of God's only begotten Son. If they only comprehended the sacrifice made in order that our world might be blessed with the light of truth, how many conversions would be made in a day! How many would rally around the standard of the Redeemer!

Are we, as members of the Lord's family, striving to be among the number who shall walk with him in white, because he finds in them true obedience? The testimony of the

one who strives earnestly for the crown of life may be, I study for eternity. His steady purpose will not only aid himself, but will help others to practise industry. The Lord will cooperate with the worker who puts his heart into the work, who walks in all humility of mind. Such a worker will work in the love and fear of God. A sense of the gratitude due to God will lead him to improve every opportunity for expressing thanksgiving, which will be accepted as a testimony of loyalty. Faithfulness toward God in the performance of good works will bring God's blessing. As we show ourselves faithful in fulfilling our trust, our influence leads others to do likewise. They are filled with thanksgiving and praise to God as the one to whom praise is due. Those who are not with us in the faith are given a practical evidence of the power of the truth to sanctify the naturally selfish heart.

By earnest, faithful work the gospel is to be carried to regions beyond, to cities and towns, into the highways and byways; and as souls are converted, let all glory be given to God. "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." Earnest efforts should be made to present before men and women the example that Christ has left them in his life of sacrifice. He laid aside his royal robe and kingly crown, and yielding up his high position as Commander of the heavenly host, he clothed his divinity with humanity, and for our sake became poor, that we through his poverty might come into possession of eternal riches.

Paul writes to Timothy, "Godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Who will take these words into the inmost soul, and for Christ's sake, for their soul's sake, awake to the perils that are threatening all who fail to find refuge in Christ?

The apostle continues, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. Charge them that are rich in this world, that they be not high-minded,

nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Christ declares, "He that will come after me, let him deny himself, and take up his cross, and follow me." Those who have on the wedding garment, the robe of Christ's righteousness, will not question whether they should lift the cross, and follow in the footsteps of the Saviour. Willingly and cheerfully they will obey his commands. Souls are perishing out of Christ. How inconsistent, then, is all striving after position and wealth. How feeble are the motives which Satan may present, which selfishness and ambition can furnish, in comparison with the lessons which Christ has given in his word! How worthless the reward the world offers beside that offered by our Heavenly Father!

John writes, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying to me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

"Unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me

in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. . . .

"Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

These words are being fulfilled to-day. Read and understand the revealed truth of God. A heavenly Watcher marks our words and deportment, and reads the motives that prompt us to action. We have no time now to be idle and indifferent. We must strive to develop a Christian character. Our spiritual understanding must be cleansed, purified, sanctified, and ennobled. All are now taking sides. It is ours now to choose a blessing or a curse. Now is the time for us to purify our minds by obeying the truth.

Christ is to be our example in all things. He alone has the power to reclaim truth from the rubbish under which it had been buried, causing it to shine forth in its original loveliness. In his parables, in order that he might awaken interest and sympathy, he drew his illustrations from the things of nature. Plucking a lily in its glowing beauty, he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." In all his teaching, Christ sought to impress his hearers with the fact that all true knowledge leads heavenward, that all nature's lessons, rightly understood and interpreted, are the lessons of the Creator.

The ministers of Christ are, in a special sense, stewards of the mysteries of God. There is a great work to be done in our world, and Christian educators are needed, men and women who are partakers of the divine nature, having escaped the corruption that is in the world through lust. These can enter cities and towns, and there plant the standard of truth, glorifying God by humility and faith, by a faithful performance of every duty. In the work to be done in the Lord's vineyard discouragements will come, but these may prove instructive to the worker, teaching him to wait patiently, and endure trial nobly. Those who keep God's glory in view will not fail nor be discouraged.

The Lord needs men who are true, who will not seek for promotion, whose course of action is marked by self-sacrifice. The nature of our trust demands that self be lost in Christ; that in the daily life we seek to imitate in the very best way possible the Christ-life. All sin, from the least to the greatest, may be overcome by the Holy Spirit's power. God desires us to lift up the Saviour as one who has been crucified among us. We are to think and talk of Christ, praising and magnifying his name.

As servants of God we need to put away all self-importance, and abide in Christ, taking not one jot or tittle of credit to ourselves. If we are abiding in Christ, we shall reveal him in character. Thus we become channels through which God can communicate light. We are made workers together with God.

CHINA'S MILLIONS.

FAST the days are flying o'er me,
Soon the time, and I shall go
Off to tell, to China's millions,
"Jesus died, he loved them so."

Gladly then I'll take the message,
Counting everything but dross,
And my eyes see Jesus only,
As I sweetly bear the cross,

With the blessed Holy Spirit
As my Comforter and Guide,
He, my dearest Friend and Ishi,
And my "all in all" besides.

And the hope of Jesus' coming
Fills my being with delight;
I can almost, in my vision,
See the heavenly hosts in sight.

How my heart goes out for China!
Oh, how gladly I will take
Up my cross and follow Jesus,
Friends and home and all forsake;

And for Jesus I shall gather,
As I work from day to day,
Many jewels for his kingdom,
Precious lambs who've gone astray.

I am listening; hark, the Spirit
Sweetly tells me I must go
With the joyful news to China,
"Jesus died, he loved them so."

China's millions, China's millions!
Speed the day when they can sing,
"Jesus is our blessed Saviour,
Glorious Lord, and coming King."

—A. G. Gerrard.

PROPHETIC DELINEATION OF CHARACTER.

J. N. LOUGHBOROUGH.

In the eighth chapter of 2 Kings we find that the prophet "Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die [by reference to verse fifteen we see that he did not die of his disease, but Hazael killed his master]. And he [Elisha] settled his countenance steadfastly, until he [Hazael] was ashamed: and the man of God wept. And Hazael said, Why weepest my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath showed me that thou shalt be king over Syria." Verses 7-14.

It seems from this record that Elisha had previously been shown in vision that Ben-hadad would be killed by one of his servants, who would then become king of Syria, and would do great evil to the children of Israel. After answering Hazael's question about his

master's disease, the prophet gets a fair look at the countenance of this messenger, and, behold, he is the very one whom the Lord had shown him would be the future villainous king of Syria.

Many are the instances witnessed by the writer, during the last forty-seven years, in which persons previously seen in vision, have come before Sister White, persons whom she had never met face to face until she came into a public assembly where they were. She then would single them out from the audience, by describing their person or dress, and then give a delineation of their character, manner of life, etc., more clearly than their immediate friends and acquaintances could do. This would be accompanied by kindly reproofs for the wrongdoers, or counsel to those needing it, or words of encouragement to those battling with the trials or discouragements of life.

Attention is called, in illustration of this, to a case connected with the first visit of Sister White to the State of Michigan, in the spring of 1853. Neither she nor her husband had ever been west of Buffalo, N. Y., until the day before their first meeting in Michigan, which was held in Tyrone, Livingston County. With scarcely an exception, all our people in that congregation, and in fact in the State of Michigan, were entire strangers to her. In this assembly she was taken off in vision, and was shown all the Seventh-day Adventists in the State, then about one hundred in number. In the view given her, testimonies were borne for some present, and for others who were in the State but not at the meeting. June 2, in Jackson, Mich., she wrote eight pages of foolscap paper, telling some of the things she had seen on this occasion. The writer is pleased to say that he possesses a written copy of that vision.

Among other cases described in that manuscript is the case of a woman who was trying to intrude herself among our people. Sister White said the woman professed great holiness, that she had never met her, and had no knowledge of her, only what was shown to her respecting the case in the Tyrone vision. This writing not only told of the woman's mode of procedure, but what she would say when reproved. Sister White said, "She will put on a sanctimonious look, and say, 'The Lord knows my heart.'" Sister White further said, "This woman is traveling about the country with a young man, while her husband, an old man [nearly twice as old as his wife], is at home, toiling with his hands to support them." She said the Lord had shown her that "notwithstanding the woman's pretension to holiness, she and the young man were guilty of violating the seventh commandment."

From the Jackson meeting I was privileged to accompany Brother and Sister White to the other appointments of their four-weeks' visit to Michigan. I was a stranger in the State, but supposed we should see the woman at some of the meetings, as the appointments were so arranged that all our people in the State could attend some one of them. With the written document in my pocket, I watched with no ordinary interest, as we went from place to place, to see how this case would develop.

"HE is a Spirit, and we must worship in spirit and in truth, and in the beauty of holiness. Heart worship is the only acceptable worship, and He in the heart is the worshiper. Outward, external, formal worship is not, can not be, acceptable. Heart love and adoration is the only acceptable worship; the only beneficial and delightful exercise that pleases him, and comforts us, and blesses others. It is not the place or the time or the surroundings — it is the heart, the heart that is his royal throne, that praises him."

HOW TO GIVE.

Charles Stalker, in *American Friend*.

GIVING all to God in sacrifice is the foundation for giving to men in service.

Financial conditions affect spiritual conditions; reservation brings us to want, dedication brings us to God.

Withholding causes fear, surrender brings faith. Practise giving — *personal* giving, *proportionate* giving, *present* giving.

Give from the heart to God — not to the missionary — not to temperance — but give to God. Let giving become as sacred and holy as prayer. Do not give as a joke, but as a privilege and a luxury.

God's work should be self-supporting, and not go begging. Christianity should not be a pauper, but a millionaire: then the churches would receive large dividends in the salvation of souls, and not have largest investments in tombstones and cemeteries.

Departure from the divine plan is a foundation for lying, as with Ananias and Sapphira. Giving *all* is the key to victory.

To give means to live; and to live means to give.

Giving is the heart of the Christian life. Without it, the blood ceases to flow. There is no color, no complexion, no activity, no energy. Death is the inevitable.

Practise giving as much as prayer.

The more giving becomes practical, the more people become spiritual.

Our theories are not needed. The more men practise giving to God, the more God gives to men. Our part is lacking, or we would receive the fulness of the promise; the church would give the triumphant shout, and the voice would speak to raise the dead from degradation, sin, and shame, all to honor Jesus' name. We need not expect a better condition spiritually until there be a change financially. The prevailing spiritual dearth is due to the fact that so many shirk personal giving.

That is not a healthy church in which two or three take all the financial responsibility. Personal giving will cause a new interest in the sermon and the minister, and a new desire to attend the missionary meeting.

By person, by money, or otherwise, visit some foreign field. A new interest and zeal will be given to every department of church work when disposition of this subject is made according to divine plan.

There is a personal blessing in personal giving that is obtained in no other way. There are thousands who testify to increased life and power, when money becomes a sacred trust, and holy as the hour of prayer.

Give to God his portion, *at least one tenth*. Follow the Holy Ghost in this as in other service.

Do not wait until you are out of debt. Give now. Give money. Promises never sent the gospel or started car wheels.

Ask the question: How much have you given since you believed? and many would not answer, but sing: "I'm glad, glad salvation's free."

Give all to God, and so prepare for an abundant entrance.

Give not what you think you can, but all God says you can.

There are promises that are never yours until you give all to God.

Give to God first. Give liberally. Give cheerfully.

THERE can be no powerful preaching without deep thinking, and little deep thinking without hard reading.—*Bishop Ryle*.



"WHO HIS OWN SELF BEAR OUR SINS."

W. S. SADLER.

(Chicago, Ill.)

"Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24. Christ bore our sins in his own body on the cross. The sins of the whole world were laid upon the sinless One. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. He who knew no sin was made to be sin for you. Christ bore your sins himself on the cross.

This great truth of Christ our sin-bearer is the center and circumference of the gospel. The plan of salvation is simply a plan whereby we, sinners, change places with Jesus, the Saviour. Jesus, by his sinless life, by his death on the cross, assumed the responsibility of our sins. The Son of God became the son of man, and "became obedient unto death, even the death of the cross." Having become a man, and having, as a man, suffered and died for the sins of man, he is qualified both righteously and mercifully to represent man in the courts of heaven.

God sees the repentant sinner only as he appears in Jesus. To-day, at the right hand of the Father, Christ intercedes as a man. This plan of salvation affords a complete interchange of position between the sinner and the Saviour — Jesus becoming, as it were, a sinner, being made "to be sin" for you, bearing your sins; and you, the sinner, becoming a son of God, and receiving his perfect righteousness.

Thus the Son of God, the perfect One, comes to occupy the place of the son of man, the sinner; and the sons of men, sinners, by his grace occupy the position of sons of God, having received "the righteousness of God, which is by faith of Christ." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

And we must bear in mind that this interchange of position, of sin for righteousness, is true concerning our *physical* natures as well as our moral natures. By faith in Christ we are to receive that which is righteous *physically* as well as *spiritually*.

When we truly realize that Christ has taken our position and borne our sins; that we can, as sons of God, be clothed with his righteousness, then will appear as never before the sacredness and solemnity of the work to which we are called — the work of representing Christ and his righteousness to this darkened world.

When we realize that Christ indeed stands as our representative before God, and that God sees us only as we are in Christ, then we shall realize that we are placed in this world as representatives of Christ, and that the world sees Christ only as he is in us, working by us and through us to do of his own good pleasure.

In the light of this, what a great responsibility rests upon all who have named the name of Christ, upon all who have been adopted into the family of heaven. When God looks upon

you, he beholds Jesus, and sees you as you are in him. When a sinner wishes to see Jesus, he will be led by the Spirit to look to you as Christ's representative.

Then do you not see that if you have taken the name of Christian, yet have not claimed Christ as your sin-bearer, and in turn received his perfect righteousness, the sinner who beholds you will be unable to see the One who is altogether lovely and the chiefest among ten thousand? Let us not be like Philip, who knew not how to direct the inquiring soul to Jesus, but like Andrew, who, because of his acquaintance and connection with Jesus, was immediately able to direct the inquiring Greeks to the Saviour, whom they sought. "And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus." John 12:20-22.

On one side we have God, righteousness, and Jesus; and on the other side is man, sin, and Satan. Jesus takes the place of man. His righteousness takes the place of man's sin. Within our hearts' affections, God takes the place once held by Satan. The very moment man repents of his sin, confesses it, and asks forgiveness, that very moment Jesus takes that man's place, and in that very moment Christ's righteousness takes the place of that man's sin; for it is written, "Who his own self bear our sins in his own body." This is a real transaction. The passage from deadness in trespasses and sins, into the perfect righteousness of Christ and the family of heaven, is made in one bound — by faith.

It will be well in this connection to notice that, in our Christian experience, we have two things to deal with — position and state. At conversion, the sinner's position is made perfect; his state, however, is not so perfected. Let me illustrate: Let us suppose that I offer you a position as engineer in a certain institution, and you accept it. From the very moment you accept the position, you become engineer in as full a sense, so far as the position is concerned, as you ever will be. Although your ability as an engineer will be further developed day by day, yet, as far as the position itself is concerned, that was settled when you accepted the conditions. You became engineer; you can never become *more*. Your position was settled, and made secure. But your state will be improved according to your own efforts as time goes on.

So with the sinner: by faith his position was made perfect in Christ at conversion. His state is a matter to be worked out by the grace of God day by day. The question of man's perfect position at conversion is settled by John 1:12. Jesus is the only begotten Son of God. At conversion, you took his place, and in him you got the whole thing; and in God's sight you will never have it more fully than you had it then. It was then that, in the eyes of the Creator, you became a son of God. You are accordingly a representative of Christ and his righteousness in the world. What a solemn responsibility! If you have truly occupied this position, then will the Holy Spirit

be able to work in you and through you in convicting the world of Christ's righteousness, which sinner's get by faith.

It is not so much our work to bring men to Christ as to bring Christ to men. When we bring Christ to men, then Christ will bring the men to him: "I, if I be lifted up, . . . will draw all men unto me." Ours is a work of representing Christ to the world. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

While our *position* is made perfect at conversion, our *state* is to be perfected by the trials and battles of life. The perfection of our *position* is a thing secure, settled; and the perfection of our *state* must be appreciated by the process of reckoning. It was thus that Abraham, although an old man, reckoned himself, by faith, the father of many nations. He had the promise; he believed it; and although without a child, apparently having no hopes of being a father, yet he claimed the promise. The promise made Abraham's position as father of many nations a sure thing. As far as the actual state and condition was concerned, it was not yet apparent; and it was concerning this that Abraham *reckoned*, and we are told that this reckoning on the part of Abraham was counted by God unto him for righteousness.

So it is that, just like Abraham, we are to reckon ourselves dead indeed unto sin. The moment a person is converted, his position is changed from one of sin, and death in trespasses and sin, to one of perfect righteousness; for the righteousness of Christ is a perfect righteousness. Like Abraham, at the very moment we accept the promise of God by faith, our position becomes absolutely perfect; and yet, like Abraham, it may be very apparent that our *state* is not perfect. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Our position was made perfect at conversion; the work of perfecting our state is a progressive work—the work of a lifetime. The finishing touch will be put on at translation.

So then, let us learn the lesson that Paul had learned when he said, "For I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11.

HEALING.

HEALING is in Him; is in his atonement. "Himself took our infirmities, and bare our sicknesses." He heals, and comforts in his healing; for it is the work of the Comforter. The Comforter has come. Jesus, in his fleshly body, has gone, arisen, ascended, entered into the heavens, is preparing a place for us; but the Holy Ghost, the third person of the Trinity, is here with comfort, and healing, and blessing. Receive him, and he is power!—power over the world, the flesh, the devil; power over disease and temper and appetite; power, such power as came into timid, shrinking, denying, cursing Peter, making him a marvel of unparalleled boldness, simplicity, and self-denying sweetness, with wonderful signs of healing following. The truth of healing is attended with the unction of the Holy Spirit. He is honored, and honors the testimony and teachings of this truth, and he is making it one of the irrepressible issues of this most glorious age.—*Selected.*

THE ETERNITY OF THE GOSPEL.

H. F. PHELPS.

THERE is an eternity to the gospel of Jesus Christ, as well as to all other purposes of God. The revealing of the gospel of Christ is but the revealing of the one eternal purpose of God. The gospel of Jesus Christ is "the power of God." There is an eternity to the power of God, for God himself is eternal. The gospel of Christ being the power of God, and the power of God being eternal, it follows that the gospel of Christ is also eternal; for it is "the everlasting gospel."

Of Christ himself it is said: "Christ the power of God, and the wisdom of God." And he said of himself, "All power in heaven and in earth is given unto me." It follows that Christ is the manifestation of the power of God. Through Christ, God the Father reveals himself to all created intelligences. Christ, then, is the gospel, the revelation of the gospel. And wherever God has manifested himself through Jesus Christ in the works of creation, and to created beings, there has been a manifestation of the "gospel of God,"—the "gospel of Jesus Christ,"—the "gospel of the grace of God,"—the "gospel of your salvation,"—the "gospel of peace."

And that "gospel of Jesus Christ," the "gospel of God," which "is the power of God," which is "Christ the power of God," is not alone to the salvation of a fallen world; for that power that is offered to save a fallen world if only the world would believe, has already been the salvation of the unfallen worlds, because they did believe. They never disbelieved in that power of God manifested through Jesus Christ; therefore they have never fallen.

God does not have one plan for a fallen world and another plan for the unfallen worlds. "I am the Lord, I change not;" "with whom is no variableness, neither shadow of turning;" "the same yesterday, and to-day, and forever," is the testimony that God bears concerning himself, and it is full of meaning. Christ himself is the manifestation of the power of God in creation's works. And as the gospel of Jesus Christ is the power of God, it follows that wherever the creative power of God through Christ has been manifested, there Christ has manifested the gospel of God. Christ himself being the manifestation of the power of God to created intelligences, it follows that wherever, and whenever, a created being was brought into existence, and the will of God made known to him through Jesus Christ, to that being has been made known the gospel of Jesus Christ, the gospel of God. The intelligences of unfallen worlds believed, and are saved. They still believe, and are continually saved. They live by faith; for "whatsoever is not of faith is sin." They are the unfallen worlds; for they have not sinned. And they have not sinned because they have ever lived by faith.

It is thus that we see that the eternity of God's purpose includes all the worlds. The thoughts of God, which are "very deep," and as much above our thoughts as "the heavens are higher than the earth," took in all the intelligences of all the worlds, even of all the universe. And when he instituted the one plan by which to fill the universe with innumerable intelligences, ever happy in the enjoyment of the fulness of his love, the plan was of sufficient height and depth, length and breadth, to rescue even a fallen world. Praise his name.

WE pluck some of our best comforts from the very midst of our trials. I have noticed that some of the sweetest berries grow on the sharpest thorns.—*Talmage.*

If the world's a vale of tears,
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark Sorrow's stream
Blends with Hope's bright river.
—*Lucy Larcom.*

TRUTH IS KNOWN BY ITS FLAVOR.

DAVID PAULSON.

WHAT and where is truth? are questions that multitudes are propounding. As a matter of fact, when we do learn truth, we are simply finding out God's arrangements as they actually exist. However, in the minds of many the word "truth" has come to mean something entirely different; and this for exactly the same reason that when we mention the name of the city "Good Thunder," we simply have in mind the name of the city, and the thought of either good or bad thunder does not occur to us at all.

The one great desire of the human heart is freedom: the laboring man wishes to free himself from the grasp of the capitalist, the capitalist is anxious to free himself from the tyranny of labor unions; the physical sufferer wishes to be set free from his disease. How comforting it is to know that the Bible gives us the recipe for the whole thing! "Ye shall know the truth, and the truth shall make you free" (John 8:32), and "if therefore the Son makes you free, ye shall be free indeed." A mind thus made free can not be bound by any human efforts or devices. Inasmuch as the world is more or less in bondage, God has placed an instinct in each person's heart prompting him to endeavor to secure freedom; and as the truth is the only thing that can set men free, how important it is that those who have the truth should give it to those who have it not.

We recognize truth by its flavor. To illustrate: Suppose I should ask some one to close his eyes, and then I should place a piece of onion on his tongue. He would instantly recognize it as such. So in order to be absolutely sure of the flavor of truth, we must be *thoroughly* acquainted with it. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Whenever a theory or notion is propounded in our presence, we are at once to distinguish whether it possesses the same flavor as God's word; if it does not, we must promptly reject it. God's words are "spirit and life," while error is *destruction*.

Nearly half the children born in this world die before the age of five, largely because they are exposed to error and erroneous principles. So this question has a very practical side. If we were left to our unaided human wisdom, to acquire the flavor of truth, it certainly would be very discouraging; but the Holy Spirit is ready to *guide us* into all truth, to teach us all things, to bring all things to our remembrance, and to enable us to know all things. It is the guide-board that opens out to us the right direction. Suppose I should try to find Evanston by walking around Chicago in a little larger circle every day. More than likely I should become worn out, or die of old age, before I should find it. How much better it would be to consult the sign-board that points out the straight road to Evanston, and then go on my way rejoicing.

We see, then, what a wonderful gift the Holy Spirit is. Luke 11:13 tells us of the great anxiety God has to impart to us this wonderful blessing. If we ask, we shall have the Holy Spirit; and if we have the Holy Spirit, it will guide us into truth. The truth will make us free, and then we shall be free indeed.



"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.

"He giveth quietness." Sweet words of blessing,
 When the storm gathers, and the skies are dark;
 Out of the tempest to his sheltering bosom
 Fly, O my soul, and find a welcome ark.

Cares can not fret me, if my soul be dwelling
 In the still air of faith's untroubled day;
 Grief can not shake me if I walk beside thee,
 My hand in thine along the darkening way.

Content to know there comes a radiant morning,
 When from all shadows I shall find release;
 Serene to wait the rapture of its dawning—
 Who can make trouble when thou sendest peace?
 —Emily Huntington Miller.

A CONSTELLATION OF PRINCIPLES FROM PERSONAL LETTERS BY MRS. E. G. WHITE.

THERE are many who interpret that which I write in the light of their own preconceived opinions. You know what this means. A division in understanding, and divers opinions are the sure result. How to write in a way to be understood by those to whom I address important matter is a problem I can not solve. When I see that I am misunderstood by my brethren who know me best, I am assured that I must take more time in carefully expressing my thoughts upon paper, for the Lord gives me light which I dare not do otherwise than communicate; and a great burden is upon me. I fear and tremble for the safety of souls in responsible positions.

By the influence of mind upon mind, those who misunderstand can lead others to misunderstand by the interpretation they place upon the subjects from the pen. One understands them as he thinks they should be, in accordance with his ideas, and another will put his construction upon the written matter, and confusion is the result.

I am afraid; I tremble as I consider. Unless the minds of our brethren are under the working of the Holy Spirit, they will certainly read the traced lines in a perverted light.

My sister, I love Jesus. I love the principles he taught, and I shall ever present them just as he has expressed them. If the opinion or mind of those I love is crossed, so it must be; for I dare not turn to the right or to the left to express the mind of God.

My life-work is too solemn a matter to be trifled with. I have learned that reproof and correction of erroneous ideas is a most serious business. The demand of any mind or soul is not that it is required to have skill and genius to create, but to have that humility that will be taught, and will appreciate the care of God expressed in its behalf, and will step out of a wrong path into the right and safe path for its own interest, and for the safety of other souls who will follow it in bringing in wrong principles.

It is our safety to keep Christ uplifted as the author and finisher of our faith, and then copy his example. Then, if there is first a willing mind, there will be no lack of light and help from the Source of all power to do his will, irrespective of consequences. The Lord God will lead every one who will place his hand in the Lord's hand. He never lets go of that hand unless it is withdrawn.

My sister, let your heart ever repose in confidence in God. The Lord will be to you a present help in every time of need. He does not need to go through other minds to lead his chosen ones. He is desirous of communicating to the very one who seeks him with all the heart. When we put our entire trust in our Redeemer, we are perfectly safe.

We have a great work to do. We are to have respect unto the recompense of the reward. But, more than this, we are to use every God-given faculty, that others shall, through our influence and Christlike example, have the same respect that we have.

I hope, my sister, that you will have an influence to draw many precious souls under the standard of truth. The Lord Jesus is drawing many souls to an examination of the truth, and you need not fail nor be discouraged. Sow beside all waters. These are good waters in which you can sow the seeds of truth, even if you do not dwell upon the features of your faith publicly. It would not be wise to be too definite. Let the oil of grace in the conscious and unconscious influence of words spoken reveal the fact that you have the light of life to shine forth to others in a direct, positive testimony on subjects upon which you can all agree. This will leave a telling influence.

My heart is with your heart in this work of temperance. I speak upon this subject most decidedly, and it has a decided influence upon other minds. Testimonies are often borne as follows: "I have not used tobacco for nine years, or any stimulating narcotic since that discourse you gave upon temperance. Now, I must furnish myself with enlightened, stable principles of action; for I wish others to know the benefits I have received. This reformation in me, with a well-considered and earnestly adopted theory of life in obedience to the law of God, under whose controlling authority I stand, involves great consequences to me, and to all with whom I come in contact. I will choose the better part in life,—to work with Christ Jesus,—and keep ever before me settled principles, and aim to win a crown of life in the battle of life as an overcomer." Be of good courage, my sister. The Lord Jesus is your helper.

"It is an easy matter to rectify whisky, but it is an impossible matter to rectify the errors which whisky causes."

EXTRACT FROM CORRESPONDENCE.

It is not difficult to realize that the things you have been writing in regard to good form are true, but the hard part is to live up to them. It seems to me that anything which is right should not be so hard to do.

Yes, that is the difficult thing. The reason it is not easy to do right is because we are in an enemy's country, subject to those influences that are entirely opposed to right-doing, and because we have an inherited evil to overcome in our own natures,—a self to crucify and bury,—a character to build up out of a very poor beginning,—a character that will stand every possible test, and remain loyal and true,—a character that God can depend upon, and know that, admitted to the family and society of the new earth, it will not perpetuate the trouble that has resulted from jealousy and envy and disloyalty both in heaven and in this sad old earth.

You are now being subjected to the things that will test the mettle that is in your nature,—whether or not the principles of righteousness have been so built into you that they can hold you against storm and tide. Satan is putting you to the test, in hope that he may overcome you and destroy your soul, and you must stand the strain. Of course the old fallen nature could not stand the test; but the divine nature within you can.

Whether or not you have so surrendered to God, and your old human nature has been supplanted by the divine nature, is the thing to be settled once for all; and in this you settle your eternal destiny. When you have determined that, come what will, you will stand for the truth, will be loyal under every stress of circumstances to what God reveals, then you may depend upon it that Satan will make it just as hard for you as he can. He will not allow any of the children of God to have an easy time in going through this world. Buffetings, temptations, perplexities, dark days, stormy weather of every sort, are before us; but if we carry our light with us, we shall not be left in the dark. The light must be within us, however,—the light from the abiding Spirit of God. Like a light on board a storm-tossed ship, under an inky sky without a star, nothing but the light that is within shining upon chart and compass to direct its way, so must your soul go through this dark world. But the time is at hand when this stormy passage will be over; and with Christ on board the ship, by the power of his Holy Spirit, there is nothing to fear. No waters can drown, or wind overturn the vessel in which the Creator of all things is taking his own course to the eternal haven. Be of good courage, trust everything in his hands, and rest in peace and quietness, which, in spite of anything that can be brought to bear against you, will give you strength for every event of life.

PRACTICAL SUGGESTIONS.

THE young ladies in our church have organized into a society called Soul Winners, and have chosen me for their leader. I hope that you will pray for me and for our work. Some of these young girls are not Christians. I feel very anxious for their conversion, that they may indeed be soul winners.

A young woman who is interested in working for those around her writes:—

Having some spare time, I made an attempt and succeeded in getting two other girls interested in the work of making booklets by writing passages of Scripture on small slips of paper, fastening them together with a ribbon. We send them to fallen women and unconverted persons.

I am sure that a great many persons could be helped by this means, and so pass this along as a suggestion to other young women.



MASTER THE CLOUDS.

Be master of the clouds,
Let them not master thee;
Compel the sunshine to thy soul,
However rough the sea;

Be not as those who own
Nor hope nor glow of faith;
Beyond the clouds the light remains,
And true life conquers death.

Be thou of good cheer yet,
Though dark and drear the way;
The longest night wears on to dawn,
And dawn to perfect day.

Possess thy soul in calm,
Let patience rule thy heart,
And in gray shades of clouded times
Bear thou the hero's part.

There shalt thou know the flush
Of happy, radiant days;
For he who trusts God in the dark
Is taught new songs of praise.

—Marianne Farningham.

CHRISTIANITY IN THE MARRIAGE RELATION.

MRS. E. G. WHITE.

Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint, to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action.

Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. During every year of their married life, they should seek to glorify God by their union. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit sin in bringing children into the world to suffer for want of proper care, food, and clothing.

In this fast, corrupt age, these things are not considered. Lustful passion bears sway, and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering, because of the uncontrollable passions of men who bear the name of husband—more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths, and clothes upon their backs. Such accumulated misery fills the world.

There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love. Many a woman has had her fine and tender sensibilities outraged, because the marriage relation allowed him whom she called husband to be brutal in his treatment of her. His love she found to be of so base a quality that she became disgusted.

Very many families are living in a most unhappy state, because the husband and father allows the animal in his nature to predominate over the intellectual and moral. The result is that a sense of languor and depression is frequently felt, but the cause is seldom divined as being the result of their own improper course of action. We are under solemn obligations to God to keep the spirit pure and the body healthy, that we may be a benefit to humanity, and render to God perfect service. The apostle utters these words of warning: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He urges us onward by telling us that "every man that striveth for the mastery is temperate in all things." He exhorts all who call themselves Christians to present their "bodies a living sacrifice, holy, acceptable unto God." He says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

The Lord has given me a view of some of the corruptions everywhere existing. Wickedness, crime, and sensuality exist even in high places. Even in the churches professing to keep God's commandments there are sinners and hypocrites. It is sin, not trial and suffering, which separates God from his people, and renders the soul incapable of enjoying and glorifying him. It is sin that is destroying souls. Sin and vice exist in Sabbath-keeping families. Moral pollution has done more than every other evil to cause the race to degenerate. It is practised to an alarming extent, and brings on disease of almost every description.

Parents do not generally suspect that their children understand anything about this vice. In very many cases the parents are the real sinners. They have abused their marriage privileges, and by indulgence have strengthened and strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. Children are born with the animal propensities largely developed, the parents' own stamp of character having been given to them. The unnatural action of the sensitive organs produces irritation. They are easily excited, and momentary relief is experienced in exercising them. But the evil constantly increases. The drain upon the system is sensibly felt. The brain power is weakened, and memory becomes deficient. Children born to these parents will almost invariably take naturally to the disgusting habits of secret vice. The marriage covenant is sacred; but what an amount of lust and crime it covers! Those who feel at liberty, because married, to degrade their bodies by beastly indulgence of the animal passions, will have their degraded course perpetuated in their children. The sins of the parents will be visited upon their children, because the parents have given them the stamp of their own lustful propensities.

Many parents do not obtain the knowledge that they should in the married life. They are not guarded lest Satan take advantage of them, and control their minds and their lives. They do not see that God requires them to control their married lives from all excesses. But very few feel it to be a religious duty to govern their passions. They have united themselves in

marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. Even men and women professing godliness give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life, and enervates the entire system.

The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions, and thus lower themselves beneath the brute creation. They abuse the powers that God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin are not acquainted with the result of their course. Could all see the amount of suffering that they bring upon themselves by their own sinful indulgence, they would be alarmed; and some, at least, would shun the course of sin that brings such dreaded wages. So miserable an existence is entailed upon a large class that death would be preferable to life; and many do die prematurely, their lives sacrificed in the inglorious work of excessive indulgence of the animal passions. Yet because they are married, they think they commit no sin.

Men and women, you will one day learn what is lust, and the result of its gratification. Passion of just as base a quality may be found in the marriage relation as outside of it. The apostle Paul exhorts husbands to love their wives "even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is not pure love that actuates a man to make his wife an instrument to minister to his lust: it is the animal passions, which clamor for indulgence. How few men show their love in the manner specified by the apostle: "Even as Christ also loved the church, and gave himself for it; that he might [not pollute it, but] sanctify and cleanse it," "that it should be holy and without blemish." In the marriage relation, this is the quality of love that God recognizes as holy. Love is a pure and holy principle; but lustful passion will not admit of restraint, and will not be dictated to or controlled by reason. It is blind to consequences; it will not reason from cause to effect. Many women are suffering from great debility and settled disease because the laws of their being have been disregarded; nature's laws have been trampled upon. The brain nerve power is squandered by men and women, being called into unnatural action to gratify base passions; and this hideous monster—base, low passion—assumes the delicate name of love.

THE BOY AND THE FARM.

New England Farmer.

If you are a farmer, and you wish your son to be a farmer after you, teach him from his earliest boyhood to respect his father's calling. Instil into his mind the fact that the great men of all ages were sons of farmers. Teach him never to feel shame at the senseless and threadbare jokes of would-be humorists over old Haysed and his lumbering old market-wagon and his quaintness of speech when he visits the city and stares around at the sights, and does not make half so much of a fool of himself as the average city man when he comes to the country.

Do not fill his life entirely with work. Recreation is as necessary to happiness and to a

healthful development of the spiritual and physical faculties as is pure air, and there is untold wisdom in the old saw, "All work and no play makes Jack a dull boy."

Encourage him when he tries to do, even if he fails. Failures which teach us how to avoid future disasters are successes. Make him feel that you rest upon his faithfulness and truth in whatever you entrust to him. Do not blame him when he is not at fault, even if things do not turn out as you have expected. Never disparage his efforts. Continual disparagement breaks a boy's spirit, and there is nothing more inspiring, nothing more refreshing in this world, than the broad, courageous, undismayed hopefulness of a manly boy.

Take him into your confidence early. Let him know what you are going to plant in the ten-acre field, and how you propose to make the upland wheat-field pay.

Don't snub him. The man who snubs a boy is unworthy to be the father of a son. Let him have the money he earns. You would have to pay the hired man for taking care of the calves and colts; why not remunerate your boy? Do not disgust him with farming in the beginning by telling him that he does not need anything but his board and clothes now, because he will have "it all" when you are gone. Give him something now. Five dollars when a boy is ten years old is more to him than five thousand will be when you are dead and gone, and he has the farm.

Do not devote all the land to corn and potatoes and "things that pay." The garden and the orchard are important factors in the life on the farm, and the flower bed ought to receive just as much attention as the onion bed, where you expect to raise the strongly flavored candidates for the first premium at your county fair next fall.

Do not starve your family for the sake of taking the best of everything to market. A broad and generous soul can not develop in a starved body. Live in just as good a house as you can own, free of mortgage. Have a pleasant, sunny living-room, with books and papers and music. Encourage your boy to invite his friends there, and yourself greet them cordially when they do come. The lack of social privileges at home is one fertile cause of the temptation exerted by city life on the country young man.

"EMPLOYMENT! Employment!
Oh, that is enjoyment!
There's nothing like 'something to do.'
Good heart-occupation
Is health and salvation —
A secret that's known to but few."

SOMETHING PRACTICAL.

MRS. K. GIBSON.
(Battle Creek, Mich.)

AS EVERY mother who has children to dress will now be planning for their fall clothing, I wish to suggest that the first step be to procure a well-fitting pattern. I say, Have the pattern first and the cloth afterward, whether the dress is of five-cent print, brown denim, or broad-cloth. I know from experience as well as from observation that many mothers think twenty-five cents for a pattern for their boy's or girl's clothing an extravagant outlay; but when such once feel the satisfaction of seeing their children neatly — and that means beautifully — dressed, they will be well repaid.

A pattern often saves more than its price in cloth. A kind aunt lately sent my daughter cloth for a dress, but the dressmaker said there was not sufficient material: so we started out shopping, only to find, by looking at a pattern for her age, that we had sufficient cloth. I bought the pattern and the trimmings, and

found the directions for making so plain that we could make it ourselves.

Plainness for our children's clothes does not mean ugliness, and the time is past when any Christian mother's children should bear the shame of ill-fitting garments or ill-chosen colors. We have the promise that "my people shall never be ashamed;" and though every mother can not paint a picture, every Christian mother in all the world can help make a picture, — a clean, healthy, well-dressed child.

WHAT THE PREACHER SAID.

"You remember the sermon you heard, my dear?"
The little one blushed, and dropped her eyes,
Then lifted them bravely, with look of cheer —
Eyes that were blue as the summer skies.

"I am afraid I forgot what the minister said,
He said so much to grown-up men,
And the pulpit was 'way up over my head;
But I told mama that he said 'Amen;'

"And 'amen,' you know, means 'let it be,'
Whatever our Lord may please to do;
And that is sermon enough for me,
If I mind and feel so the whole week through."

I took the little one's word to heart;
I wish I could carry it all day long,
The "amen" spirit, which hides the art
To meet each cross with a happy song.

— Selected.

TO THE GIRL WHO IS ABOUT TO MARRY.

MRS. MINERVA BASCOM.

MARRIAGE is the natural and proper state for adults, when the contracting parties are suited to each other, and are joined in the Lord. But the Bible warns against being "unequally yoked together with unbelievers." If you marry a noble Christian man, you will be happier, live longer, and be able to do more good in the world, than if you remain single. But whoever you marry, you will find some things that were not in "love's sweet dream."

You will, of course, expect your husband to be up to your father's standard in everything, and with none of your father's shortcomings; and he will probably expect you to have all your own virtues, in addition to all he ever attributed to his mother. But it is not likely that either of you will come up to the expectations of the other. Something that was a principle never to be violated in your old home may never have received any attention in his; and something that counted for little in your home may have received great care in his.

In such cases each will be shocked at the doings of the other, because of the difference in environment. For example, I will suppose that you are a kind-hearted girl, with a desire to do more than you are able, and that you often promise something that you are not able to fulfil, at least for a long time. Your husband may have been carefully trained to make few promises, and to fulfil them with the utmost accuracy. Consequently, he will be shocked, and perhaps for a time doubt your sincerity. It may be a principle with you to take good care of all your belongings, while he wears out what he has, and buys more. "That's his way." Such a course may vex you almost beyond endurance; but if he has always done that way, you will not be able to change him materially. He may not see the need of a change, as he has always got along very well that way.

Again: you may find it hard to get up in the morning, while he has been rigidly trained to get up as promptly as the clock strikes. He may have been taught that that is the only right way to do, and will therefore be shocked and annoyed at you, when you feel perfectly innocent.

Perhaps you have no patience with failures of any sort. You think there is no excuse for

failure; that its only cause is lack of application. He may undertake something, and fail utterly. You do not see the exertions he has put forth, but only the failure; while he feels that you ought to appreciate his efforts, and understand that he tried, and why he failed. You are shocked and annoyed, while he feels dejected and unappreciated.

Perhaps you never heard your father find fault with anything on the table; but the world is not filled with that kind of men. Good men, those who mean to be kind, too, often denounce, in no pleasant way, food that they do not like, even when the unpleasant dish is plainly an accident, and not likely to be repeated. The trouble is, they do not distinguish between accidental happenings and intentional doings.

But these annoyances need not make you unhappy if you are expecting them, and are prepared to meet them. When you feel shocked and annoyed, just think, "Oh, I do not understand you. God, kind Father, help me." Then believe in your husband as you did before. Believe in his love, his purity, his honor, and his good sense, only know that as yet you do not understand him. Don't be shocked or annoyed; but remember that his environment has been different from yours.

Of course just the things I have pictured may never happen to you, but similar things will. And "nothing succeeds like success." I always add, Nothing fails like failure. By this I mean that the world expects certain things of us; and if we do all the things we are expected to, we are counted successes. It makes no difference whether we accomplish these things with great effort, with no effort, or by accident. The world, husbands included, does not ask, "How hard did you try?" It asks, "Did you succeed?" And if we are obliged to answer: "No, I failed," just to the extent of that failure, we drop, in respect and honor. The time and strength we spent in trying, and the suffering we endured, at our failure, count for nothing in our honor: they may count somewhat in pity, but who cares for pity, without appreciation? So the maxim, "Know thyself," is good here. We need to know our own ability, and our lack of ability. I learned, as a school-teacher, not to undertake what I was not reasonably sure I could carry out, so I was counted a success. If I had done just as much, or even more, but had undertaken something I was not able to do, I should have been denounced as a failure.

In your married life do not neglect God's word and prayer. I know young persons who got along nicely as long as they had a family altar, but who quarreled when they allowed the cares of this world to crowd it out.

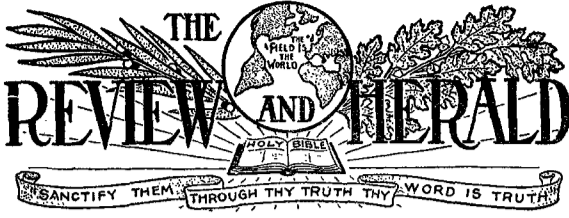
When differences arise, talk them over, and come to understand each other before you sleep. The longer a misunderstanding goes, the greater it becomes.

AN AGRICULTURAL ODE.

O PAINTER of the fruit and flowers,
We thank thee for thy wise design,
Whereby these human hands of ours
In nature's garden work with thine:
And thanks that from our daily need
The joy of a simple faith is born;
That he who smites the summer weed
May trust thee for the autumn corn.
Give fools their gold and knaves their power,
Let fortune's bubbles rise and fall.
Who sows a field or trains a flower
Or plants a tree is more than all;
For he who blesses most is blest,
And God and man shall have his worth
Who toils to leave as a bequest
An added beauty to the earth.

— J. G. Whittier.

POSTHUMOUS charities are the very essence of selfishness when bequeathed by those who, when alive, would part with nothing. — Colton.



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PATRIOTISM is the love of one's country—the country of one's birth—because it is the land of his fathers.

Christian patriotism, then, is the love of the country of the Christian's birth, because it is the land of his Christian fathers.

What country, then, is the land of the Christian's fathers? People are Christians only because they are Christ's people. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Abraham was once a Gentile, was of the nations; but he was born again, was born from above. He was once an alien, but he was naturalized into the kingdom of God, and became a fellow citizen with the saints.

In becoming naturalized into the kingdom of God, on being admitted into the heavenly citizenship, Abraham was required to get out of his country. Gen. 12:1. This requirement he at once accepted, and he "then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state, or sovereignty whatsoever." He obeyed and went out, "not knowing whither he went:" only knowing that he went with God, which was enough for him; and so he became the father of all them that believe.

When God called Abram out of that country, he also called him unto another country, a better, even a heavenly. At that time also God promised to show to Abram that country which he had espoused, and which was henceforth his: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

Abram at once left his former country, but there went with him his father and his kindred. They came into the land of Haran, and dwelt there, and there Abram's father died. Now he was separated from his "country" and from his "father's house;" but Lot, his nephew, was yet with him, and so he was not yet separated from his "kindred."

With Lot, his kindred, Abram came into the land of Canaan. But still the Lord could not show to Abram the land that he had promised to show him; because he was not yet separated from all. God could not show Abram the land until Abram had fulfilled all the word of the Lord: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

Finally, however, their substance became so great that "the land was not able to bear them, that they might dwell together." Abram said to Lot, "Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. . . . Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other."

And just then God showed to Abram the land that he had promised him. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15. That land which was then shown to Abram was the whole world of the new earth; for it is written, "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

Ever after that day, Abraham looked to that country. That is Abraham's country. Wherever he was in this world, he was "in a strange country;" and in this strange country he dwelt "in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." And "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, AN HEAVENLY: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11:9-16.

We "are all the children of God by faith in Christ Jesus." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." As Abraham is the father of all them that believe, and as that heavenly country is Abraham's country, then that heavenly country is the Christian's country. As Christian patriotism is love of the Christian's country, the country of the Christian's fathers; and as that country alone is the Christian's country, the country of the Christian's fathers; so Christian patriotism is love of the country of Abraham, Isaac, and Jacob, and CHRIST,—the heavenly country, "the world" of the new earth, the country which God gave in faithful promise to our father.

Are you, now, a true Christian patriot? Is that truly your country? Do you love that country above all other countries that can ever be named or thought of?

And what a country! The wilderness like Eden, and the desert as the garden of the Lord: with only joy and gladness found therein, thanksgiving, and the voice of melody. A country in which the inhabitant shall never say, I am sick; for the people that dwell therein shall be forgiven their iniquity. A country where the people shall all be righteous; and where the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. A country where the eyes of the blind are opened, and the ears of the deaf unstopped; where the lame man shall leap as a hart, and the tongue of the dumb sing; where in the wilderness, waters break out, and streams in the desert. A country so quiet and so secure that the people can dwell safely in the wilderness, and sleep in the woods. A country where the very land itself shall rejoice even with joy and singing; where for very joy the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands. A country in which the tabernacle of God shall be with men, and "he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." A country where "we shall ever feel the freshness of the morning, and shall ever be far from its close."

That is the Christian's country. That is the country of our Christian fathers. Christian patriotism is love of that country.

Who would not be a Christian patriot?

THE Detroit News-Tribune of August 27 impressively sets out the new attitude the United States has assumed in her bargain with the sultan of Sulus, in the following telling sentences:—

In respect to religion, we have an entirely new relation in the Sulus, where we have not only guaranteed the freedom of the Mohammedan cultus, but furthermore agreed with his majesty the sultan that none of our missionaries shall be permitted to meddle with the faith of the natives. In other words, we have established a religion in the Sulus, and forbidden dissent, or authorized our vassal, the sultan, to forbid it, which is just the same. The guaranty of the freedom and exclusive right of Mohammedanism includes, of course, the protection of polygamy there, which, among the Sulus, or Sulusians, or whatever they are called, is quite as sacred and precious as the unity of the Deity.

It will be interesting, and not altogether without its amusing features to worldly people, to observe the impression this arrangement with his Sulusian majesty will make upon the pious minds of our Sunday-schools and missionary societies, when they learn that there is a spot on earth under the jurisdiction of the United States government, to which they will not be permitted to send Bibles, to preach the gospel, to denounce polygamy, or to question the authenticity of the Koran. It will be sweet to the ears of our polygamist fellow citizens of Utah, and will furnish a new argument to Congressman Roberts, should his admission be contested on the grounds of his diversity of conjugal relations.

STUDIES IN GALATIANS.

THE opposition that those of "the sect of the Pharisees which believed," carried on against Paul and the true gospel, and the difficulty and confusion that they were able to create, were the stronger and more perplexing because of the encouragement they found in the attitude of the apostles themselves, especially of Peter and James the Lord's brother. We say, "the encouragement they found," for no encouragement was really and intentionally given by these brethren to the work and course of the Pharisees who believed. Yet while no encouragement was intentionally given by the apostles, nor even by Peter and James the Lord's brother, the temporizing and compromising attitude held by these was such that "the Pharisees which believed" found in it encouragement, made a handle of it, and used it to the fullest possible extent in making their efforts effective.

These brethren, in their intended kindness of heart, thought to harmonize the two elements by occupying an intermediate position. They did not at once clearly discern the true and all-important issue that was really involved. They did not perceive that the difference between Paul's teaching and that of "the Pharisees which believed" was one of principle, essential and vital; they therefore thought to find a middle ground upon which—each side, especially Paul, modifying some of their "strong statements," and yielding some of their "extreme positions"—there would be found a harmony. They did not at first discern that the two things were not so much alike that they gradually shad into each other and would allow a new one to be formed, or developed, from both. They did not perceive that the two were of absolutely antagonistic principles; that they had no kinship to any extent whatever; and that therefore the only true course must be the utter abandonment of the old and the complete espousal of the new.

As Peter and James are both involved in the matter of the letter to the Galatians, and at least incidentally in the events that called it forth, it is essential to an intelligent study and understanding on the book of Galatians that this phase of the subject should be understood.

All know that as late as several years after Pentecost it required a special vision, and that the substance of the vision should be three times shown, to break down traditionalism in the mind of Peter, and to open his eyes to the divine truth that God is no respecter of persons. Acts 10. And that this was the object and the necessity of the vision, is made certain by the words of Peter himself, speaking directly on that subject. For when, in obedience to the word of the Lord, he had gone to the house of Cornelius and begun to speak to the "many that were come together" there, the very first words that he said were these: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." Acts 10:28. The Interlinear Greek, the word-for-word translation, gives Peter's words thus: "Ye know how unlawful it is for a man, a Jew, to unite himself, or come near, to one of another race." Not simply, ye know that it is an unlawful thing; but, "Ye know how unlawful it is."

But the truth is that it never was an unlawful thing at all, except by their pharisaic inventions and traditionalism. Those pharisaic inventions and traditions, and that traditionalism, were never entitled to any recognition whatever as law or obligation. And so far as they were so recognized,

their only effect was to make void the whole word and Spirit of God both in the law and in the gospel of God. How unlawful it really was, however, by that Pharisaic ceremonialism, is worth stating here, and is seen in this piece of teaching of the rabbis: "He who eats with an uncircumcised person, eats, as it were, with a dog; he who touches him, touches, as it were, a dead body; and he who bathes in the same place with him, bathes, as it were, with a leper."—*Farrar's "Life and Work of Paul," chap. 15, note to par. 4 from end.*

In view of this, how expressive is the statement that when Cornelius fell down at his feet, and worshiped him "Peter took him up, . . . and as he talked with him, he went in;" showing that Peter both touched him and walked and talked familiarly with him as with a brother. And the explanation of it all was that "God hath showed me that I should not call any man common or unclean." In truth, God had never showed anything else: it was only the traditionalism and ceremonialism of pharisaism that had ever showed otherwise.

But that was not the last of it. "The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God." And not only this, but the news reached there of the awful thing that Peter had done in associating with Gentiles. "And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, AND DIDST EAT WITH THEM." That the word of God's salvation had been preached to lost men, and that they had received it was nothing, yea, was worse than nothing, in presence of the awful fact that a Christian should have associated with men uncircumcised, and had even eaten with them! "But Peter rehearsed the matter from the beginning, and expounded it in order unto them;" and after giving the full account, he appealed to themselves: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" And "when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:1-18.

Yet, though for that particular occasion they acknowledged the truth and the propriety of Peter's course, they did not hold fast to the truth. For when the gospel began to spread among the Gentiles, it was some of these men of Judea who went to Antioch and "taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved." Acts 15:1. The controversy thus urged by the Pharisees who believed caused the council at Jerusalem. In the council, Peter stood firmly and openly for the truth, as he had been instructed in the vision and by the Holy Spirit, and as he had stood when called to account by those at Jerusalem. He said the same thing now as before. Acts 15:7-11. The council decided the same way, and published to all the churches their decision accordingly.

Yet after all this, still the pharisaic ones nursed their traditionalism and ceremonialism, and soon began again to urge it, especially against Paul. However, when, after the council, Peter went to Antioch, he still stood firmly and openly in the truth, and "did eat with the Gentiles." But presently "certain came from James" and from Jerusalem, and so strongly urged their traditionalism and ceremonialism that Peter actually abandoned his instruction in the vision; surrendered his firm and consistent stand at Jerusalem when called to account, and when in the council; and forsook brotherhood with the Christians who were from the Gentiles—the uncircumcised. Gal. 2:12.

This was caused, says the record, by "certain which came," not from Judea nor from Jerusalem alone, but "from James." This shows that before reaching Peter they had affected James; and then, coming from James, had used the prestige of James to affect Peter and to draw him away. James, too, had stood firmly and openly for the truth in the council. It was his sentence that had settled the question in the council. The very words of his decision were adopted by the council, and were published as the decision of the council. And yet even him the pharisaic traditionalists and ceremonialists

"which believed" had succeeded in dragging back from the truth.

The real position of James at this time, and indeed to a much later time, is shown in the record of Paul's last visit to Jerusalem—his last visit just because of this attitude of James: even long after the letter to the Galatians was written. The account is in Acts 21:18-26. This visit was made especially to win the brethren in Jerusalem. Paul and his company arrived at Jerusalem, and the brethren received them gladly. "And the day following Paul went in with us unto James; and all the elders were present." This shows that James was the chief one who was the object of the visit. Though all the elders were present, yet Paul and his companions "went in . . . unto James."

And what did they meet there?—When Paul "had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him" — *what, think ye?*—They begin at once to try to drag even him away from the truth of the gospel to a compromise on traditionalism and ceremonialism.

"Instead of doing justice to the one whom they had injured, they still appeared to hold him responsible for the existing prejudice, as if he had given them cause for such feelings. They did not nobly stand in his defense, and endeavor to show the disaffected party their error; but they threw the burden wholly upon Paul, counseling him to pursue a course for the removal of all misapprehension."—*Sketches from the Life of Paul,* pages 211-212. And this even from James, who had stood so straight and true in the council, and who, after hearing from Paul a full statement of the gospel that he preached, could add nothing to it, and therefore had given him his right hand in fellowship!

They said unto him, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only," etc., etc.

These facts throw a strong light upon the expression that when "certain came from James," Peter withdrew from the Gentiles and "separated himself, fearing them which were of the circumcision." This also gives a better idea of the powerful influence that was exerted to draw Peter back from the truth—the influence which was indeed so powerful that even "Barnabas also was carried away with their dissimulation."

But Paul knew the gospel that he was set to preach. He knew that it was the truth. And though thus left to stand alone against, to him, the most powerful human influence in the world, he cared not for this. "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Both Peter and James did finally come to clear faith; but it took time for them to do it: and while they were coming to it, their course had no little influence in creating the condition that called forth the letter to the Galatians.

"The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, the advice given was not consistent with that decision which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice."—*Id., page 212.*

"ALL HAIL!"

THIS is an expression meaning, "Rejoice; be of good cheer." It was used once by our Lord, to the women who had come to the sepulcher to complete their loving service for him, which they had begun after his crucifixion. He had then risen from the dead; but they had not yet learned that good news. So they came intending to do one thing, but, in the providence of God, to find another thing,—a state of things so unexpectedly glorious that, instead of being shut in, as they had been, with the adamant walls of grief and despair, they were overwhelmed with unspeakable joy.

As they were hastening back from the sepulcher, having seen the empty place where the Lord had lain, and the vision of angels, and been assured that the Lord was not there, but had risen, the Lord himself met them; and of this meeting the record says: "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." Matt. 28:9, 10.

That salutation never has been taken back. It is good for us to-day. It is still said by our risen Lord to his disciples, "Rejoice, and be of good cheer." All the record we have of events pertaining to the Lord after his resurrection, is calm and happy. A French writer calls the forty days of Christ's stay upon the earth, between his resurrection and ascension, "the life of Christ in glory." And it was the most glorious of anything then on earth. Christ had done his great work. The battle had been fought, and the victory won. His prison-house, the grave, was empty. And the Lord only waited for the grand procession, when the everlasting doors should be lifted up, and the Majesty of heaven, at the head of his angelic throngs, should enter with songs triumphant, into his well-earned domain of eternal glory. And what a time of joy for his people still on the earth! The tomb was deserted. Their grief might now be laid aside. And what a privilege to have living communion with him, under these circumstances! And the Lord gave them that privilege on many memorable occasions. A happy thought for us is that it is his plan, and our privilege, that we also should, though not literally with him, be with him in spirit, and hold sweet communion with him all the journey through, according to his own promise that he would be with us "always, even to the end of the world." He met them; and he will meet us. His affirmation is that where two or three are gathered together in his name there he is in the midst of them.

Let us, then, inquire what practical lessons we may draw from the record of this meeting with his disciples. "As they went to tell his disciples, behold, Jesus met them." What does this say to us?—Plainly as words could utter it, it says, If you wish to meet your Lord, it is in the way of service, doing some errand for him, that you will be likely to find him. But to see him by faith and to feel his presence near, there must be some conditions fulfilled on our part. We must be in the best frame of mind to meet him; and we shall be likely to be so, when we are most awake and active in his service; for then we are most in accord with him, and most sensible of our need of him. But whenever he comes, it is a blessed visitation. The best report that can be given of any meeting is, "The Lord met with us by his Holy Spirit."

A venturesome diplomat once asked the emperor Nicholas, who was the most distinguished of his subjects. According to report, the czar replied,

"The most distinguished Russian is he whom the emperor honors by speaking to him." Royal vanity of course dictated that reply; but it is only to speak words of truth and soberness to say that the most distinguished men in this world are those whom the Lord of Hosts honors by admitting to communion with him.

When Jesus meets us, he always has a word of good cheer for us. His first words of salutation to his disciples after he came forth from the conflict, a victor over death, were, "All hail!" He is not ashamed to welcome us, and call us brethren. It was a word of benediction. He wishes us well. It was a word of congratulation. He was glad to see those women, as they had come on an errand to his sepulcher; and he bade them be glad, and he made them glad. It was a word of peace. He said: "Be not afraid." They could take no alarm from the fact that he had risen from the dead, and stood before them in living power. He says the same to us to-day: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." As the early disciples had no occasion to be alarmed at the risen Saviour, so the later disciples have no occasion to be alarmed at the thought that he is coming soon to bring them their reward.

The disciples had evidently begun to fear; as it must have been that which called forth the Saviour's words, "Be not afraid." But why should they have been afraid?—It was the culmination of the exciting scenes through which they were passing, and which excited in their breasts the highest of human emotions. Notice and mark what these emotions must have been. The disciples were stirred with expectant energy. "They came," indicating haste and earnestness to be near him. Then they were stirred with happy excitement: they held him by the feet, hardly knowing what they did, but enraptured by the sight of him. Their love was so ardent and reverent that they worshiped him. They were amazed at his presence,—alive from the dead,—and impressed with a sense of his new and glorious position, and began to be oppressed with fear and anxiety, and were holding him fast, lest they should lose their sudden and unexpected bliss. No doubt they felt as expressed in the well-known lines of the hymn:—

"My willing soul would stay
In such a frame as this."

But they were not suffered to become so absorbed in this as to become inactive in the Lord's work. And his word to them immediately was, "Go!" "Go tell my brethren." Just so we must impart to others what has been made known to us. We are to regard the relation others bear to the Lord. "Go tell my brethren." We are to encourage others that they shall receive blessings as great as ours. "Tell my brethren, that they go into Galilee, and there shall they see me." Thus, not for ourselves only, but mainly for others, are we to see the Lord; for thus shall we best realize and retain the benefit of communion with him.

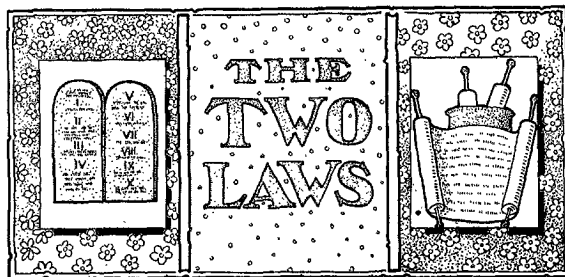
The well-known legend of the monk and the vision is a good illustration of this point: The monk, so runs the story, was gazing in rapture on a beautiful vision of the Saviour, which appeared in his cell. He was absorbed in admiration of what appeared before him, when the hour arrived in which it was his duty to go out to feed the poor, who assembled at the convent gate; and the convent bell rang out in sharp tones its call to that ministry. He would fain have lingered to gaze longer on the entrancing vision. But at length the sense of duty prevailed, and he tore himself away to perform his humble service. This done, what was his joy on returning to his cell, to find the vision still there, when a voice said to him, "Hadst thou stayed, I should have gone. As thou didst go, I remained."

After having seen the Master, it is a grand thing to go forth with the message he gives us; then, when we are going to tell the disciples, it is blessed to meet him on the way; and lastly, to find him in the assembly with us, confirming our testimony, is most comforting and encouraging. "To go from the Lord, for the Lord, with the Lord, is such an agreeable combination," says Spurgeon, "that it can not be described, but must be personally experienced."

From the incident here referred to, then let us learn to go forth to holy work, hoping to meet the Lord on the way; and after we have met him, let us strike for more and holier service in the strength derived from our interview with him; and then let us abide in him, looking for his coming again in glory, and seeking to persuade others to look for, and love, his appearing, also.

Is it not very remarkable that the Lord should appoint a place, and then promise to meet his disciples there? He does the same to-day. Every social meeting sincerely called and attended, is such a place. "Where two or three are gathered together in my name, there am I in the midst of them." It was the chief business of the disciples to be at Galilee after that appointment, to meet their Lord, and receive their commission from him, whatever else they had planned, or had begun to do. So the church should now make it her first business to seek to meet the Lord in whatever way or place he appoints.

U. S.



THE Bible mentions two laws—the "one changeless and eternal, the other provisional and temporary." "There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is BROAD AND CLEAR."—"Patriarchs and Prophets," chap. 32, pars. 25, 6.

In the foregoing quotations we are told that "there are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished." Now since "the distinction between the two systems is broad and clear," it will not be a very hard task so fully to discover this distinction that any one can easily see it. Then when any man tries to prove the abolition of the moral law by using texts that refer to the ceremonial law, it will not be difficult to see the error.

In Heb. 7:12 we read: "For the priesthood being changed, there is made of necessity a change also of the law." Here we are informed that some law is changed, and that it is changed of necessity. Some, who try to blend these two systems, assert that this means the law of ten commandments; or, that it at least includes it. Great stress is laid on the word "necessity." This word shows that there can be no mistake about it. The law is therefore most certainly changed. I am glad, indeed, to lay stress upon the same word. Now, as a matter of fact, when the change of one thing makes it a necessity to change another, that second thing must depend upon the first for its existence. This is evident in the matter of law, if nothing else. Take, for instance, the United States for example: If the city of Battle Creek should change its municipal laws, would that change the State or national Constitution? Or if this, or some other State, through its legislature, should alter some law of the State, would even that alter the United States Constitution? You know full well it would not. But why?—Plainly because the United States Constitution, being the fundamental law of the nation, does not depend upon the constitutions or laws of States for its existence. The exact reverse of this being true,—the constitutions and laws of the States being required to conform to the national Constitution,—how would these be affected by a change of the Constitution of the United States?—Logically, every one of them would "of necessity" have to be changed. Therefore, the law that was changed "of necessity" when the priesthood was changed, must have depended upon the priesthood for its existence. It must have been so interwoven with it that the

change of one could not be effected without the change of the other.

Since it is the change of the priesthood that causes the change of the law, it will be in order, first to consider the place that the priesthood had in the plan of God, and then its change, and the reason for it. "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices FOR SINS." Heb. 5:1. It therefore must have been sin that made the priesthood necessary. Sin had separated, alienated, all men from God. Priests were ordained as mediators between the two parties. A priest, then, is a mediator. SIN caused the separation that made the priesthood a necessity. Since sin made the priesthood necessary, it must have entered before the priesthood was appointed. "Sin is the transgression of the law." 1 John 3:4. "Where no law is, there is no transgression." Rom. 4:15. "Sin is not imputed when there is no law." Rom. 5:13. Since sin is the transgression of the law, the law defining it must have existed before sin. Law before sin. Sin before priesthood. Therefore the law that existed before sin could not be affected by the change of the priesthood.

There was a law by which men were made priests. "For the law maketh men high priests which have infirmity." Heb. 7:28. All their gifts and offerings were prescribed and regulated by law. "For if he [Christ] were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." Heb. 8:4.

In the first five chapters of Leviticus, we find mentioned respectively: (a) burnt offerings; (b) meat offerings; (c) peace offerings; (d) sin offerings; (e) trespass offerings. In the sixth and seventh chapters there is a summary of the whole five, and a definite mention of the law that regulates them. We will notice the verses in which we find reference to each offering, and call attention to the introductory clause in each case:—

Lev. 6:9: "This is the law of the burnt offering."

Verse 14: "And this is the law of the meat offering."

Verse 25: "This is the law of the sin offering."

Lev. 7:1: "This is the law of the trespass offering."

Verse 11: "This is the law of the sacrifice of peace offerings."

Then, after following these introductory clauses with a clear statement of the law in reference to the several offerings, we come to a final summing up of the whole matter, in Lev. 7:37, 38. From the foregoing references one might suppose that there were many independent laws; but in verses 37, 38, we find, "This is the law [not these are the laws] of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai." It was then but one law that regulated the whole system of offerings required during the existence of the Levitical priesthood.

Now one text to show the relation of this law to the law that existed before sin: "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: THEN he shall bring his offering, . . . and the priest shall make an atonement for him, and it shall be forgiven him." Lev. 4:27-31.

In sinning, what did he do?—"Somewhat against any of the commandments of the Lord concerning things which ought not to be done." When it came to his knowledge—what then?—"The wages of sin is death." How did he avoid the penalty?—Oh, bless the Lord! God had provided a remedy. The repentant sinner accordingly brought the offering, required by law, to the priest, who was ordained according to the law, and it was offered as the law directed. Then what?—His sin was forgiven him. Cleansing goes with forgiveness, as we see in 1 John 1:9. In the case before us, the wrong was

remedied, so far as the sinners' guilt was concerned, and the Lord regarded him the same as he did before the wrong was committed.

We have now found two distinct laws,—one existing before sin entered the world, the transgression of which is sin; the other entering after sin had appeared, ordaining a priesthood and a system of offerings for sin,—the first, the law of righteousness, revealing sin; the second, the law of sacrifices, offering a remedy for sin.

"Adam and Eve, at their creation, had a knowledge of the law of God; they were acquainted with its claims upon them; its precepts were written upon their hearts. When man fell by transgression, the law was not changed, but a remedial system was established to bring him back to obedience."—*“ Patriarchs and Prophets,”* chap. 32; par. 1. A “remedial system” is a system of remedies. Therefore the result of our present study is found to be in harmony with the plain statement of the word and Spirit of God.

One word more: Physical law transgressed results in sickness. Physicians and nurses discover and apply remedies for the diseases thus produced. These remedies are for the purpose of removing the result of transgression. There is the same distinction between the law revealing sin and the law prescribing a remedy as there is between natural law and the physician's prescription for the person who has transgressed it. Therefore, “the distinction . . . is broad and clear.” E. J. HIBBARD.

STUDY THE MESSAGE.

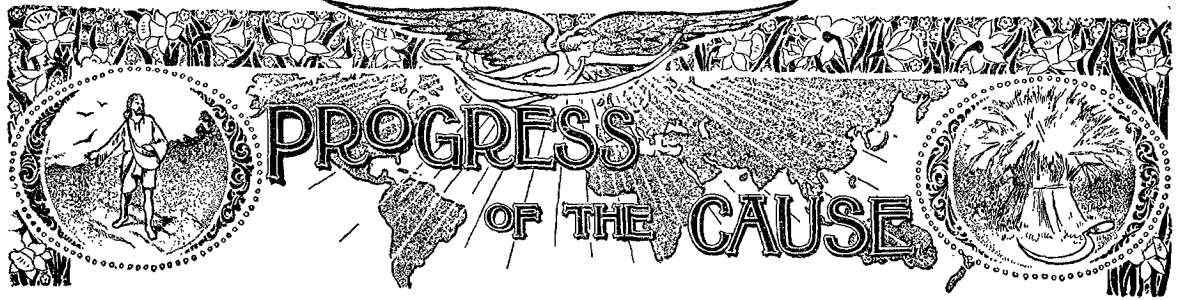
A PROMINENT Seventh-day Adventist minister once said: “I find it necessary now and then to study carefully for myself, point by point, the foundation principles of our faith. If I neglect this too long, I find myself losing interest in the distinct features of the message, and seeking out reasonings and philosophies which are unprofitable. A thorough study of all the links in the great chain of present truth always revives my lagging energies, and puts new life and power into my work.”

The careful study of the message will do for each one of us just what it did for that minister—revive our lagging energies, and put new life and power into our work. Do you think we need such a stimulus? With our present “energy,” “life,” and “power,” how long will it take for us to preach the gospel to every creature?—We never can do it; for the race is multiplying more rapidly than the people are hearing this gospel of the kingdom. The Spirit of God tells us that our “lack of faith, of spirituality, is hindering the coming of the kingdom of God.” The next sentence is: “Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues.” The trouble is, then, we are not “living missionaries.”

Many of our people have not for years studied the Bible proofs for the foundation of their professed belief; and some have in a great measure lost their first love for it. Others of us never understood it well enough to “be ready always to give an answer to every man that asketh a reason of the hope” we have cherished. The sons and daughters of Sabbath-keepers are not rooted and grounded in the faith that their parents have professed. Not long ago I heard of a young woman, a daughter of Sabbath-keepers, who was unable to give any reason why she kept the Sabbath instead of Sunday, when asked by a companion. Is it not evident that there is great need of some plan of study by which each member of our families may become thoroughly intelligent upon all points of present truth?

We have been told that “Thoughts on Daniel and the Revelation” is a book that is of the greatest importance at the present time, and all who have given it even a casual reading will remember that almost every phase of present truth is contained in its pages. Will not the whole denomination unite in a thorough study of this book? The next number of the *Berean Library* will be “Thoughts on Daniel.” Will you not be ready early in October to begin the study of this book? Each member of each family should have a copy of the twenty-five-cent edition; and as soon as the promised outline lessons are begun in the REVIEW, unite as a family in the home study of the book. All the isolated members can also join this circle of readers. In thus refreshing our own minds in all the details of the truth we profess, our love for it will be rekindled, and this most urgent message will be given in the power of the Spirit of the Lord, by the brethren and sisters in every place.

Mrs. L. FLORA PLUMMER.



GERMANY AND FINLAND.

THE annual meeting for the German Conference was held in Magdeburg, July 13–23. Delegates were present from all parts of Germany as well as from Holland and Rumania. Magdeburg is one of the old Hanse towns, situated on the Elbe River, ninety English miles southwest of Berlin. It has a population of two hundred and thirty thousand. We have here a thriving church of forty-eight members. The Conference opened under favorable circumstances. There was a good attendance, and from the first the interest was excellent.

Unlike many other Conferences, this one proved to be in a prosperous condition; instead of running behind, it had a surplus in its treasury. The present membership is 1,735, there having been a gain of 313 members during the last year. The tithe was \$14,263.40, or \$4,430.80 more than last year. Donations were received to the amount of \$3,573.20, including First-day and New-year's offerings. The canvassing work has made great strides toward better results. The publishing house in Hamburg presented an encouraging report, the gain for last year having been greater than formerly. The Conference has twelve ordained ministers in its service, besides licentiates and Bible workers. On this occasion three brethren were ordained to the ministry, and eight new churches were received into the Conference.

The medical missionary work came in for its share of consideration. The interest in this branch of our great cause was manifest. It was decided to establish health institutions at different places as opportunities are presented; and a physician, Dr. Hoenes, is already on his way from America, to take charge of this good work. It was also resolved to start a school for the education of missionaries who are to work in the German field, both at home and in the colonies. Two thousand dollars in pledges and cash was raised for this purpose.

L. R. Conradi is the president of the Conference again this year; the rest of the board were also re-elected. Drs. Waggoner and Kress were present from England, and assisted greatly in making the meeting a profitable season.

From Magdeburg I traveled by rail and steamer to Finland, being joined in Sweden by Brother Sherrig. We arrived the 27th of July, just as the yearly meeting for Finland was opened in Ekenas, near Helsingfors, the capital, in the southern part of the country. The difference between the meeting here and the one in Germany was apparent. Of course the work in Finland is new, the working force small, and there are only a few Sabbath-keepers. Nevertheless we had an excellent meeting, and the Lord's blessing was with us. Our meetings were held in a tent, which was filled every evening with interested listeners. All the speakers had to use interpreters, none of us knowing the Finnish language, and few of the Finns being able to understand Swedish.

The membership in Finland is now seventy. They have one ordained minister, one licentiate, and twelve hook agents. Two native sisters, graduates of Battle Creek Sanitarium Training-School for Nurses, are about to begin medical missionary work in Helsingfors. May the Lord bless them in their efforts. The prospects for the future work in Finland are encouraging. Brother Hoffman and his wife, who recently were sent there from America to take a leading part in the work, are hopeful of ultimate success. Brother Sandberg is still in charge of the hook depository and the canvassing work. The canvassers are now being greatly assisted in their work by a little sailboat, which carries them from place to place among the numerous islands on the coast. The boat was given by brethren in America.

Our literature in the Finnish language is very limited. “Life of Christ,” “Steps to Christ,” “Prophecies of Jesus,” and a few tracts being all.

My time not permitting, I could not stay till the close of the meeting. Brother Sherrig will remain for a while in Finland, to arrange with Brother Sandberg about the canvassing work, and conduct a school for canvassers.

O. A. OLSEN.

Copenhagen, Denmark.

QUEBEC.

JULY 25, accompanied by Mrs. Bourdeau and my workers, Sister Lucy Vaes and Brother Oswald Bourbeau, I came to Larose, Argenteuil Co., Quebec, hoping, away from the hustle and foul air of the metropolis of Canada, to recuperate while responding to a call for labor at this place.

The first of these objects is being secured, as I indulge in pleasant and gradually increasing physical exercise, surrounded with hills, mountains, beautiful lakes, and dense forests, whose monotony is broken by visible traces, and even the presence and attacks, of wild beasts. These things, together with pure, invigorating air, and cold, refreshing water, remind me of Vermont scenery, and of similar blessings enjoyed in my dear native land. Such surroundings are eminently suited to draw out the latent energies of a naturally powerful constitution, and to make one feel young again. For this I praise the Author of every good and perfect gift, who made man to live and enjoy health and happiness.

The second object—the furtherance of the cause—is also being slowly but surely accomplished. We have all visited much, being deeply impressed with the truthfulness of what we read in “Gospel Workers” concerning the great value of personal effort,—holding Bible readings, and coming close to those for whom we labor, that they may not only hear our voice, but shake our hand, ask questions, learn our principles, and feel our sympathy and love. “Gospel Workers” should be read by every believer in present truth.

We have spoken in both French and English, have organized a small Sabbath-school, and now purpose to begin an important work for this province,—the work of teaching those to read who have not received the advantages of education, that they may read what God says in Holy Writ. Brother Bourbeau now purposes conducting a little school, with this object in view, among interested French Catholics near by, while teaching the Scriptures and doing missionary work from house to house. May God add his blessing to this first effort of the kind in the province of Quebec, and may similar schools be multiplied in this part of the great field, as one of the most potent and successful means of introducing the truth to benighted souls.

The day we left Montreal, an incident occurred showing the instability of business firms, the importance of prudence in dealing with banks, and of transferring our means to the sure bank of heaven. The morning of our departure, I drew money on a New York check at a bank that I had done business with, and that was generally regarded as safe. My goods were started for the depot, and my family and I were about to follow. But on my way to the station, I learned that the bank had failed that morning, and my money was everywhere refused. In vain I tried to exchange it for good money at other banks, with less than one hour remaining before taking the train. I then went about two miles on foot to a millionaire, who had an interest in the bank that had failed, and through the plea that the cashier had handed me the money after the bank had been legally closed, and that I demanded either my check or good money, I, notwithstanding the persistent opposition of the cashier, succeeded in securing good money, and in boarding the train with my family.

D. T. BOURDEAU.

COLORADO CAMP-MEETING.

THE Longmont camp-ground surpassed in beauty that of any camp-ground I ever visited. It was in the midst of the city, lighted with electricity; and while its trees afforded a cool shade during the heat of the day, its beautiful green carpet provided a clean resting-place for old and young, which was refreshing indeed. A larger number of campers was in attendance this year than at any previous camp-meeting I have attended in the State. Separate tents were erected for the German meetings, the young people, and the kindergarten, in which regular services were held daily. Workers from

the camp labored in the city from house to house during the meeting. This brought a large attendance from without every night, the people giving good attention to the word spoken.

The laborers present from abroad were Elder H. Shultz, who spoke both in German and in English; Mrs. S. M. I. Henry, who occupied the early morning and forenoon hours each day to the edification and instruction of all present; Elder E. T. Russell; and the writer. Elder I. H. Evans, Prof. W. T. Bland, and Dr. W. H. Riley were present a portion of the time, and labored in the interests of foreign missions, Union College and church schools, and health reform. We were also happy to meet Elders D. T. Jones, G. W. Colcord, and Matthew Larson, and other laborers of the Conference, and to witness the spirit of love and unity prevailing among them.

The canvassing work daily received its share of attention in meetings conducted by S. C. Osborne and L. C. Sommerville. I was glad to see the interest manifested by the large class of intelligent workers in this department. A good work has been wrought by these agents during the last year, as was shown by the report.

When the Conference was convened, some new churches were added, increasing the membership to about two thousand. In order to devote the time to spiritual and more personal work during the camp-meeting, the Conference voted to postpone the regular business of the Conference till next winter, and adjourned. This action gave ministers and those in positions of responsibility an opportunity to labor for souls, and gave to all more time to pray and seek the Lord. More than once the large tent was cleared, and those who were seeking the Lord anew, and giving themselves to God by an absolute surrender, with those who were turning to him for the first time, were invited to return, and were seated in small groups, or classes. Then the congregation was divided, and portions repaired to other tents, where more effectual labor might be afforded. Both Sabbaths were good days for all on the grounds. The Lord was present throughout, and victories were gained. At the close of the meeting a few candidates were baptized by Elder Ziegler.

About six hundred dollars in pledges and cash was received for home purposes, sixty dollars for foreign missions, and sixty-five dollars as membership fees for the International Religious Liberty Association.

The interest to hear on the part of the people from the city was such that meetings will be continued, the tent being erected in another part of the city, and manned with a good corps of workers. May God give success to his servants.

On my return I stopped with Elder Evans at Boulder to visit the brethren at the sanitarium in their, and our, affliction in the destruction by fire of the bakery and laundry building and machinery, a loss of about four thousand dollars more than insurance. This left them without their usual supply of health foods, no power to supply lights for the main building, and no hot water. This misfortune is made more serious at this time since every room is filled with patrons and patients, and a greater degree of success was attending the institution than at any time in its past history. By this calamity they have been obliged to suspend the enterprise of building a home for consumptives, and retract the call made for funds for that purpose.

The fields in the "regions beyond" have now a claim upon our brethren in America such as we have not yet recognized. Will our people awake to the demands of this present hour? Our brethren whom we have sent to these countries, to peoples of strange languages and customs, are indeed suffering while we have abundance. Shall they not feel and realize that they have the sympathy and support of those they have left behind? Shall we be clear if they do not have our sympathy and support?

R. M. KILGORE.

IDAHO.

JUNE 1 I was called by telephone to Moscow, to conduct the funeral of Sister Jetta Larabee, the daughter of Brother P. D. and Sister L. M. Larabee. A large and attentive audience listened to the presentation of the Christian's consolation under such trials. While the grief of the family was great, yet they sorrow not as others who have no hope. Prof. J. A. L. Derby accompanied me, and assisted in the services.

We then visited the company at Lenville, and found them of good courage. We next went to a village named Leland, in what is called the Big Potlatch country. We found a great deal of prejudice here, yet the Lord had some jewels. One of the best farmers in the country took a firm stand for the truth.

Professor Derby was called away on account of the sickness of his mother, so I was left alone for a while, then Prof. J. L. Kay came to my assistance.

We now have our tent pitched in a good location near the center of Lewiston, one of the oldest towns in the State. Sister Mattie E. Johnson had been doing Bible work since the first of June, and as a result, four had taken a stand for the truth before we came. Heavy rains, which are an unusual thing at this time of the year, have greatly interfered with our work, yet there seems to be a good interest. Our 30x50 ft. tent is usually well filled evenings. We have spoken three times on the Sabbath question, and still the interest is good to hear on that subject.

There are several interesting cases. One is that of an implement dealer from Guadalajara, Mexico. He called on us yesterday, and told us he was convinced on the Sabbath question. He was a church-member for several years, but could not remain with his church, as their worship had developed so much into a form of godliness without the power. "I am now looking," he said, "for a people who believe in, and have, the Holy Ghost." How glad I was to tell him that our people are, right now, the world over, praying for an outpouring of the Spirit of God.

Our hands are full, with the preaching, visiting from house to house, and talking with those who call on us at the tent. We have a good choir of consecrated singers, which greatly assists in the work. Our trust is in the Lord, and we depend upon him for success.

W. F. MARTIN.

JAMAICA.

SWIFT RIVER.—Most of the time from June 1 to July 9, I, with Brother George F. Enoch, was engaged in a series of meetings at Swift River. The congregations, small at first, increased until we had a good hearing; and soon a deep interest sprang up. Many said the doctrine was right, but they did not wish to break away from their old associations. At this juncture, seven ministers, representing about half as many denominations, came and aided the people to decide whether they would follow Christ. This they did by rehearsing the falsehoods that are peddled against Seventh-day Adventists, by threatening to excommunicate any member who should attend those tent-meetings any more, and by advising all to apply to us 2 John 10: "Receive him not into your house, neither bid him Godspeed." But the words, "We can do nothing against the truth, but for the truth," were fulfilled in this case; for at the present writing, twenty-four persons have decided for truth, and the end is not yet.

As the opposers have left, and the crisis seems to be past, it is thought best that Brother Enoch carry on the work here, while I engage in work among the churches.

I enjoyed the time spent with Brother and Sister Enoch very much, both socially and spiritually. It was also a change of labor for the time, which was appreciated; and as the Lord blessed the effort, we feel that we were doubly blessed. It is good to serve the Lord.

F. I. RICHARDSON.

NEW YORK LOCAL CAMP-MEETING.

This meeting was held August 10-20, in Canastota, a town of three thousand inhabitants, on the New York Central and Lehigh Valley railroads. There were forty-three tents and one hundred and fifty persons on the grounds the first Sabbath. The ministers present from the State were Elders G. B. Thompson, president of the Conference, A. O. Burrill, S. B. Whitney, and G. R. Lesch.

The word preached was much blessed of the Lord, and there was a general seeking of God by all on the grounds. The first Sabbath there were not more than six (and some of them were strangers) who did not come forward at the call for those who wished to seek for a greater nearness to God. The last Sunday of the meeting, several were baptized in a little stream near the camp. Young people's meetings were held by Brother Bowen, and interesting children's meetings by Sisters Thompson and Whitney. The ministers were often asked to help in these meetings, and did so, cheerfully. The meeting proved a great blessing to the young people and the children.

The attendance from the town was good, and of the best class of people, and they are much pleased that a tent is to remain here, and meetings be continued. A lot was freely offered on which to pitch the tent.

Foreign mission work, Christian Help work, health reform, tithing, and other subjects received attention, besides the consideration of matters pertaining to the business of the Conference.

The meeting was a great blessing to those in the eastern part of the State, and was altogether satisfactory.

E. A. MERRELL.

MICHIGAN.

LEONIDAS.—Shouts of victory are going up at the tent in Leonidas. As we met there Friday evening at the hour appointed to begin the meeting, the tent was crowded, and as many, if not more, were gathered around.

After we had opened the meeting, we were visited with a terrific wind-storm, and it seemed as if our tent would be blown to pieces. The people were greatly frightened, and all but about twenty-five left. We told them to stay, as the Lord would protect us. Many of them said our tent would go to pieces. After they were assured that everything was all right, we began to plead for sinners to come to Christ. Three found the Saviour, and one backslider was reclaimed. Those who remained took part with us in giving praise to God.

Evening after the Sabbath we held our first street meeting in Athens. It was the most wonderful street meeting that we ever witnessed. There was a show in the place, but those conducting it could not do anything. One of the men from the show came over, and tried to get the people away, but this only increased the interest. Many men and women asked us to stay and tell them more about the things of God. All were deeply interested, and invited us to come again.

Some come from Battle Creek each week, and their assistance is greatly appreciated. We are of good courage.

B. HAGLE,
MRS. B. HAGLE.

CADILLAC.—For several weeks we have had our tent pitched in this place. Our congregations have been small; yet four persons have decided to walk with us. Sabbath and Sunday, July 29, 30, I was with the church at Chase. On Sunday we drove to a beautiful lake, where four persons were baptized. The dove of peace rested down upon us. We all felt that it was good to be there. Our company are of good courage.

O. SOULE.

THE ILLINOIS CAMP-MEETING.

This meeting was held at Peoria, a city of about seventy thousand inhabitants. The camp was situated at Prospect Heights, a beautiful park some distance from the city. Although it was reached by the street railway, yet it seemed too far for the people to attend in large numbers. Still, from day to day, many strangers were in the meetings, and paid close attention to the word spoken. The meeting was not large, on account of other camp-meetings being held in the State. In the early part of the season a successful meeting was held at Elgin. Following this meeting at Peoria one will be held in the southern part of the State, which many will attend who would otherwise have attended at Peoria.

There was a good spirit in the meeting. The business passed off pleasantly, and all seemed to have a deep interest in what was being done and in the plans that were being made. The question creating the most interest at this time is the subject of education. Whenever meetings are held touching this question, there is a general attendance, and a hearty response from all. Steps have been taken toward establishing a State school at Sheridan, Ill.; but the brethren feel quite clear in not going any faster than they have money to pay. This, I think, is as it should be; for to establish a school or any other institution heavily encumbered with debt makes the work embarrassing to those who are called to look after it. I wish all our institutions of learning were free from debt, as the work could then be carried on to much better advantage. But I believe that if we move forward in the counsel of God, and use the money he has placed in our hands for whatever line of work his Spirit shall indicate, God's blessing will attend every effort put forth.

The work in the field has been successful during the last season, several churches having been raised up. Throughout the whole State there seems to be an interest in new fields. At this time many calls were presented from people who have become interested through reading, and are now asking for the living preacher.

I did not reach the meeting until the second week; but Elders L. A. Hoopes and I. H. Evans were already on the grounds, and had been laboring earnestly to help the people to a higher and holier life. Brother Hoopes labored especially for the young people. Two meetings each day were held with them; and from the first there seemed to be a desire upon the part of nearly all to consecrate themselves anew to the work. Brother Evans had presented the needs of the foreign mission work, and was about ready to leave the camp when I arrived. Our brethren in Illinois manifest a good deal of interest in foreign mission work; and from

the hearty responses in the meetings we should judge that they will liberally sustain the cause whenever an opportunity is presented.

The State of Illinois has several large cities; and with all their other interests, they are establishing city missions. They already have one at Peoria, which has been doing good work. I visited the mission building while there, and saw how they had the work arranged. If they walk in the counsel the Lord has given, I see no reason why their city mission work may not be the means of reaching many poor souls who would not otherwise have an opportunity to hear the truth. There is a great responsibility resting upon those connected with city missions. Sometimes just a word or a kind act will be the turning-point in one's life; when, if the word is not uttered, or the act is not performed, an opportunity is lost, and a soul driven to destruction. I believe the time has fully come for every worker under the third angel's message to know for himself that he has a living connection with heaven, and that God is walking with him daily.

Elder Lewis Johnson, from Scandinavia, who was recommended to take the oversight of the work among the Scandinavians in this country, was present. There are large interests to be considered among the Scandinavians, who make up much of the population of our large cities, especially of Chicago and other large cities throughout the Northwest. We expect to see the work arise among this people. We hope all our brethren throughout the district will encourage the Scandinavian laborers by doing whatever they can to help this work along. We would not simply confine these statements to the Scandinavians alone; for there are many other nationalities among us. Generally speaking, Scandinavians are great lovers of the Bible; and when gospel truth can be presented in the spirit of meekness and quietness, it generally attracts their attention, and many are glad to obey.

Dr. David Paulson and Brother W. S. Sadler were present from Chicago, and labored earnestly during the time they remained at the meeting. They did not stay until the meeting closed, having interests in Chicago which they could not leave.

Elder Kauble was elected president of the Conference, and enters upon his work with courage and confidence, believing that he has the hearty co-operation of the brethren throughout the State. From the spirit manifested in this meeting, it is evident that there is a good feeling among the laborers. We met together as often as we could to seek the Lord by prayer and consultation, and a good spirit rested upon the workers.

This was the last annual camp-meeting in the district for this year. As we look back for a moment, and try to take in the situation of things, we can see that God in a special manner has been present. His blessing has rested upon the people, and many have gone to their homes more firmly settled in the truth for this time. During the year some had been laboring under heavy burdens; but a spirit of freedom came into the meetings, and many who had been bound were set free. If the laborers throughout the district will buckle on the armor, and walk in the light God has given, it has been promised that they, if they "study the manner of Christ's teaching, and educate themselves to follow his way, will attract and hold large numbers now, as Christ held the people in his day. The Saviour is our example in all things." A. J. BREED.

CANVASS FOR THE "SIGNS."

We are in the closing work of the third angel's message, and the call is to go out into the highways and hedges, to do personal work. In view of this call, many think we must drop the old methods of work, and pursue a new course. While this may be true in a degree, yet let us not forget that many of the old ways are still good if we connect with the Source of all strength. If the Holy Spirit, the connecting link between us and heaven, is our guide, many of the old ways will become new, and much good will be accomplished.

Many think that the day for tract and missionary work is nearly past. But not so. To substantiate the fact that we should do more in this line, I quote from a Testimony given by Sister White:—

"If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we would see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work.—nothing worthy of their especial interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do."—*Signs of the Times Supplement*, Feb. 24, 1887.

Any person who has a deep love for souls can go to people with our papers, which are laden with

truth, and preach sermons while seeking "the poor, the maimed, the lame, and the blind." While canvassing for books or papers, we are made acquainted with the needs of the people.

The question is many times asked, "If I work with periodicals, which shall I take first?"—Almost invariably the *Signs of the Times* is the best paper with which to do missionary work in a new field.

"With slight variations, this paper has been increasing in interest and in moral worth as a pioneer sheet since its establishment."—"*Testimonies for the Church*," Vol. IV, page 598.

A pioneer is one that goes before, and prepares the way. Wherever good work is done with the *Signs*, all the other papers will follow in their turn.

Brethren and sisters, let us do all we can to increase the circulation of this pioneer paper; for in doing this we are preparing the way for the living messenger.

"This silent preacher, the *Signs*, enriched with precious matter, should go forth on the wings of prayer, mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error.

"Many are obliged to be content with the silent preacher until God shall send them the living messenger. Let all our brethren take this to heart, and by personal effort in faith and hope contribute to the *Signs of the Times*; for in sending matter that is alive, in speaking by the pen words bearing the holy unction, they are preaching to thousands."—*Signs of the Times Supplement*, Feb. 24, 1887.

S. E. WIGHT.



FOR WEEK ENDING SEPTEMBER 16, 1899.

—Wireless telegraphy last week enabled three Austrian officers to receive messages while in a balloon at a great height.

—It is reported that Russia has opened a military road from the Caspian Sea to Teheran, the capital of Persia. This is believed to be the first step in the Russian absorption of Persia, which has long been planned.

—New York's hotels are already taxed to their utmost capacity for the week of the Dewey festivities, September 25 to October 2. Cots and extra beds are being placed in service, and lists of boarding-houses are being taken to which guests can be referred.

—A prominent speaker in Iowa says that in the course pursued in the Philippines he discerns great peril to the republic. Aside from the "merciless conquest of an innocent people," he declared that the country has been initiated "into the bloody game of the international freebooter." This, he says, will be followed by taking a hand in the partition of China, and consequently by a desertion of the nation's expressed hostility to entangling foreign alliances.

—A discovery is announced, which, if all accounts are true, will prove of great importance in the world of science. It is the existence of a new element that will soften steel, gold, silver, and many other metals, making them soft, pliable, and ductile as putty, and quite as easily handled. It has been named "tauric acid," from tauric moss, from which it is obtained. The discoverer has given the secret to the world, when he might have acquired a fortune from its sale.

—Considerable complaint has been made lately by discharged troops coming from the Philippines of the overcrowding of the transports, but now a boat called "Tartar" has been refused clearance by the British authorities at Hong-Kong because she carried 1,200 persons, instead of the 824, her authorized capacity. It is claimed by army officials that her present license was granted previous to changes made in converting freight space into passenger space, by which she can comfortably accommodate 1,200 persons. The American representative at Hong-Kong has been instructed to make these explanations to the British authorities there.

—The judgment in the Dreyfus case, which was rendered September 9, condemning him to ten-years' imprisonment, has elicited much unfavorable comment in all countries. Ex-Governor Altgeld, of Chicago, in speaking of the verdict, said, "Standing armies are menaces to the peace and happiness of all nations, and they will be none the less so because one has been established within the borders of this republic. The standing army sooner or later becomes a great machine for the oppression of the people. It is controlled by men who, by reason of their education and training, have nothing in common with the masses. They produce nothing. They have nothing to do except to intrigue and scheme to enlarge their own powers, and encroach upon the rights of the people who maintain them."

—British and French societies for the advancement of science exchanged courtesies from Dover to Boulogne by means of wireless telegraphy last Wednesday.

—The new "Oceanic" of the White Star Line arrived in New York on her first trip, promptly on time, last Wednesday. She brought 1,405 passengers, besides a crew of 400.

—The recent appointment of a Russian instead of a Finn as secretary of state for Finland, deprives that country of the last possibility of reaching the czar through Finnish channels.

—Cornelius Vanderbilt, head of America's richest family and of the Vanderbilt railroad system, died suddenly of acute paralysis at his home in New York City, Tuesday morning, September 12. He was only fifty-six years old, and it is said that his death was the result of overwork in the never-satisfied ambition to acquire wealth.

—Preparations are under way for the establishment of a hotel in Chicago on the plan of the Mills hotel in New York City, where patrons can secure a good room, with bath, for from twenty to thirty cents a night. A restaurant, where good meals can be obtained for fifteen cents each, will be maintained in the basement. No liquors will be allowed on the premises.

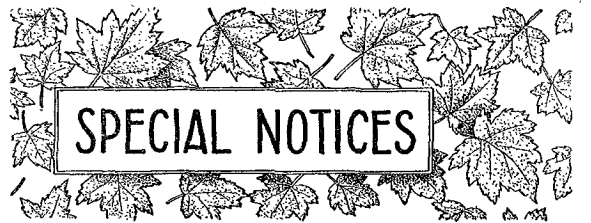
—A recent meeting of the Filipino congress was held, in which a supreme court president and an attorney-general were elected. This proves that the statement made in many papers some time ago that Aguinaldo had dissolved the congress, and made himself dictator, was untrue. The newly elected men are said to be of the most conservative and temperate element.

—Five years ago the street-car (tramway) service of Glasgow, Scotland, was in the hands of a private company. Its relations with its employees were not pleasant, long hours, low wages, and strikes being the results. Then the city organized a service, which has proved a profitable investment. Satisfaction exists with the employees, and the experiment has proved a complete success.

—A statement that "hundreds say they have been healed at Notre Dame" (Ind.), at the Grotto of Lourdes in connection with the Catholic educational institution in that place, has had an extensive circulation of late through the press, being copied by several Catholic papers. Now the *Ave Maria*, a Catholic magazine published in Notre Dame, contradicts the statement, saying "there were no sick among the pilgrims, and no one claimed to have been cured."

—The Bricklayers and Stone Mason's Union of Chicago at its regular meeting, September 12, voted to issue a card of honorary membership to William McKinley, President of the United States, so that when he handles a trowel in laying the corner-stone of the new government building, October 9, he may not be branded as a "scab." What nonsense! It is said that the President may refuse to attend on account of the labor snarls connected with the affair.

—The State of Maine has a law forbidding the hunting of deer at certain seasons of the year; but it is said that in response to the requests of some wealthy men who wish to hunt out of season, the privilege of breaking the law is granted for fifty dollars annually! Thus this country is becoming like the Old World, where only the rich, who can pay for the privilege, are allowed to take game. This course, like some others of recent origin, is contrary to the spirit of American institutions.



TO KEENE ACADEMY STUDENTS.

It will be necessary for the managers of Keene Academy to know by the first of October how many students they will be called upon to accommodate the coming year. Hence all who expect to attend should at once make application, stating name, address, age, previous schooling, studies they wish to pursue, and whether they wish to enter the home. New students must give references as to character. Old students need only to state that they expect to return. All students must receive notice of acceptance before coming. Address, at once, O. C. Lewis, Keene, Tex.

ONE HUNDRED MINISTERS WANTED.

If God is calling any young man to enter the ministry, now is the most favorable time for him to receive the necessary training. September 27 a special class will be organized in the Battle Creek College for those who can enter active work with one-year's training. The young man who is recommended by his Conference president for this class may be given an opportunity to help himself, provided he is unable to meet his school expenses. The time has come for God's original plan to be carried out, which was to make the training of ministers primary, and no reasonable efforts will be spared to make the instruction and training meet the needs of this class. If only a few young men in our denomination can be found to take up the work of the gospel ministry, then [we must conclude that they are somewhere else, and will be brought to us; but are we ready to see Isa. 49:18-23 fulfilled? Please send in your application at once, with a letter from your Conference president. Only those more than twenty years of age should apply to enter this special class. E. A. SUTHERLAND.

THE ACADEMY APPEALS TO MICHIGAN CHURCHES.

THE Cedar Lake Industrial Academy will probably open for the fall term early in October. At the camp-meeting at Ionia many consulted me relative to the terms of admission.

The Conference Committee has decided not to admit any student this term who can not pay in cash at least five dollars a month, in advance. This places the matter beyond the power of the principal to make any other arrangements.

There is good reason for the action of the committee. While our plan is to endeavor to build up a school where earnest students can earn an education by their labor, we are told that the tuition must meet the running expenses of the school. It is not possible so to arrange that labor performed by the student will do more than improve the value of the real estate. In does not bring in anything in cash. For some months it may be necessary to insist that a portion of the expenses of the student shall be paid in cash.

The issue of Field Echoes for August 15 contains the answers to all the usual inquiries from parents or prospective students. If you have not received a copy of this paper, be sure to send for one immediately. The papers will be mailed free upon application, but we would be glad if all would send a two-cent stamp partially to defray the expenses of getting out this extra edition.

The school board met Tuesday, September 5, and arranged some important plans. The cash contributions at the camp-meeting will not begin to supply the immediate necessities of the school. There are hundreds of dollars of pledges made at the Owosso camp-meeting that have not yet been paid. It was impossible to tell just who had paid in cash at Owosso, and who had not, but we have many pledges not canceled. The church-members in Michigan who have voted to establish this school are under deep obligation to do everything in their power to place the school squarely on its feet. The sooner the people of Michigan do this, and place it in perfect condition for this work, the quicker the children of the denomination can be given an opportunity to work their way through the school. If money is withheld at this time, it will react upon each person who is in any way, directly or indirectly, concerned in the education of the youth in the church. We must be prepared for cold weather. The board has voted to heat the school building with stoves. The engine we have purchased, and partly paid for, must be installed, and proper machinery put in position, or we shall be compelled to refuse admission to students unless they can pay nearly all their way in money. As soon as the ground freezes, the outdoor work will partly cease, except the cutting of wood. Every effort will be made to make the labor of the students increase the value of the school.

Now let each reader of the REVIEW in Michigan consider this a personal appeal. Make this a matter of prayer, and then give as God shall prompt—cash if possible, other property as well, and pledges also. Due notice will be given in the REVIEW and in the Field Echoes as to the exact day of opening school.

Address all correspondence about school matters to the Academy, Cedar Lake, Mich. Do not address me personally unless the matter is personal. Send your contributions under this call, direct to the Academy at Cedar Lake, Mich., by post-office or express money-order; and unless directed not to do so by the giver, the amounts received, with name of giver, will be published in the Echoes. J. G. LAMSON, Principal.

WHY IS IT?

Two years ago an earnest effort was made by the managers of the Battle Creek College to encourage young men to take a training for ministerial work. Through the columns of the REVIEW AND HERALD a call was made for the names of all who wished to enter the ministry. To the persons an opportunity was given to pay their school expenses by working. Less than six responses came in, and not a person at the time was ready to begin.

Last year we tried again, and met with some success. About twelve earnest persons are now actively engaged in the work as the result. Fully one half of these had been in the truth but a short time before entering the college.

This year we wish to do more than ever before to train ministers. The Lord has said that your school was established primarily for training young men for the ministry. "Ministers of other denominations spend years in obtaining an education. Our young men must obtain theirs in a short time." "The great crisis is just before us. God is now restraining the forces of evil, that the last warning may be given to the world Now is the time to work. Many more workers ought to be in the field. There should be one hundred where now there is one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them. . . . We need to make use of the youth who will cultivate honest industry who are not afraid to put themselves to the task. . . . But there is no call for the indolent, the fearful and unbelieving, who, by their lack of faith and unwillingness to deny self for Christ's sake, keep the work from advancing. . . . Our Conferences should see that the schools are provided with teachers who are thorough Bible teachers, and who have a deep Christian experience. The best ministerial talent should be brought into our schools, and the salaries of these teachers should be paid from the tithes. At the same time the churches have an opportunity to act. They should see that those who ought to receive these benefits should attend the school. They should assist worthy persons who have not the means to obtain an education. If our church-members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. Through a vital connection with God, men and women may quickly gain a knowledge of that great text-book, the word of God, and go forth to impart what they have received. . . . Let workers enter the field without going through many preliminaries. Teach them that they are to walk humbly with God, to begin labor where they see it is needed. Thus our working force may be increased."—"An Appeal for Missions."

A third call is now being made by the Battle Creek College for one hundred young men of good ability, to enter the ministerial work. We wish young men who can be recommended by their Conference presidents and churches for this line of work. Provision will be made for those who are unable to meet their expenses by giving them an opportunity to help themselves. Up to this date no one has applied to enter this special class for ministers. If this same call had been made to

those interested in medical missionary work, missionary teaching, or commercial work, the class would now probably be filled. Does it not seem strange that a calling so high as the ministry should be regarded so lightly by our young men? There must be a reason for this.

Our plan is to train these ministers to go out with power over sin, to have a practical, personal knowledge of the plan of salvation. They are to be trained to teach the entire gospel, the gospel of health, education, publishing work, missionary work, etc. They must be sound on all points of the truth. They are to be all-round men, who can enter new fields, not only of this country, but foreign lands, opening the way for schools, sanitariums, and publishing houses. They are to be filled with the idea that their mission is in new fields, and not with the churches, which should be strengthened by the church school teacher and the medical missionary nurse. The minister is to hurry away to the perishing in regions beyond.

We wish honestly to know why our young men are loath to enter the ministerial work, and so willing to enter other lines. We also wish to know the remedy for this condition. We all agree that it is not a sign of health. We invite our brethren to write us, telling us frankly what, in their opinion, is the cause and remedy for this feebleness in the ministry. E. A. SUTHERLAND.

CAMP-MEETINGS FOR 1899.

Table listing camp-meetings for 1899 across six districts. District One: New England, Pawtucket, R. I., Sept. 15-23. District Two: Tennessee River, Paris, Tenn., Sept. 14-24; Florida, Lakeland, Nov. 3-12. District Three: Wisconsin (local), Clintonville, Sept. 19-26; Illinois (local), Mt. Vernon, Sept. 14-24. District Four: * Nebraska (State), Seward, Sept. 19-25; Iowa (local), Southeastern, Columbus Junction, Sept. 26 to Oct. 1; Dakota (local), Parker, Oct. 4-9. District Five: Colorado (local), Grand Junction, Oct. 4-11; Oklahoma, Kingfisher, O. T., Sept. 21 to Oct. 2. District Six: Upper Columbia (local), Baker City, Ore., Sept. 14-25; North Pacific (local), Tacoma, Wash., Sept. 22-; California (local), Santa Rosa, Oct. 5-15; " " Visalia, Oct. 19 to Nov. 5.

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

*Preceded by workers' meeting.

RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

CHANGE OF SECRETARY OF DISTRICT 2.

MRS. MARGARET M. KESSLER BRANDSTATER having resigned her position as corresponding secretary of the tract society of General Conference District 2, Mrs. Clara C. Phillips, of Graysville, Tenn., has been chosen to fill the place. Ministers, librarians, and others, please notice the change. N. W. ALLEE, Dist. Supt.

NOTICE!

WANTED, at once, the name and address of every Seventh-day Adventist in your church who does not take the REVIEW. Address the editors.

Obituaries.

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

DALEY.—Died at Hamilton, Mo., July 27, 1899, of typhoid fever, Sister E. H. Daley. She was in her fiftieth year. Her faithful service in the church and cause will be missed. R. C. PORTER.

DRURY.—Died at Elwood, Ind., Aug. 21, 1899, Sister Laura A. Drury. She accepted the faith of the Seventh-day Adventist Church through our literature, and united with the church last May. She leaves a husband and five children to mourn her loss. Funeral services were conducted by the writer. Text, Matt. 18: 11. W. A. EBERT.

MAYCOMBER.—Died at Jacksonville, Fla., July 3, 1899, R. C. Maycomber, aged 73 years, 11 months, 16 days. His mind was first called to the second coming of Christ by the preaching of Elder William Miller. He accepted the Sabbath twenty-five years ago under the labors of Elder J. H. Cook in the State of Kansas. He bore his sufferings patiently. We believe Father Maycomber died with a bright hope of a part in the first resurrection. C. D. WOLF.

OVERMIER.—Died near Fostoria, Ohio, April 3, 1899, Sister Dianna J. Overmier, aged 71 years, 1 month, 3 days. She had been a believer in the third angel's message for nearly forty years, and a large circle of friends mourn her death, but without hope. D. E. LINDSEY.

EARL.—Was struck by lightning, and instantly killed at Milbank, S. Dak., James Egbert Earl, eldest son of Richard and Lizzie Earl, aged 11 years, 8 months, 13 days. He was always in his place in Sabbath-school, and gave evidence of a love for his Saviour. CHAS. A. BURMAN.

GRAVES.—Died at St. Johns, Ore., Aug. 7, 1899, Myrtle Graves, daughter of Brother and Sister W. H. Graves, of Portland, Ore., aged 20 years, 7 months. She fell asleep with a bright hope of a part in the first resurrection. Funeral services were conducted by the writer. WARREN J. BURDEN.

WILLIAMS.—Died at Brookside, Wis., Aug. 11, 1899, of diabetes, Sister Rosella Williams, aged 54 years. Sister Williams accepted present truth about four years ago, under the labors of Elder D. T. Bourdeau. She held fast her hope to the end. Sermon by the writer, from 1 Cor. 15: 56. M. N. CAMPBELL.

HARDIMAN.—Died June 12, 1899, at Oswego, Kan., after an illness of thirteen months, John F. Hardiman, aged 63 years. He was a devoted student, and an ardent lover of the word of God for many years, and a member of the Seventh-day Adventist church since 1875. Those who knew him best at home, at church, and in the community, entertain a firm hope that he sleeps in Jesus. MRS. JESSIE WELLS.

KIRK.—Fell asleep in Jesus at the residence of James Chapman, in Stevens Point, Wis., Aug. 20, 1899, of heart-disease, Sister Hattie M. Kirk, aged 53 years. The deceased was for several years an ordained elder in the Methodist conference. About two years ago, through the labors of Elder J. N. Anderson, she accepted present truth. Words of comfort were spoken by the writer. F. W. PHELPS.

OLMSTEAD.—Died near Covert, Mich., June 18, 1899, after an illness of nearly one year, O. F. Olmstead, aged 73 years, 1 month, 4 days. Father Olmstead received present truth under the preaching of Elder J. O. Corliss, twenty-six years ago, and during this time has been a constant reader of the REVIEW. Funeral sermon by Elder William Ostrander. Text Hosea 13: 14, chosen by the deceased. F. D. SHARR.

SHARP.—Died at Montavilla, a suburb of Portland, Ore., July 17, 1899, of internal cancer, my wife, Hattie A. Sharp. She was afflicted a long time. During the last sixteen months she suffered severe and almost constant pain, which she bore with true Christian fortitude. Her early Christian experience was among the Methodist people, with whom she continued till 1870, when she heard the third angel's message preached by Elders E. B. and S. H. Lane, and gladly accepted it. She loved it to the end. Oh, how precious the Christian hope! The funeral services were conducted by Elder J. E. Graham. W. W. SHARP.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

Table listing west-bound train schedules from Battle Creek. Includes No. 11, Mail and Express, to Chicago (12:00 M.); No. 1, Chicago Express, to Chicago (9:00 A. M.); No. 3, Lehigh Valley Express, to Chicago (3:40 P. M.); No. 5, Pacific Express, to Chicago, with sleeper (12:55 A. M.); No. 75, Mixed, to South Bend (7:30 A. M.). Nos. 11 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

Table listing east-bound train schedules from Battle Creek. Includes No. 10, Mail & Exp., to Pt. Huron, East, and Detroit (3:45 P. M.); No. 4, Lehigh Express, to Pt. Huron and East (8:27 P. M.); No. 1, Atlantic Exp., to Pt. Huron, East, & Detroit (2:25 A. M.); No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East (6:50 A. M.); No. 74, Mixed, to Durand (Starts at Nichols) (7:35 A. M.). Nos. 10 and 74, daily, except Sunday. Nos. 4, 6, and 8, daily.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

Large table showing Michigan Central train schedules for East and West directions. Columns include train number, departure/arrival times, and agents. Includes routes to Chicago, Detroit, and other Michigan cities.

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.

DEFINITE INSTRUCTIONS.

Selections of Importance.

THE REVIEW AND HERALD and the *Signs of the Times* are cheap papers at the full price. The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society.

The same course should be pursued toward the *Signs*. With slight variations, this paper has been increasing in interest and in moral worth as a pioneer sheet since its establishment. These periodicals are one in interest. They are two instrumentalities in the great field to do their specific work in disseminating light in this day of God's preparation. All should engage just as earnestly to build up the one as the other.

Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories, and exciting tales of villainy and murder, which injure the minds of all who read them. Those who consent to do without the REVIEW AND HERALD lose much. Through its pages Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life.

The price of our papers should not be made so low that no margin is left to work upon. The same interest which has been manifested to circulate the *Signs of the Times* should be shown in extending the circulation of the REVIEW. If this is done, success will attend the effort.—“*Testimonies for the Church*,” Vol. IV, pp. 598-601.

EXTRACTS FROM LETTERS
IN REGARD TO “THE
ABIDING SPIRIT.”

“I HAVE read your book, ‘The Abiding Spirit,’ and it has done wonders for me in my every-day life.”

“I can not find language to tell how thankful I am for the light contained in your book, ‘The Abiding Spirit.’ I have loaned it to several of our sisters, and they all enjoy its frankness of speech.”

“I read that precious little book, ‘The Abiding Spirit,’ and it did me a great deal of good. I can see some things I never saw before.”

“Your little book, ‘The Abiding Spirit,’ has helped me wonderfully in my own experience, as well as in some Bible readings I have held.”

“THE TWO LAWS.”

THERE will be seven articles on this subject in the REVIEW. The first one is on page 606 of this paper. A two-months' subscription costs only twenty-five cents. There are your neighbors. What are you going to do? Get them to subscribe, of course!

Just a Taste!

As a sample of some of the good things contained in our 192-page book, **THE NATIONAL SUNDAY LAW**, we give you herewith page 28 of the work. The book is full of just such interesting questions and answers as these, being a verbatim stenographic report of the argument of Alonzo T. Jones against a national Sunday law, as well as all Sunday laws, given before the United States Senate Committee on Education and Labor, at Washington, D. C., Dec. 13, 1888.

Now, the same arguments that were used for Sunday laws at that time, will be used again, and, in fact, are being used every day, by those who favor Sunday legislation. No doubt you have heard some of these so-called “good reasons” yourself. Do you wish to be able to answer all these questions yourself? Read this book through carefully, following the cross-questioning and counter-replies all the way through. It will show you the philosophy of all Sunday laws, from the first one ever enacted, in Rome, to the last ones, in the United States.

28

THE NATIONAL SUNDAY LAW.

Saturday out of respect to their rights. Would you consider it right?” There was a murmur all over the house, “No.”

Senator Blair.—Upon what ground did they say, No?

Mr. Jones.—That is what I should like to know. They were not logical. Their answer shows that there is no ground in justice nor in right for their claim that the majority should rule in matters of conscience.

Senator Blair.—That does not follow. At least it does not strike me that it follows. The majority has a right to rule in what pertains to the regulation of society, and if Cæsar regulates society, then the majority has a right in this country to say what we shall render to Cæsar.

Mr. Jones.—Very good, but the majority has no right to say what we shall render to God; nor has it any right to say that we shall render to Cæsar that which is God's. If nine hundred and ninety-nine out of every one thousand people in the United States kept the seventh day, that is, Saturday, and I deemed it my right, and made it my choice, to keep Sunday, they would have no right to compel me to rest on Saturday.

Senator Blair.—In other words, you take the ground that for the good of society, irrespective of the religious aspect of the question, society may not require abstinence from labor on Sabbath, if it disturbs others?

Mr. Jones.—As to its disturbing others, I have proved that it does not. The body of your question states my position exactly.

Senator Blair.—You are logical all the way through that there shall be no Sabbath. This question was passed me to ask: “Is the speaker also opposed to all laws against blasphemy?”

If you wish to read the reply to Senator Blair's question at the foot of this sample page, get page 29, and all the other pages, of this wonderfully interesting book, by ordering a copy at once. Contains 192 pages. In green silk cloth, 50 cts. Pamphlet, 25 cts. Sent, post-paid, upon receipt of price.

Mr. Wilbur F. Crafts, one of the most prominent Sunday law advocates, pronounced the report as published, “mighty interesting reading.” That is what all say who read it. Order to-day.

Other Works by the Same Author.

- I. **THE EMPIRES OF THE BIBLE**, From the Confusion of Tongues to the Babylonian Captivity. 410 large pages, besides 21 full-page colored maps. Cloth, \$1.50.
- II. **THE GREAT EMPIRES OF PROPHECY**, From Babylon to the Fall of Rome. 712 large pages, besides 22 full-page, colored maps. Cloth, with unique cover design, \$2.00.
- III. **THE TWO REPUBLICS**, or Rome and the United States of America, A Comparative History. 896 octavo pages, and 67 full-page engravings. Prices, \$2.50 to \$4.75. Sold by subscription.
- IV. **THE RIGHTS OF THE PEOPLE**, or Civil Government and Religion. A book every serious thinker should carefully peruse. 378 pages; cloth, \$1.00; paper, 40 cts.

Address your State tract society, or
REVIEW AND HERALD PUB. CO., Battle Creek, Mich.
Catalogue free on application.

WANTED.

MISSIONARIES are wanted everywhere. In all parts of the field colporteurs and canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else, and have made a success of nothing; but from among those who have good address, tact, keen foresight, and ability. Men suited to this work undertake it, but some injudicious minister will flatter them that their gift should be employed in the desk, instead of simply in the work of the colporteur. Thus the work is belittled. They are influenced to get a license to preach; and the very ones who might have been trained to make good missionaries to visit families at their homes, and talk and pray with them, are caught up to make poor ministers; and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected.—“*Gospel Workers*,” page 341.

“BEREAN LIBRARY.”

One of Many Letters Showing
How Our Tract Societies
View It.

Review and Herald.

DEAR BRETHREN: Yours received containing testimonials regarding the *Berean Library*. I believe that the Lord is in this movement, and that he will abundantly bless each person, family, and church that will take hold of this line of work. We are asked the question, “Has there been a line of work devised and laid out before the people in such a way that each one saw the necessity of taking part in the work?” Can not each one see a part in this for himself? As churches, we are called upon to “awake, awake, before it is everlastingly too late,” and “manifest to the world that ours is a living faith.” We are told that every member “should be an active missionary worker,” making the Lord's work the “first and highest consideration;” as parents, we are told that there can be no excuse for neglecting to teach our children to be diligent in missionary work.

Brethren, sisters, youth, children, let it not be said longer of us, “Not one hundredth part has been done or is being done by members of the church, that God requires of them.” God means that the *Berean Library* shall be a blessing to his people. The Lord tells us now, at this time, that we as a people should be making ourselves familiar with the truths found in the books of Daniel and the Revelation. May we all be ready to begin the study with the first lesson.

ARKANSAS TRACT SOCIETY.

IS OCTOBER THE MONTH?

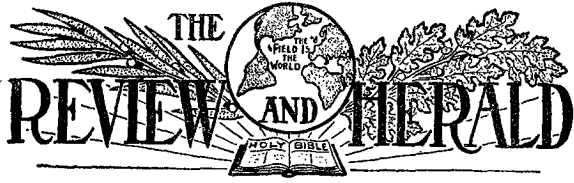
If your subscription expires in October, do not neglect to renew without delay.

If the yellow address label on the first page of this REVIEW, or on the wrapper, reads, “October, '99,” like this,—

John Brown 1788

it indicates that the “Subscription Order” blank found enclosed in this week's paper should be filled out by you NOW, and mailed to us, AT ONCE.

REVIEW AND HERALD.



BATTLE CREEK, MICH., SEPTEMBER 19, 1899.

OUR thanks are due to the National Export Exposition of Philadelphia, and to the State Agricultural Society of Michigan, for courtesies extended.

WE have received a circular advertising a "grand excursion" to the corner-stone laying of "Bethel A. M. E. church. With masonic honors. Big fish fry. Baseball games. Bicycle races. A fine play at the opera-house. Corner-stone will be laid by grand lodge officers;" etc., etc. In such a mixture as that it is difficult to see where anything of God could possibly have any place.

IN answering one correspondent as to Sunday observance the *Christian Herald* says, "We do not observe Sunday as the Sabbath, though it pleases some people to call it by that name;" and in answering another, on the same page, says of the use of Sunday trains for pleasure or business, that "such use would be Sabbath desecration." How could it be "Sabbath desecration" when Sunday is not only not the Sabbath, but, according to the *Herald's* own word, its observance is only a voluntary matter?

A SHORT time ago Hon. Thomas B. Reed resigned the office of speaker of the United States House of Representatives. Last Tuesday, in a conversation on the subject of the Philippines, when it was said that the fear of humiliation before the world forbade terms with the Filipinos, he said:—

I have always observed that with individuals the fear of humiliation is exactly in proportion as they deserve it, and I believe the same principle holds good with a nation as with a person. Some people seem to be afraid that these Filipinos will put their tongues in their cheeks at us. They have done that already. They have watched our failure as others have. I don't know how long it will be before the American people get tired of spending fifty million dollars a year trying to conquer these people; but it does not seem to me it will be very long. I can conceive that freedom is just as dear to them as it is to us, and that they will fight for it just as long.

THE *Missionary Review* for September has, for its leading article, "Medical Missions," which is appreciative and valuable. Another and most suggestive article is, "A Roman Catholic View of Missions in China." It shows from a Catholic missionary's book how Catholicism wins "converts" in China by its own heathenism and superstition, which very easily take the place of those of the original Chinese. The Catholic missionary says plainly that "devotion to the souls in purgatory" "is one of the strongest attractions which they find in our faith," and the "erroneous and superstitious practise" of ancestor worship makes the Chinese "catechumens adopt and cherish more readily the devotion to the souls in purgatory." The statements throughout of this Catholic missionary are a powerful confirmation of the truth that "Rome never changes." Many other articles and items in addition make this an exceptionally good number.

AN Indiana officer, returning from Cuba, brought a Cuban boy with him to his home in Indiana. When the public schools opened, he sent the boy to school; but an immense commotion was raised, and the child was excluded from the school—*because of his color!*

A BROTHER in Bergen, N. Y., sends a newspaper clipping, giving a review of a recent speech by the Rev. T. De Witt Talmage, from which we take the following:—

Dr. Talmage spoke of the Peace Conference as being a *grand success*. It was not a new idea with the czar, he said, who had told the doctor seven years ago that he wished to see all wars ended. "I believe," said Dr. Talmage, "the last war has been fought between Christian nations. The world is ninety per cent. better this century than it was last," the doctor declared, "and it is going right on improving."

Our correspondent adds, "It seems so queer to me that one who professes to be so familiar with the blessed Word, as Dr. Talmage, should say that the world is growing better at such a *rapid* rate. No wonder so many sleep when such noted men assume, and even assure, that all is well."

PRESIDENT SCHURMAN, of Cornell University, and of the United States Philippine Commission, in explaining the bargain with the sultan of the Sulus by which slavery there is adopted by the United States, says that "slavery as it is practised in the Sulu Islands is not cruel, inhuman slavery. On the contrary, it is rather beneficent in form, and the relations between masters and slaves are, as a general thing, most friendly." Now "beneficent" signifies "doing or affecting good; performing acts of kindness and charity; marked by, or resulting from, good will." And it "always implies a kind and worthy purpose back of that to which the adjective applies." And all that is the character of slavery in the Sulus! And it is the president of a great American university and of a United States governmental commission who says it! Since slavery in the Sulu jurisdiction of the United States is all that, so beneficent indeed that it does not come within the prohibition of the United States Constitution, should anybody be surprised if such a beneficent thing should be extended to other localities in the jurisdiction of the United States? *SLAVERY beneficent!* and that from the president of a leading university and an official representative of the United States government! After this, what next? And what is the country coming to? Yea, to what has the country already come?

EVERYTHING FOR WAR!

IT is a significant fact that an appropriation of almost every new invention is made in some way for the prosecution of war. Balloons have been used for some time in European armies, and the construction and navigation of these aerial ships are being constantly improved upon. Those who are now at work on flying-machines are planning them for the military service, whose demands seem to be the first to receive consideration.

It has been only a few months since wireless telegraphy became perfected to a degree that admitted of practical use. The newspapers say that instruments have been sent to the

Philippines that will enable the United States officers to communicate with one another at will. Now comes the news that the automobile is being impressed into the service. A firm in Illinois has for some time had an order from the government at Washington to construct a machine of this kind for trial. The following clipping, from a Washington paper, describes the new production:—

The Peoria, Ill., arsenal has almost completed its automobile gun-carriage for the War Department. The carriage will be a three-wheeled affair upon which a Colt, automatic, rapid-fire gun will be mounted. Seats will be provided for three persons, and room for one thousand rounds of cartridges.

With these immediate assimilations of all the products of man's inventive skill by the war octopus, together with the present position of this country in the East, the outlook between Great Britain and the Transvaal, the internal rows in France, the Dominican revolution, the prospect of trouble between Mexico and Guatemala, the ever-existing South American revolutions, the attitude of several nations in China, and the never-dying Eastern question, it is indeed surprising how any can be so blinded as to predict a reign of peace among the nations of this world.

H. E. S.

THE TENT SONG-BOOK.

THE 96-page collection of songs, new and old, for use in tent-meetings, is at last ready, being the best book of its size ever issued, containing the cream of many books. It contains much more than any other book having this number of pages, from two to four old standard hymns, with tunes, being grouped on each page in the last half of each of its four departments: (1) *Invitation and Repentance*; (2) *Consecration and Praise*; (3) *Work and Trust*; (4) *Home and Heaven*.

The signatures, or printed sections, are wire-stapled together, then the green limp canvas cover is put on, and securely wire-stapled through all, making the most durable binding we have ever had for such use. The cover will not show finger-marks.

If any who have ordered it have since changed their location, and now wish the books sent to them at some other place, they will confer a favor by immediately notifying us. Price, fifteen cents, post-paid.

Notice will be given when the full 414-page book, "Christ in Song," is ready, from which the tent collection has been compiled. It will contain over seven hundred best hymns and sacred songs, new and old, selling, post-paid, at thirty-five cents in flexible canvas cover; forty cents in paper-covered boards, with beautiful title design, red edges; fifty cents in full canvas-covered boards, aluminum title, red edges; and one dollar in half morocco, gold title; each of these bindings securely *stapled through all*, so that the cover can not be detached as is too often the case with other song-books for Sabbath-schools and gospel meetings.

Address this Office.

ABOUT RENEWING

If your REVIEW subscription expires any time in October, 1899, please read instructions on page 611 of this paper.

REVIEW AND HERALD.