

The Adventist Review and Herald

HO AMLindsley 27th 800

IS THE FIELD OF THE WORLD

WEST
ENOSBURG, VT.

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

VOL. 76, No. 42.

BATTLE CREEK, MICH., OCTOBER 17, 1899.

WHOLE No., 2346.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$1.50 a year.

Address all communications and make all Drafts and Money-
Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

AS THY DAY.

As THIS my day! O promise blest!
Sweet words of comfort, words of rest!
No more with boding fear I wait
To read to-morrow's hidden fate.
Whate'er its toils, whate'er its tears,
Whate'er its perils, pains, and fears,
While sun and stars and worlds endure,
The old, sweet promise standeth sure.

The hand that holds the world upbears
My weary heart with all its cares.
The eye that slumbers not has seen
My graveyard mounds with grasses green.
My Father's pitying love has read
The pain behind the tears I shed.
How comforting his words to me;
"Child, as thy day, thy strength shall be."

Long, long ago, when life was new,
I learned that love divinely true,—
That watchful care, which cares for all,
The stars' grand march, the sparrow's fall.
Long, long ago, I learned to trust
That calm, wise will and purpose just.
Worn, weary, wounded, now at length
I lean upon that matchless strength.

As this my day, my little day,—
My broken, troubled, thwarted day,—
The day whose roseate morning bloom
Was quenched and darkened into gloom,—
The morn of gifts! the noon of loss!
The lengthening shadow of the cross!
Once more, my Father, say to me,
"Child, as thy day, thy strength shall be."

—Mrs. Mary H. Finn, in the Advance.

"THIS DO, AND THOU SHALT LIVE."

MRS. E. G. WHITE.

THE Lord would have every one holy, even as he is holy. Those who love him will be merciful, true, kind, and forgiving. Christ is seeking to uplift all who will be lifted to companionship with himself, that they may be one with him as he is one with the Father. If you are not thus, you are in companionship with the enemy of all good. God is waiting to impart his richest blessings to all who will receive them, that all may reveal Christ's spirit, by helping those who are suffering for the temporal and spiritual necessities of life. Christians who are Christians in truth, and not in name only, who are meek and lowly followers of the Master, will act as did this Samaritan. They will live his life of service. Christ has made all one. In him there is neither Jew nor Greek, bond nor free. The Bible declares that all human beings are to be respected as God's property. Divine love makes its most touch-

ing appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He created man, and died to save him. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another."

There are men professing to serve God who act the part of the priest and the Levite. All around them they see want and suffering, but with heartless indifference they pass by on the other side. Our churches need a reconversion. The Holy Spirit of God must come into our hearts. We must submit to its molding and fashioning, or we shall lose our title to the immortal inheritance. The Lord will not tolerate the actions of many. There are hard, stony, unsympathetic hearts, which must be softened and subdued by grace.

Time is a precious gift. The probation granted us by God is to be appreciated as an opportunity to work out our own salvation with fear and trembling. The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it. We are not to be selfish in anything. Every phase of the Christian life is to be a representation of the life of Christ. If it is not, we shall hear the terrible words, "I know you not." We need far more disinterested benevolence. Often we shall be called upon to sacrifice in order to help those who are in need, and we should do this cheerfully, glad for the privilege to follow the Master.

Whatever the difference in religious belief, a call for suffering humanity must be heard and answered. In cases where there is bitterness of feeling because of a difference in religion, much may be done by personal service. As we reveal the attributes of true goodness by loving ministry, we break down prejudice, and win souls to Christ. By doing good to those who are at enmity with us, we manifest the virtues of Christ. We are to regard every human being, of whatever caste or nationality, whether he is white or black, high or low, as our neighbor. The arm of compassion must reach to any depth to save perishing souls. Thus we give evidence to the world that we have the mind of Christ. Without this evidence we show that we know him not.

Obedience to the precious word of God brings the beauty of holiness. That word, whether in the New Testament or in the Old, can not be changed to meet man in his fallen condition. It ever maintains its high and holy standard, saying, "This do, and thou shalt live." All human beings need a standard, and this standard is plainly revealed in God's word, which is the expression of his will. This word reveals to man his defects of character, and the hopelessness of his condition unless he returns to his loyalty. Through faith in Christ all excellence may be reached. The word of God requires obedience to his law, presenting the character of Christ in contrast to the character of men.

Christ comes to us with an invitation of mercy, holding before us the mirror of God's law, and presenting its claims. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Walk with me, and I will fill your path with light. Christ humbled himself that he might encircle the human race with his long human arm, while with his divine arm he lays hold of the throne of God. He came to show how man should treat his fellow man. He came to uplift the sufferer and comfort the oppressed. To Moses he proclaimed himself, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." But God can not let sin, unrepented of, go unpunished. He could not welcome any sinner into the courts of heaven. This would introduce woe and misery there. He will by no means clear the guilty. He visits the iniquity of the fathers upon the children unto the third and fourth generations.

Sin perpetuates itself. How cruel then it is for those who claim to have a knowledge of God to show that they are not doers of his word. They indulge in evil thinking, criticizing, and accusing, and in this way they misrepresent Christ's character. They are false witnesses, just as were the Jews. I pray that the vision of the soul may be sanctified, that the sin of accusing and criticizing may be put away, as a sin that crucifies afresh the Son of God, and puts him to an open shame. The Holy Spirit must work in our hearts. Let no false pride, no pharisaism, be cherished. Rather let us seek for the spirit of a little child. If we knew, if we only knew, how the Lord regards those who indulge so freely in evil surmising, we would fear to manifest such a spirit. These surmisings are a repast from the enemy, a banquet of his own preparing. Those who give place to them have an experience in accordance with them; for the mind is built up from the food given it.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

The Lord can do very little for us while we live in transgression, breaking the first four and the last six commandments. All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. The one thing that will give God's

people the supremacy is obedience to the command, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Christ's words should be appreciated and obeyed, and they will be when his professed followers have that repentance which needeth not to be repented of. "As the Father hath loved me," he declares, "so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. . . . These things I command you, that ye love one another."

The greatest cause of weakness among those who are looking for the Lord's second coming is lack of love and confidence. This causes suspicion. There is a lack of frankness; the way is hedged up by supposition. Some one discovers a supposed defect in a brother or sister, and he acts on this supposition, as if it were true. When criticism and faultfinding, and a desire for the highest place enter the church, the serpent, disguised, enters with them, leaving a trail of evil wherever he goes. The heaven works, and the men God has appointed to do a certain work are regarded with suspicion and distrust, although there may not be the slightest cause for this. Unless this evil is uprooted, unless the Holy Spirit works to cast out the enemy, the life God designs to be a success will be a failure. Satan will make the mind a depository for his insinuations, and the man will lose the battle, when he might have gone forward to victory.

Please read the twelfth and thirteenth chapters of 1 Corinthians. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Let us wash our robe of character. Let us no longer bite and devour one another. Let those who claim to be Christians practise Christ's words. "Watch ye, stand fast in the faith, quit you like men. . . . Let all your things be done with charity."

BRING CHRIST TO MEN.

DAVID PAULSON.

BEAR in mind that the manna spoiled when attempt was made to keep it over. Likewise we can not *accumulate* spiritual food for some future occasion. We must use it day by day, and then look for more to-morrow. We must let the Spirit of God take truths and put them into our minds in such a way that they will be "lead in the rock forever." We must lay hold of truth because we *need* it.

We must make up our minds, too, that, for the time being, we are the most needy persons on the earth; for those who hunger and thirst after righteousness shall be filled: and when God has taught us, then we can go out and induce other persons to allow God to teach them likewise. We must never get the idea that God is to teach us, and then we are to teach somebody else; for "they shall be *all* taught of God." We are not to bring men to Christ,

but bring Christ to men. We are to lift up the Man of Calvary, and he will draw.

A few nights ago when I was walking in one of the most wicked streets of Chicago, I saw a fallen and degraded woman show real affection for her child. That which she saw in her child that stimulated love in her, if she only could have got a look at Christ, she would have seen manifested to a degree so much greater that she could not have kept from loving him. All those who have not sunk so low but that they can still love a good thing when they see it, would love Christ all the more if only they knew him.

So we must in our lives and characters and in other ways introduce Christ to others.

BE VIGILANT.

I HAVE done at length with dreaming!
Henceforth, O thou soul of mine,
Thou must gird on sword and gauntlet,
Waging warfare most divine.

Life is struggle, conflict, victory;
Wherefore hast thou slumbered on,
With thy forces all unmarshaled,
With thy weapons all undrawn?

Oh, how many a glorious record
Had the angels of thee kept,
Hadst thou done instead of doubted,
Hadst thou warred instead of wept.

But, my soul, look not behind thee;
There is strength for thee at last.
Let the brave toil of the present
Overarch the crumbling past.

—Selected.

ACTIONS OF THE TRUE AND THE FALSE PROPHETS COMPARED.

J. N. LOUGHBOROUGH.

WHEN considering the character of the Lord's prophets in ancient times, the trait of faithfulness in reproving sins, even when surrounded with a vastly superior number of false prophets, is particularly noticeable. Their testimony is not withheld from those high in authority; even kings were not exempt from reproof, as is seen in the case of Elijah before Ahab.

Because of Israel's departure from the true worship of God, the Lord brought famine upon the land. In response to Elijah's petition, rain for the space of three years and six months had been withheld. Then the Lord said to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth. And Elijah went to show himself unto Ahab." "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:1, 2, 17, 18.

Here we see that this true prophet was regarded as the one who had brought this trouble on the kingdom. Because he sought to correct the flagrant transgressions of Israel, and to arouse within them a sense of their sinfulness, they called him the troubler of Israel. In this account is seen the faithfulness of the prophet in reproving sins—in telling even that king his wrongs, although for so doing the king might order him to be slain.

Again: in the twenty-first chapter, when, through the conniving of Jezebel, the wife of Ahab, Naboth had been slain, and Ahab had gone down to take possession of his vineyard, "The word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord,

Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." 1 Kings 21:17-20. Here we see the king regarded the prophet of God as his enemy, when in truth he was his best friend. Elijah was only seeking the king's good by kindly, yet faithfully, and at the risk of his own life, pointing out his errors.

In like manner those reproved through the Lord's testimony given by Sister White have sometimes regarded her as their enemy because she plainly told them of their faults and dangers. In the words of a careful observer of her Testimonies from the first, we read, "In the matter of plain and faithful dealing, without fear or favor, I desire to bear witness that there has been no lack. If base and evil motives were the controlling power in this work, flattering words would fill the place of searching testimonies and faithful reproofs. Plainness of speech, faithful reproofs for wrong, words of compassion and encouragement for the trembling souls who feel their need of the Saviour, and for the erring who seek in humility to put away their faults,—these are the things that have entered largely into her labors. The Testimony of Sister White, reproving wrongs in the case of many persons whom she had seen in vision has been borne with great faithfulness, and with the most excellent effect."*

A striking instance of the course of the true and the false prophets is recorded in the twenty-second chapter of 1 Kings. Ahab, king of Israel, and Jehoshaphat, king of Judah, were about to engage in a warfare against the king of Syria. In response to the king of Judah's request that they inquire of the Lord, Ahab had four hundred false prophets brought in. Their testimony was full of flattery, boasting as if the victory were already gained. In response to Jehoshaphat's inquiry whether there was another prophet, Ahab said, "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil."

When Micaiah came in, he faithfully, yet kindly, told the king the fate of himself and his army, although knowing well he subjected his own life to the wrath of the king, and indeed the king gave immediate command to an officer concerning him: "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Harken, O people, every one of you." 1 Kings 22:27, 28.

Often has the writer heard Sister White advise persons as to what they would do, and they would protest that they *never* would do it. She would say, "If you do it not, the Lord has not spoken by me." Notwithstanding their protest, they did do, at last, the thing they had solemnly declared they would *never* do.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This gracious promise is not yea and nay; but if we comply with the conditions, it is, in Christ, "Yea, and in him Amen, unto the glory of God by us." The love that God has manifested to us through his Son is the love he would have us manifest to others.

A. L. HOLLENBECK.

* Elder J. N. Andrews, in the REVIEW of December, 1867.



CHRISTIAN EDUCATION.*

A. T. JONES.

Now, a little as to the *practise* of Christian education. I know that there are thousands of persons who are surprised, and so express themselves, whenever it is said that the Bible must be the basis of all true education; that the Bible must be the text-book in every line of study. The reason of that surprise is evident; the only reason that there can be for it is that to those persons the Bible is so small a thing, so utterly narrow and confined, that, in their estimation, to undertake to make the Bible the basis of all education, and the text-book in all studies, is like teaching nothing at all. But how much Christianity, how much confidence in the Bible, has a person to whom the Bible is so small as that? That is the question—the important question. So, one who is astonished that the Bible should be the basis of all education in Christian schools, one who is surprised that the Bible should be the text-book in every study in a Christian school, by that simply certifies to his own narrow view of the Bible: he simply tells how small the Bible is to him, and what a small place the Bible has in his life.

Now a few illustrations as to what really is the use of the Bible as the only text-book. First of all, bear in mind that the Bible as the *text-book* in every study does not mean the Bible as the only *study-book* in education. When the Bible is mentioned as a text-book, persons get the idea—and the only idea that they do get of it is—that the Bible is to be the only *study-book*. There is a material difference. To illustrate: I took two texts this morning. You will remember that I read them from these papers. I took the two *texts* from these papers; but in the study I have led you into a considerable field which, in itself, is not expressed in words in those two texts. Those two passages are the *texts*; but I have used all the world's history as a field of *study*, in this hour. Those two passages are the two *texts*, and all the history to which I have called your attention is the *study-book*. Do you see the difference then between a *text-book* and a *study-book*?

This mistake of thinking that a *text-book* and a *study-book* are the same thing, came about by the fact that in the schools of the day all study-books are called text-books. To the *teachers* these books are supposed to be *text-books*; while to the students they are expected to be *study-books*. But instead of the *study-books* of the students being *text-books* to the teachers, nine times out of ten the *text-books* are *study-books* to the teachers; and the teacher does not get out of the *text-book*, and the students hardly ever get into it.

To use the Bible as a text-book is literally to take the Bible as a book from which to take the *text* of all lessons to be given, in Christian education. Take a statement of the Bible as a *text*; and then use all the realm of history, literature, science, nature, and human experience as your *study-book*. And that is not a narrow field of study.

How shall that be then? Perhaps I had better illustrate that: Botany must be a study in Christian schools everywhere; and the Bible will be the text-book. One of the *texts* will be this: "Consider the lilies of the field, how they grow." And then, the *lily itself*, and how it grows—what causes it to grow—all the history, the literature, and the science of the lily—will be the *study-book*. That will be the field of study on that *text*. And for what purpose? Why does Jesus tell you and me to "consider the lilies of the field, how they grow"? "Consider;" that is, to *study* the lily. And why?—For the reason stated in that place where it is written: "Israel . . . shall grow as the lily." You and I,—the Christian,—the students themselves, are to grow, under God, as the lily grows. Jesus tells every student to study the lily, to see and know how it grows, so that he may know how he himself is to grow. He is to find in the lily the life and the power of God by which it grows,—the means which God employs in the sunshine, the soil, the dew, and the rain, to cause it to grow,—and the science and philosophy of the growing itself, so that he may know how God will cause him *himself* to "grow as the lily." Then, every student studying botany that way, only so far as the lily is concerned, will, whenever he sees a lily, get from that lily a lesson direct from God, telling him what God is doing in *his* life, and what God will put into his life by his believing on him.

Another *text*: "He shall revive as the corn and grow as the vine." That is the *text*; and the *study-book* will be the *corn* and the *vine* themselves, in all the science, the philosophy, the literature, and the Scripture that can be found relating to the nature of the corn and the vine. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "I am the true vine, and my Father is the husbandman." "Ye are the branches." Thus the corn and the vine will be the *study-book* for the student who has in the Bible the *text*, Israel "shall revive as the corn, and grow as the vine." Then whenever he sees either corn or vine anywhere, it will speak to him lessons of experience, in the language of God.

Astronomy will be a study in Christian schools everywhere, and one of the *texts* used will be, "Canst thou bind the sweet influences of Pleiades?" With that as a *text*, all the astronomy of the Pleiades will be the *study-book*. And when the student has covered the field of the Pleiades, and knows what *are* the sweet influences of the Pleiades, he will know, in his own life, the sweet influences of the Spirit of him who gave sweet influences to the Pleiades; and this will make him in *his place* in the order of God what the Pleiades are in their place in the order of God.

More than this, it is written, in Ps. 147 : 3, 4: "He telleth the number of the stars; he calleth them all by their names." "He healeth the broken in heart, and bindeth up their wounds." When one has taken for his *text*, "Canst thou bind the sweet influences of Pleiades?" and has studied thoroughly the book of the Pleiades, and knows *him* who can bind their sweet influences, he will know the

sweet influences of him who binds up the broken heart and heals the wounded spirit.

Now read Isaiah 40, the last three verses. First the 26th verse: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Why study these things?—"He calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Not one of them escapes his notice. And then the next verse: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" When the student, with this as his *text*, looks into that *study-book*, and knows something of the infinite number of the starry host, and knows that God calls these *all* by their *names*, he can easily understand that the Lord will never forget *his* name, nor shall he ever escape the Lord's notice. This is the Bible as a text-book.

Meteorology will be a study in all Christian schools; that is the study of the winds and the waves, the atmosphere, the rain, the dew, the ocean tides, the ocean itself. And one of the *texts* may be: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." With that as the *text*, the teacher will lead the students into the *study-book* of the course of the winds as they come out of the north, as they go to the south, as they whirl about continually, and as they return again according to their circuits. He will lead the students into the books that give the science of the winds, and so will conduct the students along the whole course of the circuit of the winds. Then the students will know that the wind has a circuit as certainly as the sun a course, and that the gentlest breeze that fans the cheek on a summer's day is wafted by the hand of the Lord, who "causeth his wind to blow." And that will be no small study-book.

Another *text* will be: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Eccl. 1 : 7. The teacher will take that *text*, and will have his class get it well in mind. Then he will lead the class through the whole course of the philosophy, and the science, as it is given in the literature of the true science, of the return of the rivers from where they flow into the sea, to the place whence they came in the first place.

Another *text* on that same subject will be: God "calleteth for the waters of the sea, and poureth them out upon the face of the earth." That will be the *text*; the *study-book* will be all the literature that can be had that contains the science and the philosophy that will give to the student the actual facts, the procedure, and the means by which God picks up the water from the sea, and transports it over the earth, and pours it out upon the earth—two hundred and fifty-five cubic miles of water every twenty-four hours.

And, by the way, by the time that the student has gone through that, he will be no tyro in arithmetic. And this recalls to my mind a query that is made by many, How in the world are you going to teach arithmetic from the Bible? That is about the way it is put. Now, that a person does not know how to do it, is no proof that it can not be done. You can see, from what I have cited, how arithmetic will come in, not as an abstract thing, but as an actual experience in the daily life of the student as he studies the taking up of the waters from the sea, the transporting of them through the air, the pouring out of them in the form of the rain or the snow. As the student actually practises arithmetical calculations as a material part of his studies, arithmetic will be found a

* Delivered in the Tabernacle, Battle Creek, Mich., Sabbath, Sept. 2, 1890, and stenographically reported.

most practical thing, and will be far more beneficial than when it is studied abstractly and merely for practise.

But the greatest benefit is that in all the study and work the student is *living with God*, and is studying the works of God. And it will be found that such study will have such a hold upon the student, such a charm indeed, that there will be no need of urging, driving, threatening, etc., to have the students get their lessons. They will be so wrapped up in it that they will be studying their lessons, and will have them well learned because they are interested at every step, and wish to know.

Well, one may say, that will do very well after a person has *learned* arithmetic; but how are you going to use the Bible in teaching the children—the beginners—that two times two are four? As to two and two are four, or eight times nine are seventy-two,—the simple calculations in addition, subtraction, multiplication, and division,—so far as the actual fact is concerned, the process is the same whether it be the Bible as the basis, or something else, such as stock exchange. There is no difference in the material thing involved as to the use of the nine digits and the cipher; but there is a most important difference in the *association of the ideas* that come to the student's mind, and become a part of his very self as he uses the nine digits and the cipher in his lessons. The question is which will be the better way? which will have the better influence on the child's life? which will have more influence,—not simply more, but the *BETTER* influence, upon his character (and character is the great object in all education)? Which is better,—to take the problem from the Bible, or from the stock exchange? Which will be better for the child,—to have his mind drawn to things outside of the Bible every time his mind is called to those figures, or to have the mind drawn to the things in the Bible? Which is better,—to have his mind filled with the stock exchange, with the idea of getting the advantage over others, and of making all he can in a worldly way; or to take problems from the Bible, which will teach him something better? And the way that you answer these questions, will tell you whether your heart is more with the Bible than with the world, or more with the world than with the Bible.

I am perfectly free to say that I believe this thoroughly: that the child who, in his first steps in figures, has all his problems in the use of figures drawn from the Bible, and is acquainted with them in the Bible, has far better influences surrounding him, and meets something of far more benefit to his character and character development, than if all his problems are concerned with hogs, and horses, and "per cent.," and "how much did he make?" "how much did he lose?" "did he gain or lose?"—all taken from the world, and in the world's own way; simply teaching him selfishness—how to make money. The associations that fix themselves in the child's mind, and inevitably mold his character,—that is the philosophy of the Bible in the beginning of number work, with little children; and it is all expressed in that saying that "first impressions are most lasting." The first impressions upon the mind of a man or a child are always most lasting; and these will associate with his thoughts in spite of himself with everything that ever comes to him. The only question is as to whether it is preferable to have these first impressions from the word of God, or from the things of this world. And surely nobody whose heart is with God can have any difficulty in answering the question.

I will not take your time longer; but this that I have presented for your consideration is something which I hope will help you to understand what the truth of Christian education is; what the philosophy of it is; and what the

principle is, in making the Bible first in all, the beginning and the end in everything, in Christian education. And these teachers, these church-school teachers, who go out from here before another Sabbath comes, may nothing draw them away from the closest possible allegiance to that one thing—that one principle—that the Bible is the beginning and the end; the all in all; the basis of all true education, and the text-book in every line of study that is taken up in Christian education. Make the study of this one Book the study of your life; study it until it becomes your very life. Is not that the very best preparation that a teacher can make? And then, when it is your very life, it will be your *text-book*, while all true learning, all true science, all sound literature, and all nature,—all this will be your *study-book*. Then, wherever you go, you will have such success in teaching as no other kind of teachers in the world can have. Then these educators who are calling for just such things as these, will find that for which they are longing. God wishes to give to the world just such an education as this. And thus God can manifest to the world that which he has longed since Christ's day to manifest in the world, but which he has not had the opportunity to do since Christ was in the world.

God will redeem a people from the world,—a people that will be separate from every untoward thing,—a people that will stand in this world as did Christ Jesus, amid the wickedness and perverseness of this world; and he will do it by his word and Spirit, by the foolishness of preaching that blessed Word, the Bible.

This is Christian education; and you will find it in Jesus Christ. And that is what he has put you into the world for. Jesus Christ has put it into the Bible for all people; and "he that is perfect in knowledge is with thee:" and "who teacheth like him?"

HE IS COMING.

The King's Messenger.

Jesus is coming again, soon coming, almost here. How can we hold in, how spend a moment in trifling or play, how let our lives be spent in accumulating or hoarding, how seek only honor, aggrandizement, or place? Why should it not be the mainspring of our life, the motive power of our being?

His coming means so much! His return means reunion for the parted. I shall see my only son again. What would I not give for an hour with him! We shall meet and greet with no more separation. His coming means immortality for mortality, health for sickness, life for death, land for the landless, homes for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, hearing for the deaf, speech for the dumb. The young shall never grow aged, and the aged shall get young; there will be liberty for all captives.

He will bring beauty for ashes, and give the garments of praise for the spirit of heaviness. Peace, sweet peace, for the troubled; rest, sweet rest, for the weary; and joy, glad joy, for the saints of God. When he comes, huts will be exchanged for mansions, crowns will replace crosses, light will scatter all darkness, harmony will chase away discord, and truth dispel error. When he comes, we enter upon our everlasting inheritance; sin, sorrow, sickness, suffering of every kind, forever done away. No more night, nor tears, nor curse, nor death.

Blessed coming, may it be quickly. Let us hasten it all we can. Soon coming! Amen and amen. No more war, no more bloodshed, no more anxiety, perplexity, pain. When he comes, he will reward us, and we shall enter into rest. Receive and believe this most glorious truth; let the Holy Spirit teach you of things to come.

OUR CONFIDENCE.

J. H. DURLAND.
(Victoria, British Columbia.)

"CAST not away therefore your confidence, which hath great recompense of reward." Heb. 10:35. In connection with this admonition are exhortations to those who are looking for the second coming of the Lord. That there is danger of losing confidence at that time is evident from the admonition to cast it not away. The daily trials, the perilous times in which we live, the deceitfulness of our own hearts,—all have a tendency to discourage and cast down. We lose sight of the One who took us from sin, and spoke peace to our souls. We have our eyes turned toward the enemy; and in measuring our strength with his, we see nothing but defeat. It may be that we are looking at the failures of those in whom we had confidence, and think that because one whom we thought stronger than we has failed, it is no use for us to think we can get through the conflict. And thus we cast aside the confidence that we had, and Satan gains the victory.

"Being confident of this very thing, that he that hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Here again confidence is connected with the coming of our Lord. Confidence holds on to the Lord of life, trusting that he who forgave our sins, saved us to take us through to the kingdom. He began the work, and will complete it in spite of all that Satan can do, if we only hold fast our confidence. When he forgave our sins, it was not because we were strong, but because we saw that there was no good in ourselves, and believed that he loved us and forgave us freely.

Confidence is a foundation, which enables one to endure trials. It is a well-founded trust. Being confident should be the language of every believer's heart. Not the confidence of ignorance, which leaves this life for eternity with a leap in the dark, or which sleeps in false peace while the house burns below; nor that of self-trust, which boasts of security as the ship settles down to her watery grave; but the confidence of those whose eyes are open to eternal realities, who have looked upon sin, upon their own sins; have beheld the righteousness of God; have seen, by faith, into heaven; who, in view of all, trust not in self, but calmly, peacefully, rest in God.

In another place the apostle says, "Always confident." Some of the Lord's people have confidence for an hour, and then lose it. Like the ray of sunshine that pierces the cloud, and is gone; like the changeful ocean, now calm and again disturbed,—one day, the reflection of the heavens upon its bosom; the next, the agitation of its own troubled waters. But this is casting away confidence.

Christian confidence is built upon a solid base, a rock that shall never be moved. God himself is the foundation of our trust. "He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident." The rock upon which the men of old trusted is God; and as God was their rock, they could look into their own hearts, and thence unto the throne of glory, where Christ sits at God's right hand. They could view themselves as servants; they could look upon their daily trials; and in view of all, they could declare, joyfully, "Cast not away therefore your confidence," for "we are always confident."

"God requires more of his followers than many realize. If we would not build our hopes of heaven upon a false foundation, we must accept the Bible as it reads."



"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.

"THERE is never a cross so heavy
 But the loving hands are there,
 Outstretched, in tender compassion,
 The burden to help us bear.

"There is never a heart that is broken,
 But the loving Christ can heal;
 For the heart that was pierced on Calvary
 Doth still for his people feel."

NEWS FROM NEW ZEALAND.

[I HAVE just received a letter from Sister V. J. Farnsworth, of New Zealand, containing so many interesting things, which I am sure will be inspiring and instructive to our sisters, and will also lead them to understand and appreciate their own privileges, that I take the liberty to make long extracts from it for publication. We many times fail to appreciate our privileges because they are so many, and are practically forced upon us,—like the atmosphere and the sunshine,—coming without our seeking.—S. M. I. H.]

I have your esteemed favor of March 26 before me for reply. Was glad indeed to hear from you, and am sorry it has been necessary for me to wait so long before writing again. About the time your letter came, I left New Zealand to come to Australia to attend the Union Conference. I brought with me the supplies you sent, hoping to begin correspondence with our sisters; but an ocean voyage does not leave me in very good trim for any kind of work, so have been able to accomplish little.

Before leaving New Zealand we had a meeting of our sisters in Christchurch, and laid your plan before them. We had a very pleasant meeting; and in the season of prayer at its close, all present consecrated themselves to the Lord to be used by him in his work. Very few of our sisters in the colonies take the REVIEW, so but little can be done through this medium, to bring any plans before them. We are trying to get as many subscribers as possible, but we can not hope to reach the majority of our people in this way.

When I wrote you before, my plan was simply to labor with our sisters in New Zealand; but by the action taken at this Conference a broader field is opened up. My husband has been recommended to spend part of his time in Australia, while still taking the oversight of the work in New Zealand. The work of corresponding secretary for our colonial Sabbath-school associations has been given me, and Elder A. G. Daniells, president of the Union Conference, wishes me to edit a page in the *Union Conference Record*,—a sixteen-page monthly paper,—this page to be devoted to the Sabbath-school work. In conversation with him the other day, I mentioned the plan I had in mind of introducing something after your plan of work for our sisters, and he at once proposed that another page of the paper be devoted to this, and that I take this department

also. As yet, our plans are in a very crude condition, but we are praying and trusting that the Lord will lead our minds in safe channels, and enable us to do something that he can use to his glory. I feel that it is but little I can do, and of such small efforts it might be well asked, "What are they among so many?" And yet if the Lord multiplies the fruit coming from such effort, as he did the bread in feeding the multitude, it will result in a way to make angels glad.

We have some difficulties to meet that are peculiar to the country in which we live. Women are expected to be silent, and if they wish to know anything, to ask their husbands, or else be content to go without knowing. But in spite of all this, the grace of Christ in the heart will find some way to work; and if our sisters obtain the true experience, it will come out in some way.

If I understand you rightly, your plan is not to tell every woman just *what* she must do; but rather to beget a spirit to *do something*, and then let the Spirit direct as to what her personal work shall be. I am sure there are many of our sisters who are anxious to work if they only knew what to do; and if they could have some general idea, and then seek the Lord for themselves, asking, "What wilt thou have *me* do?" I believe this would be better than for them to perform some work in a mechanical way because some one has asked them to do it. Perhaps I do not have the correct idea, but that is the way my mind has been impressed.

The work seems so great, and there is so much to do. Everywhere there is need of some kind; and if the Lord will only use us to bring light out of darkness, strength out of weakness, and joy out of sorrow, it will be enough to satisfy any one.

One difficulty we have is that when anything new is published, it takes at least three months to get it, so we are always behind with our work.

Pray that God will help by directing our minds into safe channels of thought, that we may be blessed to become a blessing.

There is not a large number of our people here,—about two thousand,—all the Sabbath-keepers in Australasia numbering less than many of the State Conferences. Yet we are widely scattered. New Zealand seems to be about the same distance from Australia that New York is from London, as it takes nearly as long to go by steamer; and West Australia is twelve-days' ride by steamer from Melbourne.

We have just closed an excellent meeting of the Union Conference. The Lord has graciously blessed his people, and I think all go forth with renewed hope and courage. During the first part of the Conference, Sister White was in very feeble health. I had never seen her look so ill. During the latter part of the meeting, she received sufficient strength to speak several times, though at first she was obliged to sit down while speaking. I had a precious visit with her day before yesterday, and she seemed very much like her old self.

She feels the infirmities of age pressing upon her, as she is now nearly seventy-two years old; and yet she speaks with freedom and power, and her counsels are a precious heritage to the church. I have greatly prized this meeting with her.

EXTRACTS FROM CORRESPONDENCE.

WE have no children, but I had a wise mother who taught me the things in regard to the mystery of life in a pure way, for which I thank the Lord. I shall remember to pray for the things you mentioned. I never before saw so much in prayer.

We are trying to do what we can in this woman's work, and look forward to the time when we can make greater progress, believing that if we diligently perform every duty before us, the Holy Spirit will prepare the way that we may have the privilege of doing more for our Saviour.

Notice the points which are italicized, and "go, and do thou likewise."

We had a precious meeting, in which the Lord came near in mighty power. Five precious souls asked to be prayed for. One poor woman wept as if her heart would break, and said, "I feel so sad and lonely." *I spoke words of comfort to her.*

One of my neighbors says that she never experienced any conviction or desire to be a Christian. I believe she would study God's word with me. She is well educated but poor, so of course is constantly at home, and always at work. *Am of the opinion she would let me study aloud and talk with her while she sews.*

I have thought, for a long time, that if when we see an overburdened woman struggling along, we would just go in and lift some of the burdens *by helping, not only with words of encouragement, but by taking care of a cross baby, washing the dishes, or anything that seemed to present itself*, we would accomplish much good. I have done a little, and believe the Lord would be pleased to have more done.

In canvassing for the *Signs of the Times*, I found several poor persons who could not purchase papers, and some others who said they had more than they could read. With the latter, I made arrangements to furnish me some of their surplus, *which my little boy collects, and to which I add a copy of our own publications, and send a package of two or three papers each week to the poor I found.* They are thankful for the papers, and I hope to do a little good in that way.

QUESTION AND ANSWER.

My husband is an unbeliever, and opposes the truth. I am often at a loss to know how to do right. He eats pork, and brings it home for me to cook. I do not eat it myself, nor use lard, but sometimes I think I should not handle it at all. But that would make him more prejudiced than ever; for he thinks I am foolish because I won't eat it. Do you think it is a sin for me to cook it for my husband?

You ask me to enlighten you as to whether cooking pork for your husband is a sin. Only the Spirit of God can teach you what is sin. If your husband requires you to cook pork, I should say, Cook it, but let him understand that you are doing it simply in obedience to him, and that it is contrary to your convictions in every way. You should know the facts by which to open his eyes to the truth concerning this article of food. If he knew what pork-eating will do to the human body, he would not wish to eat it. As your husband takes the responsibility of requiring you to cook contrary to principle, you have to do the work of convincing him, not by argument, but by the power of the Holy Spirit working through your life. If he thinks you are foolish because you do not eat the things that he does, it is your privilege to bring to him the knowledge by which he will understand how wise you are in not eating them. It is your privilege to be taught by the word and Spirit of God just how to present these truths so that he will receive them.



THE HOUSEWIFE'S BURDEN.

TAKE up the housewife's burden,
Though ye are bent and gray;
Put rugs and carpets on the line,
And whack and beat away.
Put on housecleaning armor,
Microbes and dirt to fight;
Ne'er think of aching muscles,
But labor with thy might.

Take up the housewife's burden,
Ye dare not stoop to less;
But do not count on pater
To ease thy weariness.
How he abhors thy cleaning,
Thy warfare with vile dirt;
Ha, how he thinks of dinners poor,
And served without dessert!

Yet ye're supposed to like it,
Aye, to enjoy the fray.
So fling the carpets to the breeze,
And beat the dust away.
Make haste to bear this burden,
Ye housewives of the land;
Rout every deadly microbe,
For autumn's now at hand.
—Fanny L. Fancher, in *Christian Work*.

WIFE, OR MOTHER—WHICH?

The Lookout.

"THE truth is that some women are mothers, and some wives; very few are both."

The listeners to this declaration sat still, looking at the speaker and at one another.

There was assent in the faces, though there was no sound of the voices.

"Is it not true," continued the first speaker, "that a baby, when it comes, makes almost every woman all mother? She lives, moves, and has her being for that baby. The house is run for the baby; she dresses for the baby. Baby rules her every moment. She too often ceases to be even a housekeeper."

"Well," asked a soft voice, "should she not be a mother before anything else?"

"No," was the emphatic response. "She should be a wife first, and a mother second."

"Now, we can not settle this question, or rather you two can only settle your own opinions more firmly, and that's not necessary," laughed the third member of the party. "The important point is, Is it true?"

Is it true? Are there not homes where the husband finds that his place is filled by the first baby, and each following pushes him more and more into the background? He is expected to submit to the usurpation without comment. He finds that the every thought of his wife is for the baby, whose small wants, it would seem, might be supplied, and its health and happiness maintained, without absorbing so large a part of the wife's care and attention.

Is it true, as is sometimes asserted, that husbands are often jealous of their own children? If it is true, does it not follow that there is cause; that the husband, in whom, perhaps, there is more of the lover than the father, needs always the companionship of the woman he loves; that because he loves her, he is not willing that she should become simply the mother of his children?

A man commenting on a wife and mother, who had a remarkable husband and remarkable children, but of whom you always thought first as the wife of her husband, said:—

"That woman has the art of being a wife. Her children never drove her husband out of her mind for a moment; he has always been first. How many women ever stand in their own home as she does? She is first in their hearts, their thoughts. She is the center from which all draw their inspiration, or think they do. Why?—Because she has kept her place first as the wife of her husband. Those children saw their father first in their mother's thought, their mother first in their father's thought. They learned always that this love was the first, and the love for the children the second, love. The house was run for the family; but if one person must take precedence, it was the father, because his place and work were of first importance to his home and the world. The children were well mannered, because they never for a moment supposed themselves of the first importance. They were allowed to choose, collectively or individually, where choice affected them only. Their education was of great importance to the parents, and the children understood this. Never, in that home, was any important decision affecting the life of a child—the decision of one parent. Nor was discipline the law of one. The parents consulted when the act of the child demanded it."

It is this unity of thought and common interest that makes family life perfect.

The greatest blunder a woman can make is to thrust her husband into the background of her thought, or give him a second place in the home, or permit him to take the attitude that the children are hers. The wise woman, without contention, compels recognition of the fact that the children are theirs, and that the children's best interest can be served only when the moral intelligence of father and mother is directing their training.

The woman who has the art of being a wife has usually the fine art of motherhood. The wife who is first, last, and always a mother, is neither wife nor mother to perfection.

"BEAR YE ONE ANOTHER'S BURDENS."

M. C.

MRS. CLIFFORD was sewing in her pleasant sitting-room. The sun shone bright, and the birds were singing merrily, as if glad for the warm sunshine, which the good Father had sent them.

Mrs. Clifford was a consecrated Christian. She was not rich in this world's goods; but she was rich in faith and peace. She had two daughters, one of whom was a Christian. Mrs. Clifford had never ceased to pray for Esther, while Ruth had done everything in her power to bring the glad tidings of salvation to her sister's soul.

Ruth came into the room like another sunbeam, and after kissing her mother, inquired, "Mother, will Esther be home for lunch to-day?"

"I do not know, dear," answered her mother.

"Well, then, we will have a cozy chat. Mother, I have had good success in my morning's canvassing, and have had many tokens of my Father's love. O mother! if Esther were

only a Christian, how happy we should be. I have prayed for her, and yet she seems more indifferent than ever." By this time the tears had gathered in Ruth's eyes, and were slowly falling down her cheeks.

"My darling child," replied her mother, "the Good Shepherd, who knows all things, will work upon Esther's heart. She has always been an obedient and loving daughter, and I am sure she will become a Christian if we do our part. Let us commit her to him now."

Together they knelt and prayed earnestly that the loved daughter and sister might come into the light of the Saviour's love. They arose with faces glowing with happiness. Nothing more was said, and both Ruth and her mother busied themselves with household duties.

At about half-past four the door opened, and Esther stepped into the room. Her face looked bright and happy. Walking up to her mother, she kissed her, and exclaimed: "O mother! I've so much to tell you! A great many things have happened since I left the house this morning. Early this afternoon a young girl came into the grocery department of the store. She was very poor, but scrupulously neat. The expression on her face was beautiful,—like yours, mother, when you are coming out of church. She went up to the stove to get warm, and was just about to make some purchases when another girl entered the store. This girl was also scantily clothed, and had a care-worn expression upon her face. Tears were streaming down her face as she said to Mr. Black, 'O, sir, my mother gave me twenty cents to buy a little oatmeal and sugar. It was all we had in the house, and we do not know where we can get any more; for mother is sick, and I can get no work. As I was coming to the store, some wicked boys snatched the money from my hand, and ran quickly away. Sir,' she timidly added, 'would you trust me with the things until I get some money? for mother is very hungry.' She looked pleadingly into Mr. Black's face.

"This is a cash store," he said, roughly; "you can get nothing here unless you pay for it." Then the other girl, who had been listening to the conversation, walked quickly up to the disappointed girl, threw her arms around her, and said, comfortingly: "Never mind. Your mother shall not go hungry. Wipe your eyes, and tell me your name."

"Mary Everson," replied the girl, who had brightened up.

"Well, come, Mary, we will buy our groceries," she said, and proceeded to buy a few necessary articles. Then, after securing the girl's address, she sent her home, grateful and comforted.

"Mr. Black exclaimed, 'Well, I never! What on earth made you think of spending the little money you've got on that girl?'

"Before he could say any more, she repeated softly, 'Bear ye one another's burdens.' That was all. But, O mother! it was enough, and too much, for me; and really Mr. Black softened down, too. He asked her where she lived; and after she had told him, he said: 'Give me your order, and I will send your groceries free of charge.' Just think of that, mother! Mr. Black has never given a cent's worth away since I have worked there. I was just about to leave the store for lunch when this happened, so the girl and I walked out together. She told me of many beautiful promises she had found in the Bible, and I felt so ashamed of myself. O mother and Ruth! I do wish to bear some one's burdens. You are so good I know you can help me."

Here Esther broke down. Her mother, after offering a silent prayer, exclaimed, "Praise the Lord! The Good Shepherd has found the wandering lamb, and brought her back to the fold;" and Ruth repeated, joyfully, "Ask,

and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth."

ENCOURAGING.

IDA CARMICHAEL.

I MUST come again, and ask you to read the accompanying letters. They are a few, out of many, that those who have so kindly sent money and literature should see in order to understand something of what has been done with the same.

My heart is lifted in praise to my Heavenly Father as I think that he permits me to do this work—under just what difficulties is his secret and mine. I wish to say that some of our earnest sisters have become interested, and have lent a willing hand in helping prepare the hundreds of packages of literature that pass through my hands. One of my little twin girls, five years old, and so tiny that she appears even younger, often wraps packages so well that we can send them just as they come from her willing little fingers.

I must have more papers,—*up-to-date*, clean copies of the *Signs of the Times*, *Sentinel*, *Review*, *Life Boat*, *Instructor*, and *Little Friend*, as well as tracts, and money, too, in order to keep the work moving.

Again I thank the many dear ones who have written, and even sent stamps for replies. It is a physical impossibility for me to do more than I am now doing; but I will try to answer your kind letters sometime. I keep them all in mind. Please do not think me careless, if you get no answer.

FOWLER, TEX., SEPT. 4, 1899.

DEAR MADAM: Yours of recent date at hand; and in reply thereto, I beg leave to inform you that I have distributed the literature among the convicts. I examined some of it in person, and consider it sound and wholesome. It was eagerly sought after. While I make no profession, and do not know that I shall ever be a converted man, I make no fight on religion. In fact, I rather encourage it. I have a choir of about twenty of my force, and encourage the singing of sacred songs on Sunday mornings and evenings. This seems to have a good effect. If it is possible for you to send a few song-books [the books were promptly sent], say, "Songland Messenger," and "Triumphant Songs," No. 2, they will be much appreciated and enjoyed.

Wishing you much success in your noble work,
I am,
Yours very truly,

T. E. DENHAM.

WALTON, TEX., SEPT. 3, 1899.

DEAR MADAM: Your favor of recent date has been received, with the literature you so kindly sent. This I distributed to my men last Sunday morning. They seemed quite eager to get it. I read with interest your article in the *REVIEW AND HERALD*. I know God will bless you, both in this world and in the world beyond, for your kindness to fallen humanity. If you wish to send any more literature, I shall take pleasure in distributing it among the men.

Very respectfully,

W. H. RAND, JR.

HARLEM, TEX., SEPT. 4, 1899.

DEAR MADAM: Your letter of the 31st at hand, also literature for convicts. I shall take pleasure in distributing it among the men, and will encourage them to read it.

Yours truly,

E. G. DOUGLASS.

MATTHEWS, TEX., SEPT. 16, 1899.

DEAR MADAM: Your kind Christian letter and excellent literature were handed to me by our captain. Please excuse my late acknowledgment of your kindness, as we are very busy. I read your letter, and distributed the literature to my unfortunate companions, and can truly say that it made some of them indeed happy to know that they have one friend in the outside world. The majority of the white prisoners manifested great interest in the literature, which has without doubt left a good impression on their minds. We have not been entirely without Scriptural or spiritual advice, as, through the noble efforts of our beloved captain, the Rev.

Briggs, of Austin, Tex., has visited our camp, and preached to us a very impressive sermon. For myself, I shall never forget that glorious day. The moisture in the majority of the prisoners' eyes, and the expressions of a determination to lead better lives, testified that all unfortunates in the penitentiaries are not totally depraved, and that their hearts are still open to the teachings of the Spirit of God. In behalf of them, I thank you from the bottom of my heart, and heartily say, God bless you. May our Heavenly Father watch over you, to shield from danger, protect from injury, and save from all harm.

You have no idea how much good it does me personally to realize that I have one sympathizing friend in the outside world; and as I am emphatically no criminal at heart, I have much need of a helping hand to show me the way to God.

In grateful remembrance,

J. H.

TWO WAYS OF GETTING UP.

WHEN we tumble out of the right side of the bed,
How bright the sun shines overhead!
How good our breakfast tastes—and, oh!
How happily to school we go!
And o'er the day what peace is shed,
When we tumble out of the right side of the bed!

When we tumble out of the wrong side of the bed,
How dusky the sky frowns overhead!
How dull our lessons, how cross our mothers,
How perfectly horrid our sisters and brothers
(And they all say, too, it is our fault instead)
When we tumble out of the wrong side of the bed!

—Selected.

GREATER NEW YORK MEDICAL MISSION
SUNDAY-SCHOOL.

LOUISA ILIFF.

DURING the summer the children of the Greater New York Medical Mission Sunday-school had been promised an excursion. Thursday, September 21, the promise was made good; and at eight o'clock in the morning the members of the Sunday-school, with many of their grown-up friends, were at the mission ready for the trip.

The day was dark. The outlook for a pleasant trip was decidedly ominous. However, hoping for the best, we started for Prohibition Park, where the picnic was to be.

We took the Fulton Street ferry over to New York, and the little folks, cheering lustily, brightened up the dreary old boat, and made people forget the rain. We crossed the city to the battery; and a half-hour's sail over the bay to Staten Island, and then a five-mile ride on the trolleys, and we arrived at Park Hotel in a pouring rain.

The hotel is unoccupied, and we appealed to the proprietor for the use of the broad veranda as a playground for the little ones. After promising not to allow them to tear down the house, permission was given us. Hardly had we taken possession of the veranda of the hotel before the clouds rolled away, the sun came out, and speedily dried the ground; and the children went trooping into the grove, where, with swings and games, they enjoyed themselves with a rollicking abandon, as only street children can.

In the daily papers there is a great deal said, and many pictures made, of the country man, gaping in awe at the tall buildings and the sights of the city. Not far from the park is a garden in which grow some pumpkins and squashes. Although these children had seen pumpkins and squashes in the markets of the city, but few, if any, had ever seen them growing on the vines; and the manner in which they stopped their play, opened their eyes and mouths, and stared those pumpkins out of countenance, was one of the amusing things of the day.

At one o'clock a health-food dinner was served, at which full justice was done to the tempting viands; and then the children went

back again to the playground, to the swings and the games until dark.

A recent lesson at the mission was in John 15, "I am the true vine." The children were asked what a vine is, and then, to get them started in the right direction, what grows on the vines.

"Apples," volunteered one little fellow. "Peaches and pears," said another. "Plums, oranges, bananas, roasting ears," said a third. One little fellow who said "Grapes," evidently speaking at random, brought upon himself the withering contempt of every child in the school.

With breathless interest these children of the street, familiar with all the sights and many of the vices of a great city, listened to the explanation of what vines are; how apples, pears, peaches, and other kinds of fruit grow on trees; grapes on vines, etc. A little time was devoted to melons and other produce familiar to every country boy and girl.

The statement sometimes printed by overzealous but not well-informed persons about city children who never saw a green leaf or a blade of grass is extravagant; but here, in a class of over thirty children gathered indiscriminately from the streets of Brooklyn, was not one capable of appreciating or understanding the beauty of the Saviour's illustration in comparing himself to the vine.

Ask them, "What is a vine?" and the reply would be, "Jesus." "What does Jesus mean when he calls himself a vine?" and the child can not answer. If these children are taught, the teacher who goes into the mission school, to be useful, must begin at first principles, and teach the children something of the meaning of the illustrations of the Saviour. They listen to these explanations with something of the awe and rapt attention that children of the country would be apt to exhibit if a traveler from the great city were to describe to them the wonders of the metropolis.

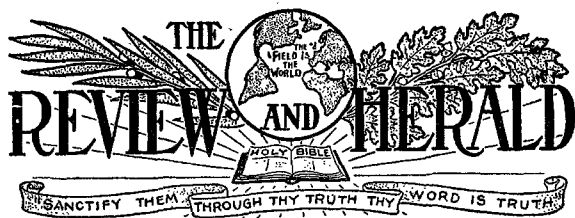
The work of the school is most encouraging. The Lord has blessed it. This is shown in the better demeanor of the children, in their anxiety to learn, and in their interest in the school. Ordinary Sabbath-school methods can not be applied here with success. Teachers of the mission Sunday-school, if they do their duty, must go after their pupils every Sunday.

These children have no idea of time, and many of them have not clocks in their homes. They come to Sunday-school or remain away according to their own wills. The parents are not interested, and sometimes the children are labored with in the hope of reaching the parents through their children. This hope has been realized several times.

The Sunday-school is at eleven o'clock in the morning. The children begin to come at half-past eight or nine o'clock, and continue to come until five o'clock in the evening, inquiring if it is time for Sunday-school.

The school suffers for lack of consecrated teachers. The Lord has recently furnished us two, but the school has grown, and the need is now even greater than ever. With our limited supply of workers, we have to depend largely upon the children's finding their way to Sunday-school themselves, and this is possible only to the better grade of them. The school could easily be doubled or trebled if the Lord would put a burden on the hearts of many competent Seventh-day Adventist women to sacrifice, for Jesus' sake, and help in this work.

I wish we had a great spiritual phonograph that would reach into the home of every one who could help in the work, and that this phonograph would cry out in loud tones: "Christ is coming, coming, COMING. Sunday-school at the medical mission to-day at eleven o'clock. There are children who will not hear the word of God unless you go out into the lanes of the city and search for them. Your time is precious. Work while it is yet to-day."



BATTLE CREEK, MICH., OCTOBER 17, 1899.

ALONZO T. JONES,
URIAH SMITH.

EDITORS.

SPECIAL CONTRIBUTORS:

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

To EMPLOY means that are contrary to the commandments of God in order to get rid of a disease that can be removed by conformity to the commandments of God, is plainly disloyalty to the commandments of God.

To resort to a miracle that is wrought by a power that is contrary to the commandments of God, in order to obtain relief from a disease that can be removed only by a miracle in conformity with the commandments of God, is plainly disloyalty to God.

To employ means that are contrary to the commandments of God, and that bring the individual under a power from which nothing but a miracle of the power and grace of God can deliver him, in order to be rid of disease even by a miracle, is plainly disloyalty to God.

These propositions are worthy of most serious consideration: they are not only the truth, but they are the truth for these times; for it is certain that diseases are multiplying upon the earth, and will multiply more and more as time goes on. And as diseases multiply, so the offered remedies and means of removing them will multiply. And as we have stated before in these columns, this is one of the chief things employed by Satan in getting power over the people in his war against the church of God.

There are to-day presented to the public many means of healing. Besides the dreadful drug medications, there are pretended faith healings, magnetic healings, hypnotism, Christian science healings, etc., etc. And there is not one of them that does not definitely draw away from the commandments of God; there are none that speak "according to this word."

There are thousands of persons to-day who have diseases, and who so long to get rid of them that they will willingly apply anything that gives them the promise of doing away with the disease, without asking any questions as to any consequences. The only question with them is, How can I get rid of this, and in the quickest way? There are thousands of persons who are diseased,—persons who have brought disease upon themselves, and who are keeping disease upon themselves, by their wrong methods of living; and who will adopt, and give themselves up to, anything that will relieve them of the suffering, rather than to set about a rational, conscientious course to correct their manner of living, so that the disease may go. Those persons need not expect anything else than that they will fall under the deceptive power of the enemy, who, by curing, or apparently curing, their bodies, gets a hold upon both soul and body that nothing but the power of God himself can break. Then why not have God to deliver them at the first?—Simply because the way of the Lord is not the thing of supreme importance with them.

And when you do go to God to be healed of disease, please do not ask nor expect him to take away the disease while you continue the cause of that disease. Bear in mind forever that disease does not come without cause. Diseases have their causes: every one of them has its causes. And the Lord has given you in outline—yes, more than in outline, in detail—the causes of disease. Seek for the cause, and conscientiously correct that, and God will invariably co-operate with you.

The Lord has told you plainly, and in detail, the causes of disease. He has put all this easily within

your reach. Now if you have those diseases *because of those causes*, and then you will not take that Word and study what the cause of your disease is, and how to put away *the cause* so that the disease may go utterly, then how can you have the face to ask the Lord to cure you? Is it fair?

When you put away the cause, the disease is certain to go. That is settled. Then when the Lord has given in great detail the causes of disease, and this is all easily within your reach, is it fair for you to refuse or to neglect to study these causes of disease, and then ask the Lord to put away the disease by a miracle? And if you neglect this knowledge of God, can it be either fair or safe for you to resort to some other "healing power," and by that means bring yourself so under the power of Satan that a miracle of God is the only thing that can deliver you?

To ask the Lord to heal you of disease while you are continuing the cause, is only to ask the Lord to set himself against himself and work contrary to his own eternal laws and established principles: and all for *your sake*. For if a person is not willing to put away the cause of the disease,—yea, if a person is not willing to seek diligently and study faithfully to *find out* the cause, that he may honestly and decidedly put it away,—then it is plain that his own pleasure, and not the glory of God, is his chief aim in asking the Lord to heal him. And it is plain that in asking the Lord to do so, he does it, *not* for the Lord's sake, but for his own sake.

It is a perfectly safe proposition that when a person has done all in his power to search out and put away the causes of his disease, and it should be found after all that the cause is beyond all human effort to remove, then if the one sole aim of his healing is the glory of God and the keeping of the commandments of God, he may with perfect confidence and full assurance of faith ask the Lord to heal him.

And in all your searching, please remember that *sin* is the first of all causes of disease; for if there had never been any sin, there never could have been any disease. Accordingly in the Bible, forgiveness of sin is connected with the healing of disease. "Bless the Lord, O my soul . . . who forgiveth all thine iniquities, who healeth all thy diseases." "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." "That ye may know that the Son of man hath power upon earth to forgive sins (he saith unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house."

Therefore as sin is the first of all causes of disease, all plans or means of getting rid of disease utterly miss the mark if they do not take into consideration *the getting rid of sin*; and the getting rid of sin as *the principal thing*.

For as sin is the very foundation of all the causes of disease, surely there can be complete deliverance from disease only in complete deliverance from sin. Therefore it is written of those who shall inhabit that glorious land, "The inhabitant shall not say, I am sick;" and *why*?—Because "the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

Again: as sin is the first of all the causes of disease, the getting rid of sin must be the chief thing in putting away the causes of disease. And as sin is the transgression of the law of God,—the Ten Commandments,—the putting away of sin as the chief of all things in putting away the causes of disease, inevitably brings every soul face to face with the keeping of the commandments as the chief of all things to be had in view in all efforts made to get rid of disease. Accordingly all efforts made to be rid of disease must be made in conformity with the commandments of God. And loyalty to the commandments of God will utterly discountenance and repudiate everything—miracles and all—that is offered as a means of getting rid of disease, if in any way it draws away from the keeping of the commandments of God.

"Here is the *patience* of the saints: here are they that keep the commandments of God, and the faith of Jesus." Are not you one of those who keep them?

STUDIES IN GALATIANS.

Gal. 2:18, 19.

"FOR if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God."

What is it that is referred to in the words, "If I build again the things which I destroyed"? There are at least two special thoughts involved in these words.

1. The one great idea of those who had turned back the Galatian Christians was justification by LAW. Whereas the truth of the gospel, which Paul had preached to the Galatians, and which even "an angel from heaven" could not contradict, is justification by FAITH.

Paul has already shown, in verses 15, 16, that even they who were Jews by nature, and so had all the laws that the Lord had given, had believed on Christ in order that they might be justified by *faith* and not by works of *law*; and this for the accepted reason that by works of law no flesh can be justified.

This was the utter abandonment and destruction of all idea of justification by *law*. And having abandoned all idea of justification by *law*, in order, by believing in Jesus, to be justified by the *faith* of Christ, *now*, being justified by *faith*, shall I set up again the idea and the hope of being justified by *law*? Having abandoned the idea of justification by *law*, in order to find justification by *faith*, having found justification by *faith*, shall I again adopt the idea of justification by *law*?—God forbid; for when, to be justified by faith, I must abandon all idea of justification by *law*, if I now adopt again the idea of justification by *law*, I must abandon justification by *faith*. But when I abandon justification by faith, I make myself a transgressor; for "whatsoever is not of faith is sin." Therefore, if I build again the structure of justification by *law*, which I destroyed by justification by *faith*, I make myself a transgressor; because by the law is the knowledge of sin.

2. That which I destroyed by abandoning all idea of justification by law, and adopting justification only by the faith of Christ, is "the old man," "the body of sin." And to build again that which I destroyed is only to bring back from the dead that old man, is only to make alive the body of sin, and that can only make me a transgressor.

Justification by the faith of Christ means *in itself* the total abandonment of all sins committed, the remission of all "sins that are past," and also the destruction of the body of sin, so that "henceforth we should not serve sin." Therefore while seeking to be justified by faith, we must not be found sinners. For if I build again the body of sin which I destroyed, I make myself a transgressor. And in again adopting the idea of justification by law, I do build again, in *works*, what I destroyed by faith; because all seeking of justification by *law* is seeking justification by *our own works*, and our own works are simply works of the *flesh*, which are all sin; for "the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."

And in building again the structure "of justification by *law*, which I abandoned in order to be justified by *faith*, I make myself a transgressor; "for I through the law am dead to the law, that I might live unto God." Since abandoning the idea of justification by *law* and adopting justification by *faith* caused me to become dead to the law and alive unto God, then adopting again the idea of justification by *law*, which, in itself, is the abandonment of justification by *faith*, would cause me to become alive to the law and dead unto God. But to be dead unto God is nothing but to be dead in trespasses and in sins. And as to be dead unto God is to be dead in trespasses and in sins, and to be dead unto God is to be alive to the law, then to be alive to the law is only to be a transgressor.

Therefore, my brethren, justification by faith forever, without any works of any law of any kind whatever,—this is the only ground of hope of salvation.

WHEREFORE DIDST THOU DOUBT?

"AND immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" These words were spoken to Peter, on an occasion of very great interest to him, and of great importance and instruction to us; for it was a question which is applicable to our time, and to all the world. This is clear from the words of the Saviour, when he says, "When the Son of man cometh, shall he find faith on the earth?" implying that there will be scarcely any to be found in all the world. Then there will be a whole world of doubters to whom the Lord will come; and even the elect will be in danger of falling into the same spirit; for the last days are mapped out as emphatically dangerous to God's people for the very reason that unbelief abounds in that time, and every form of iniquity prevails, even among those who maintain a form of godliness. 2 Tim. 3:1-5.

Consider the pertinence of this question in the case of Peter, on the occasion referred to: The Lord had just said to the disciples, as they were troubled at his presence, walking on the sea, "It is I; be not afraid." Matt. 14:27. Peter then proposed to go to the Lord, to test the matter: "If it be thou, bid me come unto thee on the water." And he said, "Come." The way was all open. Not only was permission given, but a hearty invitation was extended to him. And there was his Lord before him, demonstrating the possibility of such a thing as walking on the sea. Peter then had faith. He did not doubt, but stepped boldly down upon the water, and walked to go to Jesus. How far he walked we do not know; but it was far enough to put some boisterous waves between himself and the ship.

And when he saw the billows rising, and the waves dashing around him, then he became afraid, and forgot his faith. His fears grew stronger than the presence of the Lord and the promises he had given him. For when the Lord said to him, Come, he thereby engaged to do for him all that was necessary to enable him to come, so long as he trusted in him. He began to sink; and then a new danger confronted him. He saw at once that something must be done, and that speedily, or he would perish in the waters. Fortunately, he turned to the Lord, from whom alone help could come, and exclaimed, in the energy of his soul, "Lord, save me." It was a short prayer, but it was full of sincerity; and it was long enough to accomplish its purpose. Immediately the Lord stretched forth his hand and caught him. No wonder the Lord upbraided him as possessing but little faith, and asked him, "Wherefore didst thou doubt?" Reduced to the last extremity, his faith revived, and he laid hold of the help within his reach, and was saved. But wherefore had he doubted? Oh, he lost sight of Jesus; and he lost sight of the help his Lord was waiting all the while to bestow. Anybody in such circumstances will begin to sink.

But what about the doubters in the last days, those who compose the mass of the people when the Lord's words apply: "When the Son of man cometh, shall he find faith on the earth?" The faith here referred to pertains, of course, to faith, or belief, in the doctrine of his immediate second advent, and the faith that will accompany that belief; and he inquires (Luke 18:8), in a way that indicates a sad anticipation, Will he find any of this in exercise in that day? and find any people waiting for him when he appears? Alas, that there should be any necessity for such a question. And in the same sentiment of the question addressed to Peter, we may ask, Wherefore should the people have any doubts on this point? As Christ told his disciples at the sea, "Be not afraid," so he has told his people to-day, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." But the prophecy is that as it was in the days of Noah, so now, the world will not know till the foretold evil comes and sweeps them all away.

The statement that Christ is coming again, and the fact, no believer in the Bible will, or does, for a moment question. But that he is now at the door, and is accomplishing his last work among men on the earth, and for men in heaven, who realizes, and

how few believe! And when the Lord has declared what phenomena will appear to indicate the approach of his coming, is it because these have appeared that they do not believe? When he says that there would be strange and unaccountable occurrences in the sun, moon, and stars, and these have come to pass, is that why they do not believe?

And when he has said that occurrences equally strange and unaccountable should appear on the earth,—flood, fire, storms, earthquakes, pestilences, famines, wars, and destruction, not only from the unchained elements, but from the actions and death-dealing weapons of men whose hearts are fired with the fury of demons,—and they see all these things surging around them, till the very hearts of men are failing them for fear,—is this why they can not believe the Lord is coming? Is this why they say, "All things continue as they were from the beginning"? Is this why they throw away the Bible, the only light for this world, and grope their way along in blindness and unbelief?

And further, what conditions in the political world, in the religious life of the people, in social circles, and in the general disposition and condition of mankind, were to characterize the last days? It can not be mistaken. And what do we behold in all parts of the land to-day? No picture can be painted so dark that it does not find its counterpart in actual life before our eyes. Political corruption; perversions of justice; officers of the law conspiring with criminals, with whom they are in active league, to prey upon a helpless public; judges on the bench bought and sold; statesmen selling themselves to their ambition; covetousness and bribery controlling high places; and the moral integrity and stamina of the people vanishing away,—in view of all these things, shall we say, "Where is the promise of his coming?" Shall we not rather say, "Wherefore didst thou doubt?" Have we not surely reached the time of which the prophet speaks, "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter"? Isa. 59:14.

Earth groans with convulsions; the sea lifts up its waves on high (the "sea and waves roaring," says the prophet); evil men and seducers wax worse and worse; distress and unsolvable perplexity spread from nation to nation; iniquity abounds, and the love of many waxes cold; the world is going into its aphelion from God, nations are at their wit's end to know how to avoid calamities that threaten their destruction; strange and new forms of diseases, before which the medical world stand aghast, are fast making a Golgotha of this earth: and God's word makes it as emphatic as language can make it that these signs and conditions are just what will characterize the last days of human history. What, then, do these things tell us in reference to the end? Why, then, do men throw away faith in the only living volume, the only blazing light, the only voice that makes known their danger, to a world carelessly, peacefully, wickedly slumbering on the dividing line that separates the devouring fire from the stores of explosives reserved unto the destruction of the great day? Wherefore didst thou doubt?

Why are men mad after pleasures and mammon, and dead and blind as to eternity? Why can any one doubt that the end of all things is at hand? Does the sight of a world bristling with bayonets and other implements of destruction, and the conviction that only some unseen power is holding men back from flying with deadly intent at one another's throats, lull us into security and indifference? We see the gospel of the kingdom going to all the world, and remember that Christ said that it should thus be preached for a witness to all nations, and then the end should come. Wherefore didst thou doubt?

We see a church coming forth bearing all the marks that the prophet says will characterize a company making ready for translation when the Lord appears. Wherefore didst thou doubt?

Shall we doubt because we see labor and capital getting into such a feverish state of antagonism that the prophecy of James must surely come to pass speedily,—that prophecy which says to the unjust wealthy, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you"?

And this is when "the Judge standeth before the door." Never was there such a crisis in commercial and financial circles as we see before us to-day: on the one hand, all-devouring greed, and callous heartlessness; on the other, cruel tyranny and blind dictation.

The coils are tightening everywhere. Lawlessness, violence, and the boycott will drive the rich into the strongholds of their iron-barricaded palaces, and the poor into unlawful associations, or starvation. At the time of the harvest, the prophetic command to the angel reapers is, "Gather ye together first the tares, and bind them in bundles to burn them," and then the concluding command is, "but gather the wheat into my barn." Matt. 13:30. The danger of the world to-day is expressed in the words, "O thou of little faith, wherefore didst thou doubt?"

What one feature is lacking to fill out, in the most striking manner, the picture of the very last and final days of time? But there is danger that these facts will be overlooked; hence the stirring warnings and exhortations pertaining to the last days, on this very point: "When the Son of man cometh, shall he find faith on the earth?" "Now the just shall live by faith;" and if we draw back, it is "unto perdition;" but if we believe, it is "to the saving of the soul." "Let us lay aside every weight, and the sin [of unbelief] which doth so easily beset us, and let us run with patience." Heb. 12:1. For as a snare, and as a thief, shall that day come upon all them that dwell on the face of the whole earth.

There was one encouraging feature connected with the experience of Peter on the sea; and that was that before Christ began to chide him for his unbelief, he had stretched forth his hand, and caught him. And let it be noticed that the power of Peter then lay, not in something that he was doing or was going to do, but in something that was going to be done *for him*; not in the fact that he had *hold on* Christ, but that *Christ had hold of him*. So, before we are swept off our feet by any of the currents or eddies of unbelief that threaten now to engulf even the very elect, let us so appeal to our Lord, and exercise that living confidence in him, that will give him the opportunity to stretch forth his hand and lift us up to walk the waves with him, into his very kingdom. Let a stanza from one of the good hymns of Dr. Doddridge be our motto:—

"Almighty God, thy grace impart;
Fix deep conviction on each heart;
Nor let us waste on trifling cares,
The life which thy compassion spares."

U. S.

WHAT IS WAR?

WHILE the vast majority of mankind hold themselves ready to engage in war, there is no lack of expert testimony against such a course. Even men who have made warfare a business advise others against following it. General Sherman, after a life spent in the military profession, in his bluntness, made the statement that "war is hell," a conclusion which he could not avoid. Grant, one of the greatest generals of history, held the motto, "Let us have peace." Admiral Dewey, too, has been trained all his life for the same profession, and has attained the highest honors military greatness can bestow. New York has bestowed on him a reception such as few men ever meet. Circumstances, of which we are all more or less the results, have shaped themselves to give a much-coveted honor, in the eyes of men, to the "hero of Manila." But for all this, the admiral's son is engaged by choice in a mercantile business, which the papers say is much more pleasing to his father than to see him pursuing a course at West Point or Annapolis.

These are the opinions of men on the desirability of war merely from a worldly standpoint. Many men who are well known for their piety have also given us their ideas concerning war, not based, like Sherman's or Dewey's, on their experience in it, but on their observations of it. John Wesley asks: "Shall Christians assist the prince of hell, who was a murderer from the beginning, by telling the world of the benefits of war? Shall Protestant publicans proclaim to the nations that war is a blessing

of Providence?" These questions admit only a negative answer.

Thomas Scott says: "War in every case must be deemed the triumph, or the harvest, of the first great murderer—the devil." Ward, the missionary, says: "Either our religion is a fable or there are unanswerable arguments against war and the profession of arms." Adoniram Judson, one of the pioneer missionaries to Burma, wrote: "I have for some time determined to make whatever efforts were necessary to comply with the dictates of conscience, and wash my hands of the blood that is shed in war—a measure which appears to me to be the indispensable duty of every Christian."

War is the opposite of peace. It is the expression of selfishness, and originates with the source of all evil. Theodore Parker says: "War is utter violation of Christianity. If war be right, then Christianity is wrong, false, a lie. But if Christianity be true,—if reason, conscience, religion, the highest faculties of man, are to be trusted,—then war is the wrong, the falsehood, the lie." There seems to be a wrong idea with many, even among professed Christians, regarding war and the propriety with which a Christian may enter into it. The world in general may with propriety be expected to engage in its pursuit. The people of the world know no other power but that of force which is always upheld as a last resort by war. But Christians are not to maintain their rights by force. This being so, how can they enter into war to help others fight for either real or fancied rights?

Christ said, "Blessed are the peacemakers: for they shall be called the children of God." He that gave this title to the peacemakers said also, "Put up again thy sword into his place: for all they that take the sword shall perish with the word." This testimony of Christ himself is enough to settle all questions regarding the propriety of engaging in the destruction of one's fellow men. H. E. S.

REFLECTIONS FROM THE TRUST CONVENTION.

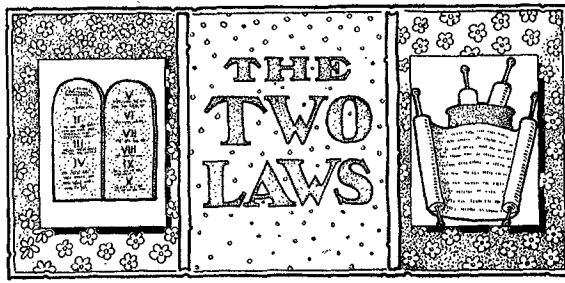
TO INDICATE what a monstrosity the modern trust has become, it is only necessary to call attention to the fact that this was the sole cause for the gathering together in a convention, perhaps the largest number of notable and eminent men ever assembled in Chicago for the study of any great question.

A few months ago the Civic Federation conceived the idea of inviting the governors of all the States to send several of their ablest men from their respective States, to Chicago, to spend four days in studying all phases of the trust question, especially its cause and cure. When the convention assembled, representatives from thirty-five States were present. The fact that several governors accompanied their delegates indicates the intense interest manifested in this modern commercial creation.

Scarcely two men held the same opinion on this complicated question. Some of the brightest minds in America attempted to prove beyond a doubt that the trust is almost an unmixed blessing; others, as talented, and in an equally masterly manner, tried to show that it is an unmitigated curse. Some prophesied that the day is not far off when all private corporations will be swallowed up in the trusts, and when the various trusts will combine into one huge trust, and by that time all the laboring unions will have combined to fight this monster.

As I listened to the discussions, how frequently the words of the prophet rang in my ears, "Associate yourselves, O ye people, and ye shall be broken in pieces." Isa. 8:9. How thankful we ought to be that the Lord has shown us that these vast human organizations must eventually be crushed by the immensity of their own weight. It is our duty to work as never before to snatch brands from the burning before the great wreck takes place. There is already such a tension in the machine of human affairs that it is creaking and groaning at every joint. Nothing but the simple gospel of the Lord Jesus Christ will remove these evils. If we are fully surrendered to God, he will use us to incorporate it into every strata of human society.

DAVID PAULSON.



Shadow and Substance.

WE have seen that the Levitical priesthood, the sacrifices offered under its administration, and the law prescribing and regulating both the priesthood and the sacrifices,—all must fall together when the priesthood is changed. We have seen that the reason for all this is that *perfection* was not attained through them.

The thought will now arise, and that naturally enough, *Why* did the Lord ordain such a system as a *remedy for sin*, since it did not, and could not, "take away sins"? The answer is not hard to find, as it is given in the exact language of the Scripture: "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: who serve unto the **EXAMPLE** and **SHADOW** of heavenly things." Heb. 8:4, 5.

Again: "For the **LAW** having a **SHADOW** of good things to come, and not the very image of the things, can never WITH THOSE SACRIFICES which they offered year by year continually make the comers thereunto perfect." Heb. 10:1. Being but a *shadow* of good things to come, the obvious reason for their existence must have been that of an *object-lesson*; the real remedy being Christ, the *substance*.

Wherefore, since "it is not possible that the blood of bulls and of goats should take away sins," "when he [Christ] cometh into the world, he saith, *Sacrifice and offering thou wouldest not, but a body hast thou prepared me.*" Heb. 10:5.

Here the body of Jesus is spoken of as being prepared, and *that because* "sacrifice and offering thou wouldest not." It was not possible that the Son of God, in his condition *previous* to entering this world, should be made a sacrifice for sin, since he could not die. And so it is written, "Forasmuch, then, as the children are partakers of *flesh and blood*, he also himself likewise *took part of the same*; **THAT THROUGH DEATH** he might destroy . . . the devil." *Flesh and blood*, a body like ours, was necessary before Christ could die. Therefore, "A body hast thou prepared me," says Christ, and *that because* "sacrifice and offering thou wouldest not."

Who, then, can say that *after that* "body" has been prepared and offered, the sacrifices consisting of animals, which were but shadows of that "body," should still be continued?—Truly no honest, intelligent Christian would so affirm. Sacrifices, the shadow; Christ, the substance. Whenever the sacrifices were offered *in faith*, those who offered them saw *Christ in them*; for "*faith is the substance of things hoped for.*"

Christ continues: "*In burnt offerings and sacrifices for sin thou [Father] hast had no pleasure.*" "Then said I, Lo, I come (in the volume of the book it is written of me), **TO DO THY WILL, O God.**"

In the scripture last noted before this, the "body" of Christ was spoken of in contrast with the sacrifices, which were a shadow of himself, the true sin offering. Now, "*To do thy will, O God,*" is used in contrast with the same offerings.

We all remember the language of Samuel to Saul: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, *to obey is better than sacrifice.*" 1 Sam. 15:22. This shows that God wishes his "will" to be obeyed, his "will" to be done. This is the *object* of sacrifice for sin—to enable us to do his "will." If, therefore, Christ did not accomplish this, and provide a way whereby *we may do the will of God*, then his life and sacrifice were as vain as the Levitical priesthood and their offerings of "bulls and of goats."

"Above when he said, **SACRIFICE AND OFFERING AND BURNT OFFERINGS AND OFFERING FOR SIN THOU Wouldest NOT**, . . . which are offered by the law: then said he, Lo, I come **TO DO THY WILL, O God.**" Now what is the *first* thing mentioned in this quotation?—"Sacrifice and offering and burnt offerings and offering for sin." What is the *second*?—The doing of the will of God. "He [Christ] **TAKETH AWAY the first**, that he **MAY ESTABLISH the second.**" Heb. 10:8, 9. Then sacrifices and offerings are *taken away*, and that forever, in order that the *will of God may be established* through the offering of Christ, the true sacrifice, once for all. "By the which **WILL** we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10.

"He taketh away the *first*," namely, "sacrifice and offering and burnt offerings and offering for sin, . . . which are offered by the law." They were offered **BY THE PRIESTS**. So, then, these offerings being all *taken away*, there is no work for the Levitical priesthood. Having no work, there is no reason for the existence of that priesthood any longer. *It, then, is also taken away.* This, then, leaves the law, which made the priesthood and defined its work, without any one to operate it.

Again: *this law of remedies*, this law that prescribed the offerings for sin, the offerings that were but "shadows," has now no **REASON** for being operated since these "shadows" of things to come have been supplanted by the "substance."

And yet, since all these things were "examples and shadows" of "Christ, his sacrifice and priesthood," the law defining them still remains in the Bible, although the "priesthood" and "sacrifices" have long since ceased. Since "Christ crucified" is the very core of the gospel, and since these things were types of him, therefore we may still study the Levitical law, and by so doing, study the gospel in type. But the doing of those things prescribed by the Levitical law is now out of the question, since type has met antitype.

Now what was included in that which was done away?—(1) The Levitical priesthood in every feature of it; (2) "Sacrifice and offering and burnt offerings and offering **FOR SIN**, . . . which are offered by the law;" (3) "The priesthood being changed, there is made of necessity a change also of the law."

Now we have seen that that which told who should be priests, and how they should dress and work, was "the law [that] maketh men high priests." We have also seen that that which prescribed the offerings and all the rest of the service for sin, is the law concerning the offerings. Consequently, all outside of this **IS NOT** affected by the change here referred to.

First, the law defining righteousness is distinct from the one prescribing a remedy for unrighteousness. Also the sanitary laws, etc., could not be included in that which was made inoperative at the death of Christ; for they in no way shadowed forth his death; nor were they used, in type, as a remedy for sin. ONLY that which was remedial, a shadow of the true remedy, ended when the substance came.

But before we conclude the subject, we must look again at that which was "established." "He taketh away the *first* [the sacrifices, etc.], that he may establish the *second*," the will of God.

What is the will of God thus established? It is written of Jesus (Ps. 40:8), "I *delight to do thy will, O my God: yea, THY LAW is within my heart.*" It is written of the Jews, even at a time when they came far short of doing God's will: Thou "*knowest his will*, and approvest the things that are more excellent, being instructed out of the law." Rom. 2:18. From these two scriptures, it is plain that the will of God is expressed in the law of God.

Christ, by the sacrifice of himself, changed, discontinued, a law. The discontinued law was "the law having a shadow of good things to come," the one which "can [could] . . . never with those sacrifices . . . make the comers thereunto perfect."

The established law is the one revealing the will of God. One law discontinued, another established,—"**two laws: the one changeless and eternal, the other provisional and temporary.**" And "the distinction between the two systems is broad and clear."

E. J. HIBBARD.

[The following is Article No. 1 in the series on the Two Laws; which must be reprinted to supply subscribers whose names were received after that issue of the REVIEW was exhausted in which it was first printed.—EDITOR.]

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: (1) burnt offerings; (2) meat offerings; (3) peace offerings; (4) sin offerings; (5) 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. One might suppose from the foregoing references 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 sinner’s 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.

MY VISIT TO AUSTRALIA.

It has been shown to Sister White that from this center, Australia, missionaries are to be educated and trained, and sent forth to the islands of the sea and other countries.

In addition to the facilities mentioned, a printing-office is to be established, where pamphlets and leaflets can be printed, and where the students can be educated in the art of printing. This work will require money, and that speedily, as we have not time now for long delays. Any one feeling a desire to help in this work can send money, either direct to Sister White, or to myself, at Battle Creek, Mich., and it will be forwarded at once.

On Friday, June 9, in company with Brother and Sister White and Sister Mac Enterfer, I made a visit to Newcastle, a city of one hundred thousand inhabitants, eighteen miles away. Newcastle is situated on the ocean shore, and is the center of a large coal district; in fact, it is the principal coaling harbor for the whole continent. As many as ninety vessels have been in the harbor at one time, waiting their turn for coal. The city, like all the large cities of the continent, is made up of small towns, or suburbs, each of which retains its original name. Last summer their camp-meeting was held near one of these suburbs, by the name of Hamilton. They had a large attendance and a good interest from people not of our faith. All phases of the message were presented at the meeting. At the close of the camp-meeting a tent was pitched in a respectable and more thickly populated portion of the city. Lessons in hygienic cooking were given in the tent, and were well attended. At stated intervals Dr. Caro also gave lectures on health topics, thus combining the medical missionary and health work with the proclamation of the message, with good results.

I spoke three times in the tent while there, and assisted Elder G. B. Starr in the organization of a church of thirty-five members. A desirable corner lot near by was bought, on which a fair-sized church will have been erected and paid for ere this reaches the reader. Thus a permanent foothold has been gained, from which to extend the work throughout the entire city. While there, Sister White spent most of her time at Wallsend, another suburb, or part, of the city, eight or ten miles away. Here Elder Haskell had rented a large house, and fitted up the lower story, which had formerly been occupied as a store, for a meeting place, and with a company of workers had begun work. Dr. S. C. Rand is situated near the center of the city, and is steadily gaining the confidence of the people.

On Monday, June 12, I returned to Cooranbong, where the rest of the party had arrived the day before. During our absence, Drs. F. E. Braucht and J. E. Caldwell, with their families and Brother D. A. Owen; had arrived from the islands, to attend the coming Conference. Elder Daniells and Dr. Caro came from Sydney the next day; and some time was spent listening to the reports of the brethren from the islands, and counseling with them as to their needs and the best methods to adopt, more rapidly to advance the work in such fields in the future. At the same meeting, preliminary arrangements for the Conference were discussed.

June 21 I left Cooranbong to visit Sydney, which is the capital of New South Wales. It is a beautiful and enterprising city of four hundred thousand inhabitants. Sydney is the principal seaport city of the continent, its harbor being one of the finest in the world. Vessels from all parts of the southern hemisphere, as well as those from Europe and America, make this their terminus; hence it is an important point in connection with the work in this field. Elder Daniells has settled here, and has made it the headquarters of the Australasian Union Conference. It is also the headquarters of the New South Wales Conference.

Shortly after my arrival I learned there was an excursion to Melbourne the next day, at one-half rate, with a time limit of ten days. By going on this excursion I could save twelve dollars, so I decided to go on at once, and defer my visit to Sydney till my return. Melbourne is nearly seven hundred miles south from Sydney, being in the southern extremity of the continent, forty miles from the ocean, on Yarra-Yarra River. It is the

capital of Victoria, and contains a population of four hundred thousand. The city is built more on the American style, the streets being broad, and running at right angles with each other.

The Echo Publishing Company, and also the headquarters and the tract society of the Central Australian Conference, which includes Tasmania and South Australia, are situated in Melbourne. I was met at the station by Elder A. T. Robinson and Brethren W. D. Salisbury and N. D. Faulkhead. Elder Robinson is president of the Central Australian Conference; and Brethren Salisbury and Faulkhead are connected with the Echo Publishing Company, the former as business manager, and the latter as treasurer.

The brethren took me first to the city office of the Echo, where they left my luggage, and then we all went to their rescue mission to dinner. The mission home is a large four-story store-building, the ground floor of which is used as a reading-room and chapel, where nightly services are held. The next floor is used as a kitchen and dining-room, with an office and cloak-room in one corner. A portion of the third floor is used as a treatment-room, while the rest, with the entire fourth floor, is taken up with sleeping-cots. In addition to this, they have a commodious two-story building in the rear, separated only by a narrow alley, yet connected with the main building at the second story by a bridge. This second building is used for the various industries—such as, carpentry, wood-yard, making heels for shoes, etc.—carried on by the mission to give employment to needy men. Everything in and about the buildings is kept neat and clean, and the food is of good quality and well cooked. Brother G. Hubbard has immediate charge; but the credit of the incipency and success of the enterprise thus far is largely due to the labors of Brethren Salisbury and Faulkhead. At first they met with strong opposition from similar institutions and the authorities, the latter making such demands in the changing and arranging of the buildings as entailed more expense than they would have otherwise been to, amounting in all to four hundred and eighty-five pounds, three hundred and twenty-five pounds of which has been paid from earnings and contributions, leaving a balance of one hundred and sixty pounds yet to be provided for. Any one wishing to help the brethren there in this work can send their contribution to me, and I will see that it is forwarded at once.

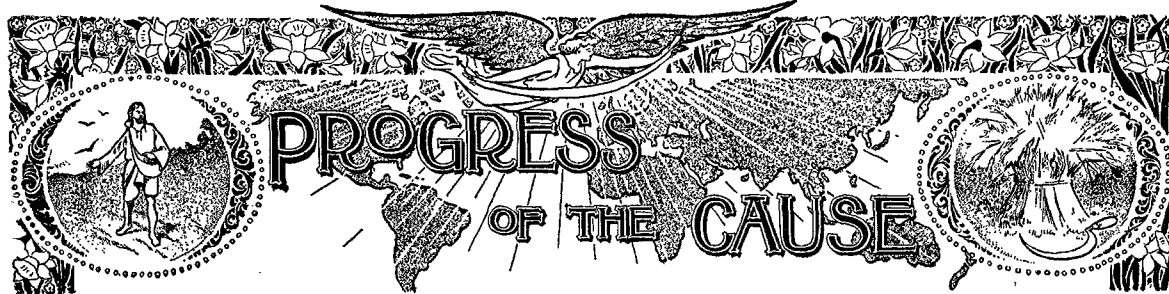
The afternoon was spent in looking over the Echo Publishing Company's plant in North Fitzroy. This office is not as elaborate an affair as the Review and Herald or the Pacific Press; but for the short time it has been in existence, and the difficulties it has had to meet and surmount, it has done well, and is an important auxiliary to the work in Australia. There are eighty-seven persons in the employ of the institution at the present time, but they are planning to enter more largely into the book-making and binding business, which will necessitate an increase of their force. The character of the work put out from this office is second to none, as evidenced by the fact that they have not only the indorsement of the governor of the colony, but his entire patronage.

During my stay of four days in Melbourne, I spoke six times,—twice in the North Fitzroy church, once each to the Hawthorne, Windsor, and Williamstown churches, and once to the employees of the Echo Office. Melbourne is where Elders Haskell, Corliss, and Israel, with Brethren Arnold and Scott, first began the work. At that time there was not one Sabbath-keeper in the city or on the continent; and while the brethren no doubt would have been glad to see more accomplished, it is certainly gratifying to know that the work has got such a foothold in the city in fourteen years.

I trust the institution there may be kept free from working on wrong principles, and from every evil influence, that it may become more and more an important factor in the advancement of the work throughout the continent.

GEO. A. IRWIN.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."



THE WORK IN THE RUSSIAN FIELD.

OUR general meeting for this great field was held during May, at Riga, one of the leading cities of the empire. This was our first general gathering in a city; and although, on account of strikes, great riots occurred daily in the outskirts of the city, which was under martial law, yet we were unmolested, and met daily in the very heart of the city. The meeting was a profitable one, and thirteen workers started from this place into different parts of the empire.

Immediately following this meeting we had a local meeting in the Crimea, at which several of our native brethren were in attendance. Some of the brethren, by mortgaging their humble homes, secured money to pay the bail of their leader, so that he might enjoy the blessings of the gathering.

In different parts of the empire several persons have been baptized recently; and the reports of Elder H. J. Löbsack, the present director of the field, are encouraging. We rejoice that our publications pass one after another the censorship. We are getting a small selection of Russian, Lettonian, and Esthonian publications. What we lack is money to produce them.

One of our canvassers has of late been at work in Asia, in the Transcaucasus, with fair success; one of his postals shows a view of Mount Ararat. Other cards show views from the Caspian Sea, Astrakhan, and Kalmucks, thus showing how the truth reaches out into the very heart of Asia, the ancient cradle of mankind. What we need is money to educate more workers, and to push the work still further. At present many portions of the empire are sorely pressed with famine. Could our people everywhere realize the needs of these great fields, and rally to their support, what might be done!

L. R. CONRAD.

NOTES OF TRAVEL.

It was my privilege to be at the camp-meeting at Longmont, Colo., from the first day of the meeting. My plan this summer has been to attend only the last four or five days of each camp-meeting; but by urgent request of Elder Rees I arranged to be at this meeting during the entire time.

This was a meeting of peculiar interest and manifestations of the power of God. I have just read Elder Kilgore's report of it in the REVIEW, and it is only necessary at this point to give my indorsement to all that he has said.

I left the camp-ground the last Sunday afternoon, and went to Boulder, where a meeting had been arranged by the W. C. T. U., in the Congregational church, for me to address.

I remained in Boulder three days, being entertained at the sanitarium, where I did some work among the guests and helpers. My stay at the sanitarium was a very pleasant one. I think it is a model institution for location, and also for the dainty and cleanly manner in which its construction and furnishings are arranged. I was glad indeed to become acquainted with this sanitarium family, and found them a consecrated class of young people. Elder F. M. Wilcox, the chaplain, Dr. and Mrs. Riley, Drs. Butterbaugh, Bryant, and White-lock, and Brother and Sister Druillard are doing a good work, and have had their hands full during the summer with the large patronage which the institution has had. The recent fire has been a sudden blow to the institution in this time of prospective prosperity, but it is certainly included in the "all things" that work together for good to the servants of the Lord, and I believe that there is a period of great usefulness before this sanitarium.

From Boulder I went to Denver for three days, holding four meetings with the church at that place. I was entertained at the home of Elder Rees, from whom I received much information concerning the work in Colorado. The church in Denver is a large and interesting one, and it was a cause of regret to me that I could not spend more time there. But comparatively few of the members of this church were at the camp-meeting, many being necessarily hindered, and I tried to open to view the line of study that was carried on at the camp-meeting con-

cerning the work of the Spirit in domestic relations, leaving them to follow it up for themselves, and trusting them to see a practical illustration of the teaching in the lives of those who were at the camp-meeting.

En route to the Oregon camp-meeting, I went from Denver to Salt Lake City, spending a few days there at the home of my son. It was a great pleasure to me to be again with him and his family. The last time I left his home, I was carried away an invalid, never expecting to return, and my brethren and sisters can imagine something of what it meant to us both to be together again, with me in perfect health. Sunday morning I preached in my son's church, by his request, to a large and attentive congregation. I also addressed a public meeting of the W. C. T. U., after which I was given a reception. Sabbath I met with our brethren and sisters in Salt Lake City. I spoke to them, in all, four times, in their quiet little family gathering of a congregation. The Lord certainly prepared the way for my visit, and there is a call for me to come back and do further work for the W. C. T. U. on my return East, which I hope to be able to do.

I arrived at Baker City, Ore., where I am at present, about 5 A. M., September 21, and found a good camp-meeting in progress. This is a local meeting, and therefore quite a small one, but the Spirit of the Lord is here in rich measure, and this has been a blessed Sabbath day. The Spirit has witnessed to the truth concerning the relation of parents and children to each other and to himself, and a general awakening is the result. Many parents and children have taken an advance step to-day toward the kingdom of God, and many a parent's heart is light with the assurance that he and his family will be saved.

It is remarkable how many unconverted children are represented by the brethren and sisters who assemble at our camp-meetings. At a service on the last Sabbath at the Colorado camp-meeting a call was made for fathers and mothers to seek God in behalf of their unconverted children, and nearly four hundred children were represented in the response which came from a company composed of nearly the whole congregation. To-day one hundred and forty unconverted children were represented by the small company at this camp-meeting. Surely a great work must be done for the homes of Seventh-day Adventists before any other work can be truly successful. If the representatives of every home who have attended the camp-meetings this summer will return to their homes filled with the power of God, and with a determination to carry out the instructions that the Spirit of God has given them, what an increase there will be in our ranks during the coming year, and what a ring of joy and victory we shall hear at our next camp-meetings.

S. M. I. HENRY.

NEBRASKA CAMP-MEETING.

THE camp-meeting at Seward was one of interest. It was held in a beautiful grove about a mile east of town. This was unfavorable for the securing of a large attendance, as there was no conveyance connecting the town and camp, except what was created for the occasion. Notwithstanding this, there was a fair outside attendance. One hundred and sixty-five tents were pitched, including several large tents, in which regular services were held with the children, youth, Germans, and Scandinavians. There were also seventeen covered wagons occupied by families. In all, about eight hundred persons were camped on the grounds.

The Conference meetings passed off harmoniously, and evidenced a good degree of prosperity during the last year. Six new churches were admitted into the Conference. The book sales for the year amounted to ten thousand dollars, while the tithe had been increased one thousand dollars during that time.

Elder Irwin and I arrived September 19, the day of the opening of the camp-meeting proper, which had been preceded by an interesting workers' meeting. Brother I. H. Evans attended this meeting, but was not able to remain longer.

Elder Irwin could spend only two days at the camp. He read special Testimonies from Sister

White at the early hour and also at the 9 A. M. meeting each day. The brethren manifested an appreciation of the Testimonies, and were anxious to know what message the Lord has for his people at this time. There was evidently a desire to walk in the light, and separate more fully from the world.

After Elder Irwin left, these hours were occupied in presenting the fundamental principles of the three messages of Revelation 14. These subjects, in connection with what had been previously read, had a salutary effect upon the meeting.

On Friday a Testimony was read relating to the object God had in establishing the work in Australia, especially in founding the Avondale School for Christian Workers, at Cooranbong. Australia is designed by the Lord to be a center of the work for the islands of the sea, a place from which missionaries are to go forth to China and other countries.

By looking upon the map of the world, it will be readily seen that Australia is a commercial center for the islands of the Pacific Ocean. The expense of reaching these islands from Australia is much less than from America. Numerous lines of vessels ply between these islands and Australia. The climate, customs of the people, and the surroundings of the Avondale school all make it quite evident that God made no mistake when he said that this school, situated in the midst of the woods, where the students can look upon nature rather than upon the works of men's hands, is the place where missionaries should be trained, and sent out to the islands of the seas, as it is in close touch with the inhabitants of the islands.

Thus it will be seen that Australia is a field of no ordinary importance. Yet the work has been retarded for years by lack of funds to establish the necessary branches of education, so that the results could be accomplished which God designed when he chose the place and established the school. Many of our brethren in Nebraska expressed a desire to have a share in this work, and \$73.60 and a pledge of fifty dollars were given. This was after they had pledged five hundred dollars on their Conference debt. They also gave one hundred dollars, from the Sabbath-school contributions, for the Southern field, and sixty-five dollars for an endowed bed.

Sabbath, at the close of the forenoon service, about one hundred persons came forward for prayers. Brother J. W. Boynton was set apart to the work of the gospel ministry. At the close of the afternoon service forty-six persons were baptized. This was a day of special blessing in the camp.

Nineteen persons received missionary license; eleven, credentials; and seven, ministerial license.

The Conference recommended to sustain the foreign mission work by each member paying ten cents a week for foreign missionary work.

An interesting account of the work done during the last year in the Omaha Mission was given, and an earnest appeal was made for our people to claim the blessings promised to those who deal their bread to the hungry, and bring the poor that are cast out to their own homes.

The weather was pleasant throughout; and the meeting closed with the general feeling that Jesus had indeed come to the feast and blessed the people.

S. N. HASKELL.

THE EXPERIENCE OF DISTRICT 6.

THE testimony of many who attended the recent council of General Conference District 6 emphasized the importance of having something definite for the people to do in order that they may be kept alive in the work. The following expression of that body is to the point:—

"Inasmuch as many of our people have fallen into a condition of coldness and indifference, which condition is due largely to inactivity in missionary operations, and whereas our experience with the Quarter-Centennial number of the *Signs of the Times* demonstrated that many who hitherto had been inactive, thinking they had no practical duty in the work, have since become active workers in securing subscriptions for periodicals, selling small books, and entering the field as regular canvassers for subscription books; therefore,—

"Resolved, That we advise our Conferences to take hold of the forthcoming World's Harvest number of the *Signs of the Times* with the same earnestness that was manifested in handling the Quarter-Centennial number; and that, in addition to making it a means of spreading the light, we make it also a means of organizing and educating the rank and file of our churches to be active workers in securing subscriptions for our periodicals, selling small books, and becoming regular canvassers for subscription books."

The experience of one district is in many respects the experience of all. Inactivity begets indifference and death. In attempting to arouse the peo-

ple from the lethargy due to inactivity, they must be given something to do that they can do, at least to some extent, without much preparation. Few can be brought to extensive preparation, or to preparation for difficult work, at a single bound. Many can be induced to start with something in which there is a spirit of general interest and the encouragement of enthusiastic companionship. The reaction, which is possible, and which so many dread, and therefore make no effort to arouse the churches to work, is the result of letting go. The masses, in the church as in the world, will drop into idleness unless given something to do. "Why stand ye here all the day idle?"—"Because no man hath hired us." The duty of elders, and others who stand as leaders of the people, to provide employment (which is real food) for the flock has been so urgently set before us by the Testimonies of the Spirit, that it seems unnecessary to repeat it.

The work with the forthcoming special *Signs* should not be regarded in the light of a spurt, but as the beginning of permanent effort, and therefore a blessing to those who receive the paper. The World's Harvest number will furnish an excellent opportunity for starting idle hands to work. Harvest is a time when laborers naturally expect to find work. May they not be disappointed.

W. N. GLENN.

THE NEW YORK CONFERENCE.

THE thirty-eighth annual session of the New York Conference of Seventh-day Adventists was held at Hornellsville, September 7-17. This was a good meeting. Love and harmony prevailed during the entire session. Eight meetings were held.

Resolutions were passed, in brief, as follows: That the Wheeler church be changed to South Pulteney; that a tent and camp-meeting fund of one thousand dollars be raised; that the Conference Committee be empowered to form a legal association, when deemed advisable, to be known as the "New York Conference Association of Seventh-day Adventists;" that the Conference indorse the daily-pledge system to assist South Lancaster Academy and the New York Conference; that our churches consider earnestly the establishment of church schools; that ten dollars a week be allowed the South Lancaster Academy during the school year, for the payment of a teacher; that a vote of thanks be given for the use of the grounds and for the kindness of the police force, although the order was good; that a committee be appointed so to change the constitution that vacancies can be filled by the Conference Committee during the year if they occur by removal of officers; that four hundred dollars from the tithe be given the Foreign Mission Board toward the support of a laborer in foreign lands; that we indorse the reading-circle as a means of creating an interest in foreign fields; and that we encourage the religions-liberty work by becoming members of the association and otherwise giving it our support.

The officers elected were as follows: President, G. B. Thompson; Vice-President, J. W. Raymond; Secretary, T. E. Bowen; Treasurer, Fred E. Pierce. Conference Committee: G. B. Thompson, J. W. Raymond, A. O. Burrill, Cortland Green, J. R. Calkins.

Credentials were granted to G. B. Thompson, F. Peabody, S. B. Whitney, D. A. Ball, H. L. Bristol, J. B. Stow, A. R. Hyatt, Geo. R. Lisch, J. W. Raymond, A. O. Burrill, P. Z. Kinne, C. O. Taylor, H. H. Wilcox, F. Wheeler. Ministerial license was given to F. H. DeVinney, Mrs. Lulu Wightman, B. E. Tefft, B. E. Fisk, T. E. Bowen, Roy F. Cottrell, and Earnest Raymond. Mary Millington and W. S. Cleveland received missionary license.

Elders S. H. Lane, Allen Moon, J. E. Jayne, and A. F. Ballenger were in attendance from abroad, and assisted in the work of the Conference.

The Lord had the meeting in charge, and consequently the entire session was conducted without a jar, and was attended with much of the power and peace of the Spirit.

G. B. THOMPSON, Pres.

T. E. BOWEN, Sec. pro tem.

THE OPENING OF UNION COLLEGE.

THE Lord has favored us very kindly at the opening of Union College. The strong winds frequent in this part of Nebraska were absent, and the sun shone pleasantly upon the newly arriving students. There is nothing so disheartening to the youth who have left home as to be greeted by disagreeable weather when they reach school.

The college opened September 20. On the first day one hundred and sixty students were matriculated, of whom one hundred and twenty-eight were in the homes. This is the largest opening the college has had in four years. Besides, there were

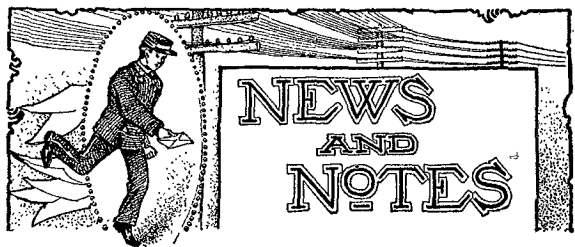
absent the usual students from Nebraska, who were detained by the State camp-meeting, then in session. Since the first day others have been coming.

The opening chapel exercise was conducted by the president and members of the faculty. Each emphasized the necessity of seeking for the highest wisdom and the large results to be secured by the proper use of time. The greatest desire of all was to have the individual students finish their work as co-laborers with Christ. A spirit of freedom came into the service, and the students at once felt at home. Later, in response to a call, there were probably not a dozen students who did not place themselves on record as being one with Christ, and here to secure a fitness for his work.

We realize that the Lord has shown us many omens of his favor, and we are confident that he will greatly bless the work during the coming year. It was inspiring to hear the students in social meeting tell how God had opened the way for them to attend college this year, and how firm was their faith that this would be the best year of their lives. The satisfactory arrangement of the programs of work witnessed to the desire of the students for earnest, solid work. We would rather have it so. We would rather do much while promising little than to promise much but do but little.

There is a great future before the educational work. As time grows shorter, our work must be done faster and more solidly than before. Old methods must be discarded, and we must walk in the light that God has given. The last year the demands upon the school for workers has been greater than the supply. We would ask you, parents and youth of the denomination, to consider the great need of the harvest field, and ask yourselves if God does not call upon you to sacrifice for his service. Parents, pray with your children, and seek to impress upon them the necessity of giving themselves to God's work. Youth whom the Lord has called should renounce all other considerations than the present message. We greatly need ministers, church-school teachers, Bible workers, canvassers, and other workers. We shall be pleased to correspond with all who wish to enter the work.

B. G. WILKINSON.



FOR WEEK ENDING OCTOBER 14, 1899.

—It is reported that the British Admiralty has chartered from forty to sixty transatlantic steamers for use as transports to the Transvaal. The day after this news was received in Boston, freights advanced fifty per cent.

—President Paul Kruger, of the Transvaal, speaking of the present war with Great Britain, said, in a cablegram to the *Chicago Tribune*, dated at Pretoria the 11th inst.: "We must now make South Africa free or the white man's grave." By this significant statement, he is said to mean that, in case the Boers are unsuccessful in the war with England, he will secure the aid of the natives, who outnumber the white population of South Africa, twelve to one.

—Henry Atven, a wealthy business man of Sandusky, Ohio, has brought suit against the Presbyterian church of that town, charging it with having, on April 17, 1898, dismissed himself and family from the church, thus depriving them of the privileges of worship, communion, or instruction therein. He claims that, as he assisted greatly in building up the church, he should be allowed to worship therein. An injunction has been granted, so that Mr. Atven can enter the church and remain there to his heart's content.

—Both the British and the Boers are claiming American friendship and sympathy in their quarrel. A prominent statesman of England says that America has not forgotten the favorable attitude taken by his country, almost alone among the nations, during the Spanish war; while President Kruger, of the Transvaal, says his forces include all nationalities, among them a strong American corps, and that the difficulty is not of Boers against Outlanders, but of all nations against the English. He appeals to the love of "freedom" and "republicanism" in America.

—NEW YORK, OCTOBER 6.—The Holland submarine torpedo-boat made an excellent showing to-day. She left her moorings in a heavy rain-storm, with head winds and against a heavy tide, and covered three miles in less than thirty minutes. She ran, submerged, one mile, then came to the surface for rapid observation; then, making a short dive, came to the surface again. The mile run under water was made in less than ten minutes, and the time for making observations and for changing the position of the vessel was less than seven seconds. With such a vessel in harbor, the present method of port blockading will have to be materially changed.

—New York has over 7,000 liquor saloons!

—There are enough paupers in Great Britain alone to form a procession, four abreast, 100 miles long.

—American capitalists have cabled Dreyfus, offering him \$1,000 a day to lecture in Europe and America.

—William Rockefeller has succeeded the late Cornelius Vanderbilt on the board of directors of the New York Central Railroad.

—H. O. Armour, of Chicago, paid \$1,000 rent for a house on the line of the Dewey parade in New York. The lease was for two days!

—In the pawnbroker shops of Paris are 37,000 quilts and blankets, 10,000 mattresses, 19,000 sheets, and 435,000 articles of wearing apparel.

—An earthquake was felt in St. Joseph, Mich., on the evening of October 10, the first one ever known in that part of the State. No damage was done.

—The entire wealth of the world at any period prior to the middle of the last century is now said to be exceeded by the wealth of the United States alone.

—The State of Indiana has just returned to Texas the battle-flag of "Terry's Texas Rangers," taken from them during the Civil War, by the Seventeenth Indiana Regiment.

—When Congress convenes in December, it will be asked to make appropriations amounting to at least \$200,000,000, for the support of the army and navy for the fiscal year ending June 30, 1901.

—A suit is just begun by the State of Michigan against the Wabash Railroad Company, to compel it to reduce its rate of fare to two and a half cents, as it now earns annually more than \$2,000 a mile.

—The dockyards of the British government being all fully occupied in the construction of war-ships, orders have been given to private ship-building firms for twelve torpedo-boat destroyers to be completed as soon as possible.

—The city of New York has made an appropriation of \$10,000 for the purpose of making a great relief-map of the whole city. The map will be about fifty feet square, and will show all the important public and private buildings.

—The Manhattan Oil Company has been purchased by the Standard Oil Company. The Manhattan Company, the largest competitor of the Standard Company in the Lima field, had an immense refinery at Welker, controlling extensive pipe and tank lines.

—New York is the strongest Lutheran city in the world, having thirty-four churches of that faith, with 15,994 communicants. Preaching is done in eight different languages—German, English, Swedish, Norwegian, Danish, Finnish, Livonian, and Slavonian.

—The boycott in Cleveland, Ohio, against the Big Consolidated street railway system, caused by a strike of the operators, is practically at an end. The strikers' omnibuses have ceased running, and the labor unions have recinded orders imposing fines on members found riding on Big Consolidated cars.

—The organization of the Tripler Liquid Air Company, with a capitalization of \$10,000,000, has been completed. The company is organized for the purpose of acquiring all patent rights, patents and processes for the manufacture and utilization of liquid air for all purposes, as developed by Charles E. Tripler.

—The chancellor of the British exchequer, Sir Michael Hicks-Beach, has already sanctioned the provisional expenditure of \$15,000,000 in preparations for the war with the Boers. The government will not exceed that limit without authority from Parliament, which will be asked to vote \$40,000,000 for that purpose soon.

—Investigations have been made of sewage irrigation on the truck farms south of Los Angeles, Cal. The health officers have recommended the prohibition of the sale of sewage for the irrigation of land where certain kinds of fruits, vegetables, and garden products are grown, stating that the use of sewage for that purpose is injurious.

—Speaking of beer and brewers, Martin Luther said: "The man who first brewed beer was a pest for Germany. I have survived the end of genuine beer; for it has now become small beer in every sense; and I have prayed to God that he might destroy the whole beer-brewing business. There is enough barley destroyed in the breweries to feed all Germany."

—One preparation has been made for the seemingly inevitable war in the Transvaal that Britains and Americans in the past have always overlooked. A peremptory order has been issued for the closing of the hotel bars, \$600 fine and confiscation of all liquor being the penalty provided for a failure to comply with the order. In this respect the Boers show themselves superior to their Anglo-Saxon enemies.

—The Marconi wireless telegraphy reports of the international yacht race now attracting so much attention in New York are proving a great success, the news being made public property much earlier than by previous methods. Fogs do not interfere with the working of the system, and attempts to divert the messages by means of counter-currents at the hands of outsiders proved a failure. From the steamer on which Marconi was conducting his experiments, a message was sent by a landlord, to his hotel, reserving rooms for some distinguished guests, whom he met on the bay. This is said to be the first strictly commercial message sent by the new invention.

—The Milburn Wagon Works, of Toledo, Ohio, has received a large order for wagons to be shipped by the British government to the Transvaal.

—England, with a public debt amounting to \$100 for each man, woman, and child in the nation, is paying out \$200,000,000 a year on her army and navy.

—As the result of Emperor William's advice, the University of Strasburg, Germany, will receive a Catholic faculty, thus ending a long and bitter controversy.

—Patrick Shatloo, unable to read or write, died recently in Orange, N. J., leaving a fortune of \$200,000. He came to Orange from Ireland, thirty years ago, without a penny, and obtained work in a factory at two dollars a day. He was frugal, sober, and industrious, and never had a lawsuit.

—The transport "Tarter," which had difficulty in obtaining clearance papers at Hong-Kong a few weeks ago on account of alleged overcrowding, arrived at San Francisco, October 10, with her load of returning soldiers from the Philippines. Much enthusiasm was exhibited in the welcome given the arrivals, General Funston, who accompanied them, being especially cheered.

—An undoubtedly true statement is made by the *Literary Digest* when it says, "It can not be denied that Buddhism, as a system of philosophical and religious thought, has secured a much more respectable hearing among the western peoples than it had a generation ago; and the possibility of a regular Buddhist missionary propaganda has often been reported, especially since the Parliament of Religions."

—The *Christian Citizen*, the former organ of the Christian Citizenship League, has been discontinued. In its place there has been started the *Church and State*, which name, according to the editor, "expresses the Christian citizenship principles we wish to advocate better than the old name 'Christian Citizen' did or could." The paper now has its proper name; for it has always stood for a complete union of church and state.

—October 9 the Transvaal government sent a despatch, from Pretoria to London, demanding the withdrawal within forty-eight hours of all British troops from the Transvaal borders, and the immediate cessation of all warlike preparations. A failure to answer in that time, it was stated in the ultimatum, would be considered as a declaration of war. Wednesday, October 11, at 5 P. M., was the time named by President Kruger. Just as we go to press a despatch from Johannesburg, South Africa, dated the 12th inst., states that "war was declared yesterday. The formal declaration occurs at ten o'clock this morning." A cablegram from Vryburg, Cape Colony, sent the same day, but in the afternoon, says: "A body of Boers have cut the border fence, advanced to the railway and cut the telegraph wires. Two thousand Boers are now occupying the railway line." Great Britain's reply to President Kruger's ultimatum is "that the demands made are beyond consideration."



CAMP-MEETINGS FOR 1899.

| DISTRICT ONE. | | | |
|--------------------------------|-------------------|-------|--|
| *Atlantic, Jersey City, N. J., | Nov. | 7-12 | |
| West Virginia, Parkersburg, | Nov. | 17-23 | |
| DISTRICT TWO. | | | |
| Florida, Lakeland, | Nov. | 3-12 | |
| DISTRICT SIX. | | | |
| California (local), Visalia, | Oct. 26 to Nov. 5 | | |
| L. A. HOOPES, Sec. Gen. Conf. | | | |
| *Annual Conference session. | | | |

RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

DISTRICT 1.

It has been decided to hold a District Conference at South Lancaster, Mass., Nov. 28 to Dec. 10, 1899, in connection with the corporation meetings already announced for the same dates.

Elders G. A. Irwin and S. N. Haskell will be in attendance. The different Conferences in the District should see that delegates are elected to represent them in the meetings of the session. This session should be well attended by the workers of the different Conferences and mission fields in the District. Mrs. Haskell will be present to give special instruction to Bible workers.

H. W. COTTRELL, Supt.

NOTICES.

FOR SALE.—Ten-acre farm; good frame house, stable, apple-, pear-, plum-, and cherry-trees, and small fruit. For particulars, address Henry Mockhoppen, Bourbon, Ind.

An excellent opportunity is offered to a good Adventist to take a half or whole interest in a custom and merchant mill, doing a paying business. Inquire of B. Hagle, Mendon, Mich.

FOR SALE.—In Bunker Hill, Ind., three-room house, good corner lot; near Union depot; convenient to stores, post-office, S. D. A. church; good well and other improvements. Will sell cheap in order to improve our school property in Archdale. Price, \$200. Address, B. F. Purdham, Archdale, N. C.

PUBLICATIONS WANTED.

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

Miss Birdie Cruzan, 1801 Hening Ave., Waco, Tex.

J. Scott Moore, St. Paul, Ark., REVIEW, Signs, Life Boat, Little Friend, until last of November.

Mrs. F. M. Harrison, 3007 Vinegrove Ave., St. Louis, Mo., damaged or clean copies of tracts and papers.

Mrs. C. B. Webb, 1203 Tennessee St., Louisiana, Mo., urgently asks for a liberal supply of REVIEW, Signs, Sentinel, Little Friend, Missionary Magazine, Good Health, Apples of Gold Library, Words of Truth Series.

Obituaries.

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

BEST.—Died at King's Mills, Mich., Sept. 18, 1899, of congestion of the brain, Clinton Earl Best, aged 11 years, 1 month, 18 days. Funeral services were conducted by the writer.

S. M. BUTLER.

BAXTER.—Born in North Devon, England, Feb. 6, 1848, died Oct. 3, 1899, at Benton, Ill., my husband, William D. Baxter, aged 50 years, 8 months, 27 days. He accepted the truth six years ago, and died in hope of a glorious resurrection when Jesus comes.

MRS. FANNIE BAXTER.

COLEMAN.—Died suddenly at his home in Rock Hall, Md., Sept. 14, 1899, William W. Coleman, in his seventy-first year. For seven years he had kept the Sabbath, witnessing by his life for the Saviour. Words of comfort were spoken by the writer, from 2 Tim. 4:7, 8.

H. W. HERRELL.

ROBINSON.—Died at Vancouver, Wash., Sept. 23, 1899, of consumption, Mrs. Amanda Robinson, aged 50 years, 4 months. Sister Robinson had only recently accepted the third angel's message. Services were conducted by the writer, from Revelation 22, by request.

WARREN J. BURDEN.

BARKER.—Died at Stevensville, Mont., Sept. 28, 1899, Ruth, infant daughter of Brother and Sister R. N. Barker, aged 10 months, 14 days. The sorrowing parents are comforted with the hope of meeting little Ruth in the first resurrection. Words of comfort were spoken by the writer, from Jer. 31:15-17.

H. C. J. WOLLEKAR.

RICH.—Died at North Yakima, Wash., Aug. 15, 1899, Polly L. Rich, aged 70 years, 8 months, 29 days. Sister Rich loved and obeyed Jesus to the last, and now sleeps in him. She accepted present truth between three and four years ago. Funeral service at the Seventh-day Adventist church. Text, Rev. 22:5, first clause.

G. B. SMITH.

WHETSTONE.—Died at La Grande, Ore., Sept. 14, 1899, Ralph Whetstone, aged nearly ten months. This is the second time, within a year, that Brother and Sister Whetstone have been called to lay away a precious blossom; but they mourn not as those without hope. Soon Jesus will call them forth. Words of comfort were spoken by the writer.

MRS. RUIE HILL.

MILLER.—Died in Oakland, Cal., Sept. 27, 1899, of pulmonary tuberculosis, Sarah A. Miller, aged 21 years, 4 months, 13 days. When taken down, she was a member of the nurses' training class at the St. Helena Sanitarium. She gave her energy to the work, her sympathies to her patients. She bore her sufferings patiently, and fell asleep in Jesus. Her last words were a message to her brother, a good one for all.—"Now is the accepted time."

M. O. W.

SMITH.—Died at the home of Mr. and Mrs. Frank Covey, in Grand Rapids, Mich., Miss Susie Smith, daughter of Mr. and Mrs. W. J. Smith, of Hastings, Mich., in the twenty-fourth year of her age. She was sick but a few days. The deceased was an earnest Christian, and had been in our family for several months, assisting in mission work in Grand Rapids, and in tent work in the Upper Peninsula of Michigan during the last summer. Funeral services were conducted by the writer, assisted by Elder L. G. Moore, of Hastings.

E. R. WILLIAMS.

REASER.—Died at the home of his daughter, Mrs. Courier, in Oakland, Cal., Sept. 27, 1899, of tuberculosis, John F. Reaser, aged 71 years, 4 months, 29 days. The deceased was a native of Wayne County, Ohio. He leaves an aged companion, to whom he had been united almost fifty years, three sons, and two daughters. Among his children known to many readers of the REVIEW are Elder Geo. W. Reaser; Wilbur A. Reaser, the artist; and Mrs. T. A. Kilgore. In the last two years he manifested a great interest in religious things, and in his last sickness found Jesus a precious Saviour.

M. O. W.

STANNARD.—Died at Bolivar, N. Y., at the home of her parents, Mr. and Mrs. H. E. Stannard, Aug. 24, 1899, of St. Vitus's dance, Gertrude, aged 16 years, 4 months, 20 days. At an early age she evidenced a love for the Saviour and his appearing, and united with the Seventh-day Adventist Church at the age of ten. She has since been an earnest student of the Word. She was almost entirely deprived of her speech at the first attack of the disease, and remained so until death; but bore with fortitude her terrible suffering. Funeral services were held at the home by Elder J. W. Raymond.

H. E. STANNARD.

Trade Edition of "Desire of Ages."

Ready for Delivery Oct. 30, 1899.

This edition has been prepared with the special view of presenting the valuable matter which it contains, in small compass, for the use of our ministers, Bible workers, and other laborers. It is uniform in size with the

Bound Volumes of the Testimonies,

containing over 1,000 pages. In two styles of binding:—

Cloth..... \$1.50

Library..... 2.00

Place your order early, either with your tract society or the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

TO CALIFORNIA.

Via the Midland Route.

EVERY Friday night at 10:35 P. M., a through tourist car for San Francisco, carrying first- and second-class passengers, leaves the Chicago, Milwaukee & St. Paul Railway Union Passenger station, Chicago, via Omaha, Colorado Springs, and Salt Lake City (with stop-over privileges at Salt Lake City), for all points in Colorado, Utah, Nevada, and California.

The tourist-car berth rate from Chicago to San Francisco is only six dollars, and the sleeping-car berths should be reserved a few days in advance of departure of train.

Through tickets and sleeping-car accommodations can be secured from any agent in the East, or by applying at the Chicago, Milwaukee & St. Paul depot or city ticket office, in Chicago.

Send for our free illustrated California folders. Address Geo. H. Heafford, General Passenger Agent, Chicago, Ill., or Harry Mercer, Michigan Passenger Agent, 7 Fort Street, W. Detroit, Mich.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect October 9, 1899.

O. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

| No. | Train | Leave | Arrive |
|--------|---|-------------|--------|
| No. 9 | Mail and Express, to Chicago | 12:15 P. 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 | 1:10 A. M. | |
| No. 75 | Mixed, to South Bend | 8:20 A. M. | |

Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

| No. | Train | Leave | Arrive |
|--------|---|------------|--------|
| No. 8 | 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. 6 | Atlantic Exp., to Pt. Huron, East, & Detroit | 2:25 A. M. | |
| No. 2 | 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. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.

GEO. T. BELL, 1st A. G. P. & T. Agt., Chicago, Ill.
A. S. PARKER, Ticket Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

| EAST. | 8 | 12 | 6 | 10 | 14 | 20 | 36 |
|--------------------|-----------------|-----------------------|------------------|--------------------|-------------------|--------------------|--------------------|
| | *Night Express. | *Detroit Accom. | *Mail & Express. | *N. Y. & Bos. Spl. | *Eastern Express. | *Jackson Ac m't'u. | *Atlantic Express. |
| Chicago..... | pm 9:35 | | am 6:45 | am 10:30 | pm 3:00 | | pm 11:30 |
| Michigan City..... | 11:25 | | 8:45 | pm 12:08 | 4:40 | | am 1:20 |
| Niles..... | am 12:40 | | 10:15 | 1:00 | 6:37 | | 2:30 |
| Kalamazoo..... | 2:10 | am 7:25 | pm 12:10 | 2:08 | 6:52 | pm 6:00 | 4:20 |
| Battle Creek..... | 3:00 | 8:05 | 1:00 | 2:42 | 7:28 | pm 6:43 | 5:00 |
| Marshall..... | | 8:30 | 1:30 | 3:09 | 7:51 | 7:10 | 5:27 |
| Albion..... | 3:50 | 8:50 | 1:50 | 3:30 | 8:11 | 7:30 | 5:50 |
| Jackson..... | 4:40 | 10:05 | 2:35 | 4:05 | 8:50 | 8:15 | 6:30 |
| Ann Arbor..... | 5:55 | 11:10 | 3:47 | 4:58 | 9:43 | | 7:45 |
| Detroit..... | 7:15 | pm 12:25 | 5:30 | 6:00 | 10:45 | | 9:15 |
| Falls View..... | | | | | am 6:02 | | pm 4:13 |
| Susp. Bridge..... | | | | | 5:17 | | 4:33 |
| Niagara Falls..... | | | | | 6:30 | | 4:40 |
| Buffalo..... | | | am 12:20 | | 6:14 | | 5:30 |
| Rochester..... | | | 3:15 | | 9:50 | | 8:40 |
| Syracuse..... | | | 5:15 | | 11:50 | | 10:45 |
| Albany..... | | | 9:05 | pm 4:15 | | am 2:55 | |
| New York..... | | | pm 1:30 | 8:15 | | 7:00 | |
| Springfield..... | | | 12:16 | 6:19 | | 7:40 | |
| Boston..... | | | 3:00 | 9:05 | | 10:34 | |
| WEST | 7 | 18 | 3 | 8 | 23 | 13 | 37 |
| | *Night Express. | *N.Y. Bos. & Chi. Sp. | *Mail & Express. | *News Express. | *Western Express. | *Kalam. Accom. | *Pacific Express. |
| Boston..... | | am 10:30 | | | pm 3:00 | | pm 6:00 |
| New York..... | | pm 1:00 | | | 6:00 | | am 12:10 |
| Syracuse..... | | 8:15 | | | am 2:00 | | pm 12:25 |
| Rochester..... | | 10:05 | | | 4:05 | | pm 2:25 |
| Buffalo..... | | am 12:05 | | | 6:20 | | pm 3:50 |
| Niagara Falls..... | | | | | 6:34 | | 5:05 |
| Falls View..... | | | | | 6:02 | | 4:32 |
| Detroit..... | pm 8:20 | am 6:50 | am 8:25 | | pm 12:40 | pm 4:35 | 11:25 |
| Ann Arbor..... | 9:43 | 7:45 | 9:40 | | 1:35 | 5:45 | am 12:30 |
| Jackson..... | 11:15 | 8:50 | 11:05 | am 9:45 | 2:40 | 7:30 | 1:35 |
| Battle Creek..... | am 12:40 | 10:00 | pm 12:25 | 5:00 | 3:50 | 9:08 | 3:00 |
| Kalamazoo..... | 1:40 | 10:37 | 1:20 | 5:40 | 4:28 | 10:00 | 3:35 |
| Niles..... | 3:15 | 11:57 | 2:55 | | 6:05 | | 5:05 |
| Michigan City..... | 4:25 | pm 12:55 | 4:10 | | 7:05 | | 6:01 |
| Chicago..... | 6:30 | 2:30 | 6:05 | | 8:55 | | 7:50 |

*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.

YOUR MONEY BACK IF YOU WANT IT.

Christ foretelleth the

St. MARK, 13.

destruction of the temple.

31 And the second is like, namely this, "Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

A. D. 33.

Lev. 19. 18.

Mat. 22. 39.

Rom. 13. 9.

Gal. 5. 14.

James 2. 8.

Luke 19. 44.

Deut. 4. 39.

Is. 45. 6, 14.

& 45. 9.

Mat. 24. 3.

Luke 21. 7.

1 Sam. 15. 22.

to him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"

We will mail you the smallest-sized, genuine Oxford, minion type, reference Bible made; printed on "Oxford India Paper," containing self-pronouncing dictionary of Scripture proper names, harmony of the gospels, chronological tables, and maps; size 6 7/8 x 4 5/8 inches, and only 3/4 of an inch thick. An excellent, handy reference Bible, light, thin, and clearly printed.

Bound in GENUINE LEVANT MOROCCO, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges.

Price, formerly, \$5.75. Our price, post-paid, only \$3.60.

Remember, your money back if you want it. Order from—

REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

"In Union There is Strength"

After Advising with the General Conference Brethren,
the Publishers of

"The Berean Library" and "The Missionary Magazine"

Have United Their Plans for Doing Aggressive
Missionary Work.

Progress is the Spirit of the Age!

You Breathe it in the Air.

Why Not Weave it into Missionary Work?

"Intensity is taking possession of every earthly element." "Why Stand ye here all the day idle? Lift up your eyes, and look on the fields; for they are white already to harvest," "but the laborers are few."

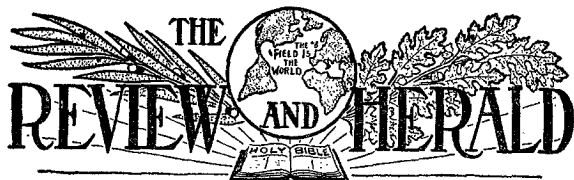
"Men and brethren, what shall we do?"—Organize a missionary reading-circle; study THE BEREAN LIBRARY and the MISSIONARY MAGAZINE, "and gather fruit unto life eternal."

The advance lessons to aid in the study of the prophecies of Daniel and the Revelation, which were to appear in the REVIEW about the first of October are postponed for a short time, so that all may have an opportunity to order and receive their books. Organize your reading-circle now, whether it be a church or family circle. Simultaneous action throughout our ranks is what is wanted. Place your order early. Be ready when the signal is given to enter upon the study of the lessons.

SUBSCRIBE FOR THE MISSIONARY MAGAZINE. It will contain lessons on the work in foreign lands, setting forth the urgent demand for workers and funds to sound the last message of mercy to those in utter darkness. Price, 25 cents a year.

THE BEREAN LIBRARY will be issued quarterly. First number, "Steps to Christ," 25 cents; second number, "Thoughts on Daniel," 25 cents; third number, "Thoughts on Revelation," 25 cents. Subscription price, yearly, four numbers, 75 cents.

Many orders are received daily; send yours in at once to your tract society or to the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.



BATTLE CREEK, MICH., OCTOBER 17, 1899.

ELDER LEWIS JOHNSON announces that there will be a Scandinavian general meeting at Sioux City, Iowa, October 26 to November 5. We hope there may be the fullest possible attendance.

THE philosophy, and the crying need, of the teaching outlined in the "sermon" in this paper is illustrated and emphasized in the excellent report concerning the "Greater New York Medical Mission Sunday-school" in the Home department. Please think of it.

AN imperial decree of the sultan of Turkey has been issued, abolishing all measures that prevented the free movements of Armenians; and ordering the restoration with governmental assistance, of the churches, schools, and monasteries destroyed during the late troubles.

THE dowager empress of China, "realizing the danger to China from the encroachment of European powers, and especially the growing ascendancy of Russia," has at last awakened to a sense of the situation, and has begun to make positive efforts toward "the preservation of the Chinese empire." Though she seems to be making quite active efforts to redeem the time, it is very doubtful whether she has not awakened too late. However, what she is doing may hold back for a while the rushing tide.

THE *Gospel of Health* for October has some specially good articles, among which are, "What to Do for the Sick Child," by Dr. Abbie M. Winegar; "Complete Conversion a Requisite for Complete Health," by Dr. Paulson; and "The Question Box," by Dr. Kellogg. The remaining copies can be had for *one cent* each; but every one will do better to send *forty cents*, and have the journal for a whole year. Yet if this *can not* be done, then *this* copy should be obtained for *one cent*. Twenty-four pages.

THE fourth-Sabbath October missionary collection throughout the field has been recommended by the General Conference for use in assistance of the International Tract Society. The date of the collection this year is the 28th inst. It is greatly desired that all our churches, companies, and isolated members shall participate in this offering. The International Tract Society has lately changed its field of operations, and new and important work is being entered upon. Nearly its sole means of support is the October contributions; they should be liberal. May God bless the effort to the extension of his work in the earth. The funds raised should pass through the regular tract society channels, except where it may be more convenient for isolated persons to send direct, addressing International Tract Society, Room 1902, American Tract Society Building, New York City, N. Y.

THOSE articles on the "Two Laws" are taking so well that the REVIEW containing the *second* article is now exhausted; and we shall be obliged to *reprint* next week the *second article*, in order that new readers may have the series unbroken. However, let the subscriptions still be sent in; we will gladly supply all the articles to all who wish them. We are glad to have the names come in in such quantities as to exhaust, every week, our extra copies. We should be glad to have it so every week the year through. The number on our list is now higher by *several hundred* than it ever was before. We hope our readers will never *let* it grow less.

AT the annual convention of the Christian and Missionary Alliance being held in New York City, in the morning session one day last week the time was taken up by a discussion of the Lord's coming. One speaker, referring to apostasy in the church, said: "When I went to a ministers' meeting recently, having been kept away for years by my duties, my experience made my heart bleed. The change in sentiment in four years is almost incredible. I had not known that there was such an apostasy as was there made manifest. But the wave of infidelity that originated on the continent [of Europe] has submerged England, and is fast sweeping over this country. This is the havoc wrought by the 'higher criticism.'"

WE MADE A MISTAKE

When we announced that there would be *seven* articles on the "Two Laws," and that we had them all in hand. We found afterward that there were only *six* of them. But we had promised *seven*; and had asked for subscriptions for *two months*, so as to take in the *seven*. We therefore asked the author of the *six* articles to write *two* more, so as to fill the two-months' subscriptions. He began to do so; but as this led him into a yet larger field and another phase of the Two Laws, he was obliged to write *six* additional articles in order to make the subject sufficiently complete to do it justice. Thus our mistake ends in supplying to all the *two-months'* subscribers *eight* articles instead of *seven*. This we are happy to do.

AND NOW,

As we give *eight* articles instead of *seven* to all these new readers, and then print four most valuable articles additional, on that grand subject, we hope all these new readers will help us out of the consequences of our mistake, by quietly renewing their subscriptions. And as we are going to follow the articles on the "Two Laws" with a series on "The Return of the Jews, and the Millennium," which will run for a considerable length of time, about the best thing that all can do is to renew their subscriptions for a *whole year* (\$1.50), or at least for *six months* (seventy-five cents). Then the whole account will be evened up, and our mistake will have been corrected.

THE MISSIONARY READING-CIRCLE.

MOST of the readers of the REVIEW have read the announcements concerning the Missionary Reading-Circle. The organization of this circle is the outgrowth of a pressing need for stimulating to activity the missionary spirit, which once was such an inspiration for service in our churches and individual lives.

For many years there has been no special effort made to secure a systematic study of the cardinal points of our faith. Outside of Sabbath-school work, there has been no plan by which the denomination would be inspired to unite in making a special study of the word of God. Several times the Holy Spirit has called our attention to the necessity of "studying the books of Daniel and Revelation; that great light was there for us as a people."

Our children are rapidly coming to maturity. They need to be careful students of God's word, that they may be able to stand against the skepticism, and, what is far more to be dreaded, the so-called "higher criticism," of the present day. Our children and youth must be indoctrinated in the three angels' messages. They must know for themselves the word of God. They must appreciate the fact that these are the last days; that Christ's coming is near at hand. This, by the Spirit of God, will turn their hearts from the world, to the service of the Master.

Our people need to study the field, to know where God would have them work and consecrate their money. The field is the world. Do we not need to remove the boundary lines hedging us in from the great mass of humanity, and "enlarge our borders," till wherever there is a lost soul, wherever there is darkness and sin and want and suffering, there is our field for service for God? Our children should be made acquainted with the opportunities for labor for souls both at home and abroad. Their lives should be consecrated to God, if need be to go to the uttermost parts of the earth to save a sinner.

The family is God's ideal for a training-school. There a knowledge of God should be imparted, and the foundations of a Christian life laid. It is the design that this reading-circle should be conducted in the family, parents and children uniting in the work. But where it is impracticable for entire families to participate in the study prescribed, it has been arranged for individuals to carry the work; thus provision is made for the accommodation of all. None need miss the benefits of this important undertaking.

The International Tract Society, together with the Foreign Mission Board, has been placed in charge of extending this reading-circle. It is designed that the *Missionary Magazine* shall be the text-book on the field and its needs. Every family and every person should be a reader of this *Magazine*. It deals with the world as God's great field to be worked. Lessons will be prepared on the field, using the *Magazine* as the basis of study in this department.

Under the name of *Berean Library* will be published, quarterly, some of our leading denominational books. Lessons will be prepared on these books, and both sets of lessons will be published in the REVIEW AND HERALD and the *Missionary Magazine*. Definite plans will be laid at once to get this circle in operation, the details of the work being left to those in charge. Further announcements to be made later. The object of this brief note is mainly to urge upon our people everywhere the importance of co-operating in this work, hoping that we all may be stimulated to a renewed consecration to God, and to greater activity in the salvation of souls.

GENERAL CONFERENCE COMMITTEE.