

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD

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

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THE TRUE RICHES.

BY T. WHITTLE.

(*Charters Towers, Queensland.*)

Ye toilers in life, who so earnestly bend
Your hearts to earth's treasures, who ardently spend
Your time and your strength, know ye not that the end

Is failure and ultimate loss?

Know ye not that earth's gold is cankered with sin,
That its fruit, though attractive, is bitter within,
That the treasures your hands are so eager to win
Are nothing but absolute dross?

Know ye not that the day is at hand when the fires
Of judgment shall kindle on all your desires,
That naught will remain but the hope that aspires
To heaven, to God, and the right?

Then seek ye the glorious hope that will hold
When the heavens shall pass like a scroll that is rolled,

When eternity's morning of joy shall unfold,
In the beautiful mansions of light.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 16.

JUDAS.

BY MRS. E. G. WHITE.

THE history of Judas presents before us the sad ending of the life of a man who might have been honored of God. By co-operating with Christ, not mechanically, but with heart and soul, Judas might have obtained victory after victory. He was trusted by his fellow disciples, and by his Master he was given a special work to do for the church. He understood the Scriptures, and at times seemed to have large discernment to take in the meaning of the word of God. He could present the words of the Old-Testament Scriptures in an acceptable manner. He had keen perceptive powers, a retentive memory, and was able to communicate the word to others. Had he been a doer of the word, he would have had grace and power from Christ to apply that word to his own soul. Possessing appropriating faith, he would, under the influence of light, have appreciated the presence of the Spirit, would have consecrated his heart, and would have received the seal of oneness with Christ.

But Judas stopped short of this. He had not received Christ as his personal Saviour. He did not think that his character needed the

transforming grace of Christ. In many respects he acted as Christ's disciple. He manifested an interest in his work, and in a certain sense believed on him. But Christ read beneath the surface. He saw the true inwardness of the heart. He knew that Judas was not converted. He was not a true son of God. He had not lost something he once possessed. He had never experienced the soul cleansing, the change of character, that constitutes conversion.

Judas had valuable qualities, but there were some traits in his character that would have to be cut away before he could be saved. He must be born again, not of corruptible seed, but of incorruptible. His great hereditary and cultivated tendency to evil was covetousness. And by practise this became a habit which he carried into all his trading. His economical habits developed a parsimonious spirit, and became a fatal snare. Gain was his measurement of a correct religious experience, and all true righteousness became subordinate to this. Christlike principles of uprightness and justice had no room in his life practises.

When Judas first united with the twelve, he manifested a spirit subordinate to his Master. He loved the great Teacher. He had listened to the parables illustrating the gospel of the kingdom of God, and he desired to be with the man whose teaching he knew to be superior to anything he had ever heard, although it was condemnatory of all pretense, hypocrisy, and avarice. There came to him a desire to be changed in spirit and inclination, and he hoped to experience this by connecting himself with Christ. Yes; in the companionship of Christ, Judas might have found continual strength and aid; he might have co-operated with Christ in overcoming temptation, instead of yielding to the suggestions of Satan.

Knowing that he was being corrupted by covetousness, Christ gave him the privilege of hearing many precious lessons. He heard Christ laying down the principles which all must possess who would enter his kingdom. He was given every opportunity to receive Christ as his personal Saviour, but he refused this gift. He would not yield his way and will to Christ. He did not practise that which was contrary to his own inclinations; therefore his strong avaricious spirit was not corrected. While he continued a disciple in outward form, and while in the very presence of Christ, he appropriated to himself means that belonged to the Lord's treasury.

Several of the disciples were looked upon by Judas as very deficient. They would not see their opportunities, and take advantage of circumstances. The church, he thought, would never prosper with such short-sighted men. Peter was so impetuous; he would move without consideration. John, who was gathering the power of the truths that fell from the lips of Christ and bringing them into the sanctuary of the soul, was looked upon by Judas as a poor financier, one who could not keep the church free from financial embarrassment. Matthew, who had had an education which

qualified him for accuracy in all his undertakings, was very definite and particular in regard to honesty. He was ever contemplating the words of Christ, and became so absorbed in them that he could not be trusted to do sharp, far-seeing business. Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his managing ability. Judas thought himself the capable one, who would not allow himself to be cheated in a bargain. In his own estimation he was an honor to the cause, and as such he always represented himself.

Christ's last journey to Jerusalem, whither he went with his disciples to attend the Pass-over feast, was a fatal one for Judas. Not that it needed to be thus, but he himself made it so by his own course of action. The dissensions which frequently arose among the disciples as to which of them should be greatest, were generally created by Judas. On this occasion this spirit led to the request of James and John that one might sit at the right hand of Christ, and the other on his left, in his kingdom. But Christ taught them that those who were nearest to their Lord in position, were not of special consequence; that those who would bring Christ into the heart as an abiding presence would not selfishly seek the highest position in personal relation to him.

Thus it is with Christians to-day. Those who, in the spirit and love of Jesus, become one with him, will be in close fellowship one with another, bound together by the silken cords of love. Then the ties of human brotherhood will not be always on the strain, ready at any provocation to snap asunder. "All ye are brethren," will be the sentiment of every child of faith. When the followers of Christ are one with him, there will be no first and last, no less respected or less important ones. A blessed brotherly fellowship will bind all to Christ in a firm loyalty that cannot be broken.

The turn that affairs had taken at the feeding of the five thousand had dissatisfied Judas. It was he who had set on foot the project to take Christ by force and make him king. But Christ, with greater authority than he was in the custom of exercising, had rebuked this step. This had provoked Judas, and he became more and more separated from Jesus.

If Judas had practised the lessons of Christ, he would have surrendered to Christ, he would have consecrated his heart fully to God; but his confused experience was misleading him. When with the disciples, he introduced controversies, doubts, and misleading sentiments, repeating the objections that the scribes and Pharisees urged when questioning the claims of Christ. He did this at first in order to develop his reasoning powers; but the more he gave expression to the unbelieving remarks made, the more he turned them over in his mind, the more doubt and unbelief came in.

All the little and large troubles and crosses, the difficulties and hindrances to the advancement of the gospel, Judas interpreted as being

evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the themes of truth that Jesus was seeking to impress upon the minds and hearts of his disciples. And these texts, separated from their connection, and placed where they had no appropriate bearing and force, confused their minds and increased the discouragements that were constantly pressing in with the suggestions of the scribes and Pharisees. The sayings of the Pharisees also were so used by him to encourage unbelief, and lessen the force of truth upon the minds of the disciples, that Jesus declared of him that he had a devil. Yet all this was done by Judas in such a way as to give the impression that he was conscientious. And while the disciples were searching for evidence to confirm the words of the great Teacher, Judas would lead them almost imperceptibly on another track. Thus in a very religious and apparently wise way he was presenting matters in a different light from that in which Jesus had given them, and attaching to his words a meaning that he never intended to convey.

The disciples did not see in this the working of the enemy; but Jesus saw that the mind of Judas was open to questionings, doubt, and unbelief which had more or less influence on the other disciples, and that in this way, Satan was communicating his attributes to Judas, and opening up a direct channel through which to work.

If all could understand the deep trials and discouragements that came to the human nature of Christ in his mission, verily human hearts would draw nigh to the human heart of Jesus. The old nature of the disciples often appeared. Often their natural characteristics strove for the mastery. But Jesus was ever presenting before them that these must be given up, emptied from the soul, that he might implant a new nature therein.

That Judas, with all his faults and defects of character, was numbered among the twelve, is an instructive lesson, one by the study of which Christians may be profited. God takes men as they are, with the human element in their character, and then trains them for his service if they will be disciplined and learn of him. When Judas was chosen by the Lord, his case was not hopeless. He had some good qualities. In his association with Christ in the work, by listening to his discourses, he had a favorable opportunity to see his wrongs, to become acquainted with his defects of character, if he really desired to be a true disciple. He was even placed in a position where he could have his choice either to develop his covetous disposition or to see and correct it.

Judas might have been benefited by these lessons, had he possessed a desire to be right at heart; but his acquisitiveness overcame him, and the love of money became a ruling power. Through indulgence, he permitted this trait in his character to grow and take so deep a root that it crowded out the good seed of truth sown in his heart. But the fact that Judas was not right at heart, that he was corrupted by selfishness and love of money, is no evidence that there are not true Christians, genuine disciples, who love their Saviour and try to imitate his life and example. There will ever be some who do not live out their profession, whose daily lives show them to be anything but Christians. But those who, in the love of God, desire to do his will, will manifest the same in their lives. The more man views his Saviour, the more will he become assimilated to his image, and work the works of Christ.

THE most important question any man can ask is that propounded by Pontius Pilate to the Saviour: "What is truth?" Is not the correct answer this?—Truth is perfect knowledge of God.

AN EMINENTLY PRACTICAL QUESTION WITH REGARD TO THE SABBATH.

BY ELDER D. T. BOURDEAU.

THE question that is here referred to is this: What should be done with sins of ignorance committed against the Sabbath precept? to which we reply: Precisely what should be done with sins of ignorance committed against any other of God's precepts. Christ died for our violations of the fourth commandment as well as for our violations of the other commandments. It is as verily a sin to transgress the Sabbath precept as it is to transgress any other precept of the divine law. "Sin is the transgression of the law" in question (1 John 3:4), and he who transgresses that law in one point "is guilty of all." James 2:8-12. Such a one sins against the authority that has given the whole law, is a transgressor of the law, and should exercise "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

If, therefore, the fact that our sins, or transgressions of the law, are, as it were, the accused instrument that slew Jesus Christ, brings us under the obligation to repent of all our sins, of all our transgressions of the law, it surely brings us under the obligation to repent of our transgressions of the Sabbath precept; for what is true of a thing as a whole is also true of all its parts. A sin of ignorance is a sin, although committed through ignorance; but Christ died for our sins of ignorance as well as for our other sins. Though he does not lay men's sins of ignorance to their charge, if, when they commit those sins, they are not guilty for not knowing them when they might have known them; and though the plan of salvation makes it possible for those who are in such a condition to be saved if they repent of all their known sins and exercise faith in the Redeemer, promising, by God's grace, to forsake even their sins of ignorance as fast as they are made known to them, still when men's sins of ignorance are brought to their knowledge, they should repent of them and exercise faith in Christ for pardon and salvation, just as they should if they had sinned with a full knowledge of all their duties.

And when men's sins of ignorance are made known to them, and they refuse to repent of them and to exercise faith in the Crucified, what the Lord once regarded in their course as sins of ignorance, he will then hold against them as wilful transgressions, and will punish them accordingly, unless they heartily repent, believe, and reform. To such Christ says, as in the days of his flesh, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9:41. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21. And men are just as responsible for light that they might have, but against which they close their eyes lest they should be called to practise self-denial, as they would be if they fully saw the light, and turned against it for the same reason.

Therefore the Holy Scriptures enjoin repentance and faith, not only upon those who have sinned knowingly, but also upon those who have sinned unwittingly or through ignorance. When an individual had thus sinned under the former dispensation, the Lord laid it upon him to offer a sacrifice for sin, and in doing this, he was to repent of his sins and exercise faith in a Saviour to come. This was always done by those who properly offered

sacrifices for sin unto the Lord under the former dispensation; and this order of the Lord with regard to sins of ignorance was applicable to the common individual, to priest and people, and to the ruler of the people. (See the fourth, fifth, and sixth chapters of Leviticus, etc.) Nor were those who had sinned ignorantly to excuse themselves because they were not conscious that they were sinning when they were pursuing a course that proved to be unlawful. When Elijah appeared as a prophet, he found the people so blinded by the sin of idolatry that they could not see that it was wrong to bow before Baal, the sun-god. And they had been in that condition for some time. Did Elijah excuse them for these reasons?—No; but he faithfully showed them their sins, and urged upon them the necessity of reforming, although they regarded him as a troubler in Israel. 1 Kings 18.

The same principle is applicable under this dispensation. The apostle Paul, while preaching to the Athenians, who were plunged into idolatry, and had for a long time sinned ignorantly, said, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. And in this he spoke according to his own experience, having, at his conversion, heartily repented for sinning ignorantly. Speaking of his course in his state of sin and of his experience at conversion, he says, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy [when he asked for it, repenting of his sins], because I did it ignorantly in unbelief." 1 Tim. 1:13. Nor did Peter refrain from enjoining repentance upon his audience shortly after the day of Pentecost, because he could and did say of a truth, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers;" but he said to his hearers, "Repent ye, therefore, and be converted." Acts 3:17, 19. Paul comes in with the following admonition to show the danger of sinning knowingly and voluntarily after being enlightened: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26. Whatever may be the full sense of this scripture, one thing is certainly true; namely, that it is in vain for one who sins wilfully to claim that he can, thus continuing, be benefited by the sacrifice of Christ. To be benefited by that sacrifice at conversion, it is necessary to repent of every known sin. Can we, after conversion, or at any period of our existence, scripturally expect that we may be saved by faith in Jesus Christ, while sinning knowingly and wilfully against any of God's commandments?

How necessary, therefore, it is to yield the will to God, and to exercise repentance toward God, even for our sins committed through ignorance, and to exercise implicit, appropriating faith in him who created man for his glory and that he might be happy in walking in the path of holiness, and who, after man had sinned and come short of the glory of God, gave himself for man, that he might be saved from his sins, or transgressions of the divine law (1 John 3:4), and their awful but just consequences! Acts 20:20, 21. To those who do this, it will be easy, with joy, love, and gratitude, to remember the rest day of the Creator, to keep it holy, or sanctify it.

KEEPING UP TO THE FRONT.

BY ELDER WM. COVERT.
(Milton Junction, W'is.)

HE who would succeed in any laudable calling, must acquaint himself with the principles of the business, and then, by patient, faithful application in that line, keep well up to the front. The person who becomes negligent is

sure to lag behind; and there is great danger that he will fail altogether. The teacher who does not read the current literature relative to his calling, must soon retire from the business. The physician without a medical journal will not long be in demand. The man who would try to serve the public interests of the country, and yet neglects to read the news of the day, would shortly be superseded by some one more diligent and capable. The person who wishes to keep interested in any cause must study its progress. He should know who are connected with it, and what part they are acting; and usually the more fully he is informed, the greater will his interest be. His usefulness in that work will also be likely to correspond closely with the interest which he manifests in its progress.

All the principles indicated in these statements will fully apply to our people in their relation to the cause of present truth. The member who does not watch the progress of the message cannot possibly maintain an interest in it. We must not only *watch* the progress of the work, but must also *study* it closely, and pray that God will bless it. Yet it is wholly out of the question for one to do this who does not read the REVIEW AND HERALD. This periodical is the faithful messenger and servant for all our people who would know the present status of the cause. It serves largely as the pastor for all our churches, and as teacher for their members.

While the work has extended from its limited beginning in New England until it has reached all continents, encircled the earth, and traversed the seas, the ADVENT REVIEW AND SABBATH HERALD has gone to the front, with all the messengers, and carried the news of their success in the work back to every place where the truth has been established. This paper serves to introduce, explain, and advocate every advance move of the cause, and those who do not read it are left uninformed on these vital points. They do not know who is working, nor where, nor what is being done. Under these circumstances they cannot be interested in the work, nor feel a burden to assist in it. Without an interest, they become cold and lifeless members of the body, or perhaps that which is worse still, negative quantities, to censure the laborers and retard the progress of the cause.

What, then, should be done? The answer is, Let those who have the oversight of the work labor to keep all the members up to the front in this matter. All who have borne any responsibility in carrying this message to the world, know that there is a great difference in the interest and usefulness manifested by different individuals. One takes the REVIEW and reads it. It has introduced to his desk and library all our later books and periodicals. These he has bought and studied. He talks of the work in all its parts; he understands the situation of the missions, and knows who labor in them. His money has assisted in maintaining them, and his prayers ascend daily for their success. He sees clearly the situation, and therefore richly enjoys the work of the Lord. But one who does not take this paper is uninformed in these matters; his reading and interests are with the world. If he learns of an important meeting which is to be held, it must be through a personal visit, or by special correspondence. He scarcely knows the names of those who labor in the conference to which he belongs; much less does he understand the situation abroad. Very little indeed has he done to build up the work, and few, if any, are the hearts which he has encouraged. His Christian fruit is nothing but leaves. With many, this sad condition might have been remedied if, in the first place, they had been prevailed upon to subscribe for and read our church paper. It would have been an agency,

in the hands of the Lord, to teach them many precious things, introduce to them the work in all its branches, and encourage them to take a place in the front ranks of the work. There is no safety apart from this attitude.

THE BLACK SHEEP.

BY MARY ALICIA STEWARD.
(Battle Creek, Mich.)

THE sheepfold slept beneath the silent stars;
The place was still, the shepherd drowsed; the night
Was bright with moonlight and the peace of God.
While overhead the angels watched alone.

The morning broke, and lo! within the fold
A stranger stood, forsaken, desolate,
An outcast, from some other fold astray.
Not white, but black, all stained with mire and clay.

Quick consternation seized the virtuous sheep.
"She must be gone!" they to the shepherd cried:
"We cannot soil our garments pure and white,
"T will bring us dire disgrace should she remain."

But the good shepherd, seeing in her eyes
The meekness of dumb pleading and regret,
Spoke gently of the stranger in the fold,
And longed to bless and comfort her distress.

With Christ-love pleading then the shepherd sought
To lead his own sheep down the blood-stained way
To Calvary. There on the cross of shame
They saw the dying Saviour's pitying love.

With hearts touched into tenderness and grief,
They bowed before the matchless Lamb of God;
And then, made willing and divinely meet,
They sought the stranger they had erst despised.

And ere the setting sun of this glad day
Had reddened in the sky, they brought her in,
And stood before the King; and lo! the one
Who had been black was washed as white as snow.

CHRIST WITHOUT THE BIBLE.

BY ELDER G. T. WILSON.
(Sydney, N. S. W., Australia.)

WHAT shall we call those forms of religion which pretend to accept Christ as the Saviour of men, and yet reject nearly all the Bible? There are found, in almost every church, men and women who accept only such portions of the Holy Scriptures as will fit their creed and practise, and question the inspiration of the rest. With an increase of churches and church buildings, with preaching in nearly every school district, and the Bible so freely supplied to the poor, one would be inclined to look for an increase in faith in the word of God. But men do not prize the word of God to-day as they once did. There was a time in the Dark Ages and the days of the Reformation, when few could secure the privilege of reading the Scriptures in any form. The Church of Rome then declared:—

We prohibit the laics [laity] from having the books of the Old and New Testaments, unless it be at most that any one wishes to have, from devotion, a psalter, a breviary for the divine offices, or the honor of the blessed Mary; but we forbid them in the most expressive manner to have the above books translated into the vulgar tongue.—14, "Canon of the Council of Toulouse," A. D. 1229.

The common people were not permitted to have the Scriptures in their own tongue. We cannot wonder, therefore, that they were ignorant and superstitious, and that the majority believed anything that the priests told them; but we would expect that when people have the Bible, and can read it for themselves, there would certainly be more solid faith in it than we see to-day.

Through science, "falsely so called," "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," many to-day are being spoiled as Christians. The time has been when those who feared God, prized his precious word more than their food and raiment, yes, more than life itself. When prohibited from reading it in the home or church, they would

gather in the forests, in the dens and caves of the earth, and by the glare of the midnight torch, at the risk of their lives, they would listen to the reading of its life-giving words. A noble young man by the name of William Hunter was burned at the stake, during the reign of "Bloody Mary" for entering the church after the remonstrance of the priest, and reading the Bible that was there chained to a desk. In Bohemia, in 1429, a man by the name of Bulwari gave \$229 for a copy of the New Testament. In 1440 A. D., before the art of printing was invented, a man in England gave a load of hay for one chapter of Matthew's Gospel. "The word of the Lord was precious in those days;" but since light and knowledge have so wonderfully increased by the publication and circulation of the Scriptures, and they can be so easily obtained and read, with no danger to life, men and women who profess Christianity often live years without a Bible in their homes. Many others, while having the word of life in their homes, neglect to read it, depending on their ministers to tell them all they need to know of the way of life. The Saviour's admonition, "Search the Scriptures," is not heeded; this is why so many lightly esteem the word of God, and are caught in the snares of Satan.

There are many people who try to read the Bible through modern science; but they distort its teachings, or cast it aside as unfit to be received in this age of so-called advanced thought. Millions neglect the leaves of healing from God's word, and accept in their place that which poisons the soul, and ends in death. O that men would be wise, and understand knowledge! for God's words "are life unto those that find them, and health to all their flesh." Prov. 4:20-22.

One who would dare to say, to-day, that he believed that God made the heavens and the earth, the sea and all that in them is, in just six literal days, would be laughed at as ignorant and narrow-minded by those who explain the Bible by science. But is it not best to let God's word teach its own science, and explain the handiwork of God? The revealed word of God should be used to explain his works in nature. True science agrees with this word; for in it are found the true principles of every science. Let us read science through the Bible, not the Bible through science.

Some professed Christians teach and practise the theory that we need not study the Old Testament, that its moral precepts are not binding upon the followers of Christ. When one tells them that what Christ taught in the Gospels concerning the importance of obedience to the law of God, they will say, "O that was said before his crucifixion, and was meant for the Jews; that does not apply to us Christians." Of such the Saviour said, "Ye do err, not knowing the Scriptures, nor the power of God." They reject the word of God, in order that they may keep their own tradition. Mark 7:9, 13. When the word of God is thus set aside, Satan gets men to accept tradition in the place of what God teaches. Thus the sacred word of God is compared to the productions of men, and infidelity and skepticism are furthered by their ministrations. "Such are false apostles, deceitful workers." 2 Cor. 11:13.

Many of the teachers who are great in the world's estimation say of the prophecies, especially of the book of Revelation, "It is a mystery, and God does not intend that we shall understand the prophecies of the Bible." But who has given them this authority? Has God told them to call that a mystery which he calls a revelation? Has God told them that we do well to call that darkness which he has called light, and to shun that which he has told us to heed? They must answer for these things at God's tribunal. Rev. 1:1-3; 2 Peter 1:19-

21; Deut. 29:29. By such teaching, men are rejecting what God calls light, and are walking in darkness, sowing skepticism and infidelity. And as truly as "France sowed to the wind, and reaped the whirlwind," in the days of the Revolution, just so truly will this sowing of higher criticism and infidelity, in science and philosophy, reap the unmixed wrath of God in the end. Such teaching is leading right into the meshes of Spiritualism and theosophy.

The Lord compels no one to believe his word; but he knows that every soul that rejects his word will drift hopelessly upon the rocks of eternal destruction. He says, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20. Again, the Lord inquires, "Do ye not believe? it is because ye are not stable." Isa. 7:9, margin. "If ye will not believe, surely ye shall not be established." The loyal people of God need to be exhorted to "earnestly contend for the faith which was once delivered unto the saints." "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

SUNDAY IN EUROPE.

THAT the movement for the further exaltation of the "venerable day of the sun" is extending in all directions, is very evident. A short time ago the czar of Russia issued a ukase commanding a stricter observance of the day, placing it in a list with other days called holy, whose observance was also commanded. As is usual in such decrees, work is the one thing which Sunday will not tolerate. The Russians are great drinkers, and on Sundays, especially, the whole population is given up to "vodka." Visitors to Russia affirm that it is not at all an uncommon sight to see nearly all the people of a village drunk on Sunday night, the priests of the Greek Church not excepted. Idleness and drink always go together among those who have no fixed religious principles, and hence this Russian ukase must greatly increase the sale and consumption of intoxicants. Furthermore, an idle and drunken fellow will be regarded by the law and those who administer it as a better man and citizen than one who is industrious and sober.

At an international congress on Sunday rest, lately held at Brussels, in Belgium, is evidence that the Sunday idea is taking firmer root in European minds. Many distinguished men were present. Dr. Atterbury, secretary of the New York Sabbath (Sunday) Committee, represented the Sunday-law devotees of the United States. To "suspend Sunday labor in the largest measure practicable" was the watchword of the meeting. Catholics and Protestants joined together in the work with remarkable unanimity. So the Sunday cause moves on in all lands, tending to the fulfilment of the prediction in Rev. 13:14-17. But the warning against this work prophesied of in Rev. 14:9-12 is also going, and by these means the inhabitants of the earth will be called upon to decide whom they will serve. Again, as of old, the message is, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal [the sun-god], then follow him." 1 Kings 18:21. Sunday-keeping is the Baal-worship of the Christian dispensation. Nearly all Christendom has bowed the knee to it; but as in the days of Elijah, a remnant will worship the Lord of Hosts. M. E. K.

RIGHTEOUSNESS A GIFT.

BY H. W. JOHNSON.
(Detroit, Minn.)

ABRAHAM is not the only person to whom God imputed, or imputes, righteousness. He is willing to do the same thing to us if we will believe him. It is written: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Rom. 4:22-24. Believe, and thou shalt receive.

The sinner may ask, "What must I believe?"—Believe just what God says. Let us make it personal. God says: You have sinned, and come short of my glory (Rom. 3:23); you are dead in trespasses and sins (Eph. 2:1); you are a transgressor of my law (1 John 3:4); so you are my enemy, or at enmity with me (Rom. 5:10; 8:7), and merit nothing but death. Rom. 6:23.

Just take him at his word, acknowledge that he is just and right in saying this, and say, with Paul, I am chief of sinners. 1 Tim. 1:15. If you do this, the Lord will account you as agreeing with him, and will impute to you righteousness instead of sin. Rom. 4:6-8. It is not by our own good deeds that we obtain this great favor, for our righteousness is as filthy rags. Isa. 64:6. If we could earn it by our own good works, it could not be counted as a gift to us, but as a debt. See Rom. 4:1-5. But it is a gift of God, and is given to us upon believing.

God does not tell us that we are sinners, and then leave us in a hopeless condition; but he makes a way for our salvation. He "will have all men to be saved," and is "not willing that any should perish, but that all should come to repentance." He is a just and merciful Father, and says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. To the one who is not at peace with God, I would say, Just agree with him that this is so now, not that it may be so some time; believe that God is able to perform what he has promised, and your belief, like Abraham's, will be counted for righteousness. You will then stand justified before God. You have the same evidence that Abraham had, which is God's word. But in order to be justified all the time, we must believe all the time. As soon as we cease to believe, we stand unjustified.

The precious privilege of being brought back into favor with God, of escaping the death we merit, and of being cleansed from all unrighteousness, is given to us through Christ, "who was delivered for our offenses, and was raised again for our justification." Rom. 4:25. He tasted death for every man. Heb. 2:9. Reader, believe it, and the Lord will count him as dying for you; his death will be accepted in the place of your death, as the penalty for your sins, just as though you had died. But this is not all. The precious Saviour, besides dying as a penalty for your sins and mine, lived a pure, sinless, righteous, and holy life. See 1 John 3:3, 5; Luke 1:35; 23:47; Rev. 3:7. Believe that he lived such a life for you, and it will be accounted to you. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God [made at peace with

him] by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:8-10. We not only escape the penalty of sin, which is death, but through Christ's perfect obedience to his Father's commandments (John 15:10), he having obtained righteousness thereby (Rom. 6:16), which gave him life, we are also accounted as having the righteousness that was manifested by him. This gives us the title to eternal life, just as long as we believe. So "we shall be saved by his life," for he "was raised again for our justification." The following language from "Steps to Christ," pages 67, 68, makes this matter so plain that I will quote it:—

We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now he offers to take our sins, and give us his righteousness. If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

Through the act of justification, we are made at peace with God (Rom. 5:1); we are baptized into Christ (Gal. 3:26, 27); we are born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 3:3; 1:13); we are made sons of God (Rom. 8:14-16; Gal. 3:26; John 1:12; 1 John 3:1, 2); and are thus prepared for growth in grace, or sanctification through the truth. We are made accessible to these privileges by faith in our blessed Lord and Saviour, Jesus Christ.

WHAT WAS THE SECRET OF DANIEL'S DELIVERANCE?

BY MRS. E. J. HILDOM.

WHY could Daniel pass a night alone, in a den with hungry lions, without any manner of hurt being found upon him? The key to this mystery is expressed in one word, found in the question which the king asked Daniel when he visited the den early the next morning. He asked: "Is thy God whom thou servest continually, able to deliver thee from the lions?" Daniel did not think of his Creator simply in his leisure moments. Like Enoch, "he walked with God." This service was the first business of his life; and when, in the midst of prosperity, an appalling danger suddenly confronted him, brought about by the envy and intrigue of those who were his enemies, he remained calm. We do not read that he went before the king to plead the injustice of the law. "He kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." He was acquainted with God, and knew that wherever he might be, he would be safe.

Daniel was prominent in the governmental affairs of his time, yet he was not corrupted by them. He was surrounded by moral darkness and idolatry, but the purity of his character shone all the brighter by the contrast. This shows that our surroundings and temptations are no excuse for sin, nor will God accept such excuses in the day of judgment. Happy will be that soul which, in that hour, shall be able to say, with Daniel, that before God innocency is found in him, and also declare, before earthly rulers, that he has done no hurt.

A wise philosopher has most truly said: "The inquiry of truth, which is the love-making, or wooing, of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human nature."

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD."—2 Tim. 4:1, 2.

WHO IS ON THE LORD'S SIDE?*

My text is found in the ninth chapter of Daniel. The prayer of Daniel is the prayer which every one of those who sorrow for the suffering cause in Battle Creek should pray.

"And now, O Lord our God, that hast brought thy people forth out of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Dan. 9:15-19.

Some one will say: "Brother Ballenger, why don't you continue your talks on the subject of the Holy Spirit? My answer is, The Lord will not let me. My experience at the camp-meetings this summer has taught me to walk softly before the Lord, and to be careful not to run before I am sent. Nothing is more certain than that we are in the time of the latter rain, and that the message, "Receive ye the Holy Ghost" is now due, and is now being given as a special message to our people. And it is just as true that the Spirit will not be poured out where there is not sincere confession and putting away of sin. "Whom he justified, them he also glorified." Rom. 8:30. The Lord cannot glorify his people with power from on high until he has justified them from their sins. The Lord cannot give us the "promise of the Spirit" until we receive "the blessing of Abraham." Gal. 3:13, 14.

At those camp-meetings where ministers and people united in thorough repentance of sin, the Lord rained upon them his Spirit in so marked a manner as to attract the serious attention of the people of the community. In some cases the people joined with us in seeking the Lord, were converted, baptized, and united with us in church fellowship, before the camp-meeting closed. O, that this people would let the Lord justify them, that they might receive the promise of the Spirit, that they might arise and shine, and because of the brightness of their rising, attract men and women to the Light of the world!

At one camp-meeting the ministers were busy with business: instead of seeking the Lord that he would melt their hearts together, they spent the time worrying over business matters. Knowing that there ought to be time to seek the Lord that our hearts might be melted together, and that we might see eye to eye before going to the people with the message, I asked that the ministers lay aside their business in time for a season of prayer before the regular service, but the answer was, "We are too busy, but you may select some one to go and pray with you." In my zeal to get the truth before the people, and fearing to urge the matter because of my youth compared with

them, I went ahead and attempted to present the promises concerning the Spirit, but the message was hindered; it lacked the power that had accompanied its presentation elsewhere. With a sad heart I left the meeting, inquiring of the Lord the cause of the coldness.

At the next meeting I found the ministers again buried in business. I urged more strongly that the ministers take time to seek the Lord together. But conference matters pressed sore, and it seemed impossible, so I decided that in asking them I had done my duty, and went ahead with the subject, without the ministers' meetings and without the presence of the ministers in the service. In the midst of the sermon the Lord withdrew his Spirit, and there came such a horror of great darkness over us that we were compelled to stop, and seek the Lord most earnestly for help.

He did help. But with the light came the warning to go no farther in the presentation of the subject until the ministers could first unite in seeking the Lord. This was done, and the light and blessing of the Lord followed.

We have reached that same critical time here in Battle Creek. At some of the camp-meetings there came a time when the whole camp bowed before the Lord, and prayed for the baptism of the Holy Spirit; but each time it was after the ministers and responsible men had humbled their hearts before the Lord, and pleaded with him to roll away the reproach from his watchmen. I hope to see this great church as one man prostrate before the Lord, seeking for the baptism of his Spirit. But the Lord says, "Not yet; there is sin in the camp." Nowhere does reproach lay so heavily on God's suffering cause as right here in Battle Creek. We have rejected the blessing of righteousness by faith; and when the Lord in 1893 began to pour out his Spirit upon those who had accepted the righteousness of God by faith, here it was that that Spirit was declared to be fanaticism. The rejection of the blessed Comforter then, has worked ruin and death since that time.

Ministers and workers at the camp-meetings have confessed that they attended that General Conference and rejoiced to see the manifestation of the Spirit, but when cautioned by men of influence in the denomination, and told by them that it was "only excitement and fanaticism," they were perplexed, and knew not what to say or think. When they returned to their field of labor, and the brethren who had read the *Bulletin* and learned of the Lord's doings at the Conference came to them to learn more concerning the gracious gift, these laborers in turn warned them to beware of this manifestation of the Spirit as fanaticism, and the poor brethren and sisters have thus been hearing two conflicting voices from the Lord's professed watchmen. As a result, the trumpet has given an uncertain sound, and both the church and the world have come to realize it. O that the people of Battle Creek would repent! Are you one who resisted the Spirit's pleadings at that time or since? I entreat of you to repent. If you did not, you still are a part of the suffering cause of God; when one member suffers, all the other members suffer with it.

Reproach is upon Israel to-day. The people outside of Battle Creek are praying for its removal. I have seen a whole camp on their knees praying that God would roll the reproach away from his people, and visit the church again with his Holy Spirit. Are you, brethren and sisters here in Battle Creek, at the very heart of the work, going to join with the people outside of Battle Creek in seeking the Lord to purge the church of sin?

In the special Testimonies of warning sent to the church in Battle Creek, the case of Israel's sin in making the golden calf is cited, and the application made to our present con-

dition. The call now, as then, is, "Who is on the Lord's side?" Brethren and sisters, where do you stand? The message of justification by faith, which for seven years has been pressed home upon the hearts of the people, is it of the Lord or not? Who is on the Lord's side? Did the Lord pour his Spirit upon the General Conference in 1893? or was it fanatical excitement? Who is on the Lord's side?

Some one will object to this presentation of the subject at this time and place, on the ground that we ought not to make public the sins of God's people. They are already public. According to the Spirit of God, "The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings."

Brethren, our sins have gone to the world, and the next report that should go to the world is that we are confessing our sins. If the Battle Creek church humbles itself before God, with earnest confession of sin, I would like to see the report printed in every newspaper in the world.

We have promised the world, in the hundreds of thousands of books and periodicals we have distributed and in the sermons preached during the last fifty years, that this message would close up speedily under the refreshings of the latter rain. But the years have rolled by, and the world has not seen it. O that we, by our repentance, could convince the world that the trouble lies not with our God, but with us, because of our sins. Let me repeat, brethren,—the report that is now due to the world from Battle Creek and from all God's people is that we are confessing our sins and abandoning our unbelief. Let no one think that he is not included in this call to repentance. "Israel hath sinned, and they have also transgressed my covenant," was the word of the Lord to Joshua. The Lord did not say, Achan hath sinned, but, "Israel hath sinned, and they have also transgressed." "Therefore the children of Israel cannot stand before their enemies." Joshua 7:11, 12. Every Seventh-day Adventist should now, like Daniel, confess his sins and the sins of his people.

We are in the time of the latter rain, but the outpouring of the Spirit is withheld because of our sins. Now is the time to "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people."

If we will thus humble ourselves and put away sin, God says he will "pity his people," and "no more make you a reproach among the heathen," but "he will cause to come down for you the rain, the former rain, and the latter rain." And then follows the promise that should encourage every fruitless minister and missionary, yes, every man and woman who mourns over wasted years, over fruit destroyed by the plagues of selfishness and sin. O backsliding Israel of to-day, be encouraged with this: "I will restore to you the years that the locust hath eaten." Praise the Lord! If we will repent, he will pour his Spirit upon us, and restore our wasted years. The fulness of his Spirit will enable us to redeem the time and to put twenty years of service into one! Shall we let him do it? Will we repent? Will we receive the Holy Spirit?

* A sermon delivered by Elder A. F. Ballenger in the Tabernacle, Sabbath, Sept. 25, 1897.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

CALL ME NOT POOR.

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

CALL me not poor; my Father owns
A vast estate with golden thrones;
The cattle on a thousand hills,
A thousand streams and sparkling rills,
And all the worlds that roll in space,
Each in its own appointed place.

Call me not poor; lo, I am heir
To wealth untold and mansion fair,
Within a city whose bright gates
Are massive pearls, and where awaits
The King — my Father. Can it be
The Prince of heaven waits for me?

Ah, yes; he waits, with voice so mild,
To welcome me, his wandering child.
He will exchange my filthy dress
For his own robe of righteousness.
If in my heart, though faint it be,
Is mirrored Christ of Calvary.

My wretched state he will not see.
My blindness nor my poverty;
He will not chide me for my sin,
But he will cleanse and make me clean;
He builds for me a mansion fair;
To all his wealth he makes me heir.

Call me not poor, when angels bright,
From that fair world of love and light,
Are near, my wayward steps to guide,
And ever journey by my side.
I am encircled still by them,
Like mountains round Jerusalem.

Then shall I on my journey go,
With tear-dimmed eyes and head bowed low?
And shall I e'er refuse to sing,
Or play my harp with tuneless string?
Nay, let me sing; though dire my need,
An heir of heaven is rich indeed.

THE HOME DEPARTMENT.

It has been our ambition to make the Home Department of the REVIEW really helpful to all classes of readers, especially in relation to their home life and the precious privileges which cluster around it. All true worth in mortals has its basis in the domestic relation. The character of each individual is tested and exhibited in the home. Charity, or love, begins at home. This trite saying has more beauty and force than we are wont to credit it with; for love is the inspiring motive of every virtue.

It becomes us as Christians, then, to guard well our homes. We must keep out the destroyer; we must keep in the Saviour. Every avenue of evil or harm must be carefully closed; every insidious enemy must be driven out. We need to study attentively all that relates to the management of the home, spiritually, socially, or materially. Realizing this, we have earnestly desired to bring into our paper that which will not simply entertain or please the mind, but that which will instruct and edify.

Our readers have shown their appreciation of the good things that various contributors have kindly furnished. It is cheering to be able to say that in many homes the Christian life is being cultivated with care; and we are glad that these columns have been and are being read by many who derive both pleasure and profit from them.

Now this note is not intended as a valedictory; for we are not meditating a change in our purpose. On the contrary, the further we pursue this line, the more we see before us. God has given and is still bestowing upon us much light and knowledge. Home religion, home improvement, must be more and more our aim. Therefore we aspire to make this department more effectual for good, more complete in its resources. But this is not the work of one or

two. God has not made any one person the sole depositary of wisdom. One may have more experience than another; some may have more understanding than others; some may have had opportunities that others have not had. It is by bringing these together, by laying our perplexities or our failures alongside of the understanding of our neighbor, and helping his infirmities with our experiences and observations, that we build one another up.

Hence, in order to accomplish what we need to do, it will be necessary to look to others. A debt of gratitude is due to all who have done what they could; a debt of love is due from all those who have not. Sometimes as we look to our Home box for our weekly allowance, we are reminded of an experience we once enjoyed (?) when laboring as a tent minister, and were dependent upon a rural community for eatables. At this time we had thirteen pies on hand, and not a mouthful of bread for some days. We now have a dozen nice poems marked "Home," but where is the prose? However, there are a few who stand by. Quite a good many writers of experience and knowledge have promised to help in this good work; but in most cases those whose experiences are most valuable are the ones who have such large experiences that they have no time to tell them.

May we not remind all such of a blessed duty that awaits them? May we not ask all our home-makers to be willing to give as well as to receive? Will not those whose calling in life leads them to study carefully some of the various branches of domestic life and economy give to our thousands of readers some of the benefits of their acquirements? There are plenty of selections that could be clipped; but what our readers deserve is good, new, fresh, and practical matter. T.

STUDIES IN CHILD CULTURE.—NO. 18.

BY MRS. S. M. I. HENRY.
(Sanitarium.)

A GREAT many questions have come into my hands from fathers and mothers which call for replies, and I am sure I can in no more practical way serve the REVIEW family than by throwing whatever of light I can command on the points raised. I would invite questioning upon any subject relating to the relation between parent and child, and will do my best to find an answer.

The principles which have been discussed in previous articles are like roots, tubers, bulbs, out of which there may spring a growth of fruitful, every-day topics which it must be to our benefit to study together. All that I have written has been along the line of preventive education in the home. We are surrounded by facts which demonstrate that the need is most urgent that this work of prevention should be diligently prosecuted. The years slip by very rapidly; the little feet soon carry the child into youth and manhood, and the opportunity which God has so carefully safeguarded for us is gone forever; and if it has been unimproved, the loss is irreparable.

Many years ago the burdens of neglected and misdirected childhood were laid heavily upon me, and I am inexpressibly glad of the general awakening to these needs which has taken place. All the world is aroused to the fact that something must be done. But in this, as in everything else, the world and God are in controversy as to principles and methods; and there is even greater need than before that the Christian father and mother should be alert, and so consecrated that they can be used by the Spirit of truth.

"The days are very evil,
The time is growing late;
Be sober and keep vigil;
The Judge is at the gate;"

and none can afford, for one moment, to allow

selfishness to control the atmosphere of the home. Even a moment is fraught with destiny; decisions are always, at the last, made in an instant. The touch of influence which leaves an indelible stamp on character, is as sudden as lightning. A burst of temper may do a work that can no more be undone than can the stroke which shivered the tree in the yard.

"But," says a mother, "if I am really trying to be a Christian, will God allow these mistakes of mine to be ruinous? Will he not make my true love for my children prominent in their minds, so that they will forget all these other things that are wrong, and believe in me just the same, if I *am* sometimes overcome by temptation?"

The question is not whether the children will love and believe in the father and mother or not, but whether they will believe in, love, and obey God, and whether the lives and profession of father and mother shall so correspond that the children who are reading and studying them, and comparing notes among themselves, shall receive the impression that God is a real being, not a myth; that his word is of authority; that it is equally binding on old and young, not simply to be obeyed by the children, while the "big folks" can do as they please.

If the children hear the teaching of Sabbath-school and church, and the reading of the word, as well as the usual talks about it in the home, they will very early learn that the gospel promises deliverance from the tempers and impulses that, uncontrolled, make so much trouble. They will know that to scold and fret is unlike Christ; and if, as time goes on, they find that in spite of all the "truth" that is believed, and all the praying that is done, father is ungentle, exacting, cold, calculating, and unprincipled, and mother is peevish, irritable, maybe hysterical; that while both deplore these things, they "*cannot help it*," the children, while they love and pity their parents more and more as they grow older, will either lose faith in their acquaintance with God or in God himself, probably the latter. The same result will follow any other disregard of the recognized requirements of the word of God. The world is full of infidels to-day, who have been made so by this process in so-called Christian homes.

A question is before me which opens up this subject very forcibly. "What will be the effect in a home when the parents profess to believe the teaching of the Bible and Testimonies as regards food, and yet go right on eating flesh, making cake, pies, etc., just as though nothing had ever been said about it, and excuse themselves by saying that they can't get along on a health diet?" I must unqualifiedly say that the effect is to create disbelief in the authority of God's word on every point, and send the children out as infidels.

My whole heart is moved with sympathy for the young people in Sabbath-keeping homes. Brought up in the light of this truth, yet often growing out of youth with no practical personal acquaintance with Christ; unconverted, with the natural love of self and the world in their hearts, they stand in a place of peculiar peril. There is no middle ground for them. They cannot go into Sunday-keeping churches and be Christians, because they *know* that the seventh day is the only Sabbath, and would walk in wilful sin where others walk in the innocence of ignorance. Without a living Christ within to make its yoke easy, the Sabbath becomes the most intolerable burden, to be shaken off by an unbelief of more than ordinary boldness.

Allow your children once to find in you a living testimony against the authority of the Bible and the power of the Holy Spirit to overcome those things that make life unlovely and inconsistent, and the gate is open for reckless unbelief to come in like a flood and sweep them out to sea.

I am constrained to repeat what I have intimated many times, that the hearts of parents must be honestly in love with Christ and his truth, that they must have the Holy Spirit dwelling in them, before they can safely touch the life of any child with any influence to train, correct, or mold it; and there is no time to lose, since the children cannot be put on ice to stop the process of growth until father and mother can find a more convenient season in which to get themselves ready for the awful work of stamping those plastic natures for eternity.

But I hear many say, as one mother wrote to me, "I have such a temper; I cannot control it." It may not be temper, but lack of self-control in some other line, which is working the ruin of faith in the home to which this especial copy of the REVIEW has come; but to each I have the same message; namely, An "uttermost" salvation (Heb. 7:25) is the only sure remedy for those evils that drive us on to inconsistencies which are deadly in their influence. And that sort of salvation is the only kind that will stand the test of the last days. We must each have it some time soon, as a real, practical power in the life, if we are ever to see the King in his beauty; and so we may just as well yield ourselves to the transformation of the Spirit of God to-day as to-morrow,—better, for "to-morrow never comes."

Probably every one of my readers believes that before the Lord comes, every child of his who is to meet him alive in the flesh must be able to live a truly redeemed life for a short period without a mediator or any special help. Each must be able to stand alone in the sight of a pure God, under the search-light of his eye, without "spot, or wrinkle, or any such thing" (Eph. 5:27), and if any one has this hope in him, he can surely so bring himself under the control of the divine Spirit now, with all the helps that are afforded in that Spirit and in God's sufficiency of grace, so that he can walk like a Christian in his home, and be able to save his children from any excuse for infidelity.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

CAN Bright's disease be cured after becoming chronic?

Yes. I remember the case of a young man who came here as a patient several years ago. When he came, the urinary secretion was almost solid with albumen when it was boiled; he had had a most extreme case of Bright's disease for several months. After a course of treatment, he was discharged cured. When I saw the father of this young man, some time after he had left here, he said his son had been perfectly well ever since leaving the Sanitarium. I met a man in Chicago at one time, whom I had not seen for several years. When I first saw him, he was in perfect health; but he was careless in his habits and took cold, and as the result he had acute Bright's disease. He went to Europe for a while, and when he came back, the disease had extended so far that it caused a disease of the retina of the eye, which was so bad that he could hardly see at all; his skin was bloated as full as it could be with water; he was pale, his eyes were sunken, and he was a sad-looking object. He was put under vigorous treatment, and in six months he was well, and has been so for ten years. These cases show that Bright's disease can be cured. But there is something about Bright's disease that cannot be cured. Suppose, for instance, I should have an ulcer in my thumb, and by this means should lose the end of it; you would not expect the piece that was gone to grow on,

although the thumb could be healed. So it is with Bright's disease. It may destroy a portion of one kidney or a portion of both kidneys, and yet it can be cured; but the cure consists in stopping the disease where it is, not in restoring the portion that has been destroyed.

SANITARIUM NOTES.

BY M. E. OLSEN.

(Sanitarium.)

THE summer school students who went to Chicago report that they are getting nicely settled in their home at Wabash avenue, and have their hands full of work.

Dr. Kellogg recently returned from a trip to Toledo, where he was warmly received by the mayor and other influential friends of the health principles. The doctor spoke in the city park and also in the lecture hall.

A good work is being done in the Arnold Mission of this city, a home for unemployed men, which is under the care of the Sanitarium. Meetings are held every night, and the power of God is manifested in the conversion of souls. The Home could use some more blankets to excellent advantage; also men's clothing and shoes.

The spirit of helpfulness which the workers cultivate at the Sanitarium is readily caught by the patients. One of the latter told an interesting story to his physician the other day. He said: "I was feeling very bad this morning. Had a terrible headache, and felt very blue. My first thought was to come in to you and get something to relieve it. Then I began to think of all the others in the institution who were suffering pain, probably much greater than mine, and I felt desirous to help them. Well, I went into the parlor, and saw a man sitting off by himself, looking very gloomy and sad. Seating myself by his side, I told him all the cheery things I knew, referring also to my own experience and gratitude to God for what he had done for me. The effort was successful. I made the man feel much better, and by the time I was through with him, my headache was all gone."

Many similar instances might be given. The patients are, some of them at least, getting hold of the great truth that self-forgetfulness is one of the essentials in getting well. To be wholly wrapped up in loving service for others is the great panacea for disease.

In this connection the reader may be interested in the following, culled from a lecture by Dr. H. F. Rand on the "Interrelation of Mind and Body":—

Nine tenths of all disease has its foundation in the mind. Home troubles, remorse for sin, and habitual melancholy all have a tendency to bring about a diseased condition of the body, while gladness and heavenly joy act as a barrier to disease of every kind. Some people are born with a tendency to low spirits; but when we accept Christ, we are born again, and get a new heredity.

Bad mental states paralyze the digestive organs. If you eat your food, fearing all the time that it will hurt you, it certainly will. Follow the best light you have in choosing food, eat and drink to the glory of God, and then rest in the assurance that all will be well.

If your town is having a run of fever, and you begin to worry for fear that you may take it, you will probably not be disappointed. But there is no reason for the Christian's indulging in evil forebodings. God's protecting care is over all his children, and we can be fully persuaded that he doeth all things well. Then let us trust him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

THEN AND NOW.

THE great changes that have taken place in the circumstances and equipments of human life during the past few years are the subject of frequent remark. Within the range of our home-life, these changes have been very marked. Those among us who are most advanced in years tell us of modes of living that seem very strange to the young generation. The things with which they were provided would hardly be considered sufficient to render life endurable when contrasted with our comparatively luxurious homes.

Up to the first third of our century, one of the most important duties of the home was the preservation of the hearth-fire. Like the sacred flame of the temple, this must not go out, because there were no matches. If on some cold morning the raking of the ashes revealed no shining coals, a trip must be made to a neighbor to "borrow some fire." This would be brought sometimes for long distances. To be sure, they had tinder-boxes, consisting of a tin tobacco-box or something of the sort, filled with tinder or dry decayed wood or bark, which would easily catch a spark. Then by striking the box with a piece of flint, after considerable effort, a spark would catch the tinder, and could be carefully coaxed into a flame.

Stoves were unknown. I can remember hearing my mother tell of the fears that people at first had in reference to them, lest the innocent wood stove should explode. Baking was done either in tin ovens set with an open side toward the fire, or in huge out-of-door ovens. These were built of brick or stone. The top was dome-shaped; the floor, level and smooth. The oven was shaped like a half-orange, and was several feet, more or less, in diameter. A quantity of dry "oven-wood" was burned inside until the stones or bricks became thoroughly heated. The fire and ashes were then carefully removed, and beans, bread, meat, pies, fruit, and everything to be baked was put inside, and the door closed. There are those who still insist that no other baking ever equaled that.

Beds were made on rickety frames, whose principal function was to squeak when the occupant stirred. A bed-cord was stretched over the frame, on which a straw or husk tick rested. Then above this was placed a feather bed. This was a "good bed." To sleep on a straw tick laid on slats was more common. In those days carpets were few, and at evening the family gathered about a flickering candle for a light. The snuffers lay near, and the father or mother performed the duty of snuffing the burned wick away at frequent intervals. Candles were made by stringing wicks through tin molds, and pouring melted tallow around them. Or strings of wicking of the right length were hung to a small pole, and repeatedly dipped into melted tallow or lard until the candle was large enough.

Boys and girls, and often old folks, too, climbed rickety stairs to sleep in chambers where in winter the snow blew across the bed. Many a time have tow heads peeping from under a heap of bedding awakened to find their hair frozen to the clothing by the moisture of the breath acted upon by the fierce frost of the room. In the summer they slept under the shingles, with no lath or plaster overhead, and

"listened to the patter
Of the rain upon the roof."

It ought to be seriously considered by us all whether we are really any better for all the superior benefits we enjoy. Have the improvements in home comforts produced a corresponding improvement in our disposition, our contentment, and our gratitude? The great object of all blessings is to make people better. If they do not, it is the fault of the people.

T.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 5, 1897.

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THE RIGHTEOUSNESS OF GOD.

"Now THE righteousness of God without the law, is manifested; being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God.

"Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God.

"To declare, I say, at this time, his righteousness, that he might be just and the justifier of him which believeth in Jesus."

It is the righteousness of God, his own perfect and infinite righteousness, that is made known and shown forth. Nothing but this righteousness will ever do anybody any good. It is his righteousness, precisely as it is in him, that will or can avail. No one must ever be content for a single moment without the certain and full possession of this righteousness.

It is manifested without the law. Yet it is exactly the righteousness which the law all the time demanded and does ever demand. The law cannot manifest it, because it is "weak through the flesh." Therefore it must now be manifested without the law. Then when it is manifested, it being exactly what the law all the time had demanded, the law witnesses to it as being completely satisfactory. To every one who receives it, the law witnesses that all its own demands are fully met, that all its requirements are perfectly fulfilled.

And this righteousness of God, this perfect and infinite righteousness, was brought to the world and wrought out for men "by the faith of Jesus Christ." And this righteousness of God, God's own righteousness, in all its perfection and in all its infinitude, is manifested in a full and free gift unto all and upon all them that believe in Jesus. Bless his glorious name forever and ever.

You do believe in Jesus. You have believed in him a long time. Have you accepted in him this full and free gift of the perfect righteousness of God? Or have you been toiling and wearing out your spirit, soul, and body in the endeavor to do better? O weary, toiling soul, stop! Look to Jesus. Accept the perfect righteousness of God in the full, free gift in which it is given to you.

All your toiling to do better and to obey the law, will do no good; for it is not *your* righteousness that is called for; it is God's righteousness. It is not *your* righteousness that is demanded by the law; it is God's. It is not *your* righteousness that will be accepted by the law; it is God's righteousness alone that will be accepted. It matters not how hard you try,

nor how much you do, the law will never witness to *your* righteousness: the law will witness only to the righteousness of God.

Then cease the fruitless endeavor to establish your own right-doing. Accept the perfect righteousness of God, and rest. This righteousness belongs to you; for you believe in Jesus. Then accept, and in all its fulness, this great free gift of God. Do not be afraid to claim it: you are entitled to it by the very fact of your believing in Jesus. And your faith is frustrated, it does not attain its true object, if you do not claim the righteousness of God, and thus abandon all idea of ever attaining to any of your own.

For you are "justified freely by his grace through the redemption that is in Christ Jesus." "With him is plenteous redemption." "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: Cursed is every one that hangeth on a tree." He was made a curse for you, and by that he has redeemed you from the curse. Will you make that transaction all vain for you by not accepting the redemption which he *has* wrought?

And he redeemed us by being made this curse for us, especially in order that we might be justified, especially in order that we might have the righteousness of God. Then it is perfectly plain that when we believe in Jesus, and do not accept the righteousness of God in all its perfection, in the full, free gift in which it is given, we do certainly frustrate the very object of our believing at all, and thus simply war against our own faith. O let all such way be abandoned forever, and let faith work freely to bring to us all that God has given and promised!

For God has set him "forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." You do have faith in his blood. Then please accept the righteousness of God, which he is set forth purposely to declare. Not to accept this, when having faith in his blood, is to defeat the very purpose and work of faith. Let every soul that has named the name of Christ, accept his declaration of God's righteousness; for it is declared fully and freely unto all and upon all them that believe, and there is no difference, thank the Lord. For as all have sinned, the redemption and the righteousness are declared freely to all.

And this righteousness of God is declared unto you and upon you for the remission of sins that are past. How many of your sins are past?—All of them, to be sure. As soon as sin is committed, it is past. Then the expression, "sins that are past," covers every sin that ever has appeared in your life up to the moment at which you read this line. And at this moment Jesus declares unto you and upon you, God's righteousness for the remission of all the sins up to this moment. O believe it, receive it, and rejoice in it forevermore. Because forevermore that blessed word stands the same, that he declares God's righteousness unto you and upon you for the remission of the sins that are past.

And do not fear, nor think for one moment, that it is not all right for you to claim all this. It is just right. It is all perfectly proper. For God set him forth "to declare I say *at this time* his righteousness, that he might be

just and the justifier of him which believeth in Jesus." God can be perfectly just and do all this for you. He has fixed the whole matter so that he can. Therefore do you believe it all, and take it all, and delight in it all "now," "at this time," and forevermore.

PRESENT TRUTH AND PRESENT DUTY.

"REPENT ye: for the kingdom of heaven is at hand" were the words that rang out from the lips of John the Baptist, as he went forth to herald in the ears of the people the great truth that the Messiah, according to long-standing prophecies, was about to be manifested to the world. The time had come for the opening of a new era in the work of salvation for mankind.

A like epoch confronts the world to-day. A new era, more startling in its effects, more immediate in its decisions, is about to open. The same message, to be proclaimed in wider extent, and greater power, is now in order: "Repent ye: for the kingdom of heaven is at hand."

The message of John the Baptist, as the representative of Elijah the prophet, to herald the first advent of Christ, was true, and all that was involved in it has been fulfilled. The correlative message to herald the second advent of the Lord to this world, embodied in the great Advent movement of the present day, to go forth in the Spirit and power of Elias (Mal. 4:5, 6; Luke 1:17; Matt. 11:14), is also true, and all that is involved in it will be fulfilled.

To put herself in a position of readiness for this event, ready to enter into the kingdom, is now the duty of the church, the work to be enjoined upon the people. What position, then, does the Lord set forth as a desirable and acceptable one for his people to occupy? He has clearly set forth what condition on our part is acceptable to him, and which he will delight to own and bless. In Ps. 51:17 he says: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." And in the words of the prophet (Isa. 57:15), we have this wonderful declaration: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

It has been aptly remarked that however many other things may be the worse for breaking, the heart is never at its best till it is broken; for it is like the precious alabaster box of perfume, which had first to be broken before its fragrance could fill all the house; and till the heart is broken, we cannot discover what is within. Mark the words of the psalmist above quoted: It is as a sacrifice that God desires the heart to be broken. In love, consecration, devotion, he wants a heart whole and undivided; but as a sacrifice it can be acceptable only when voluntarily broken and laid open before him, filled with the incense of humility and contrition. Spotlessness may be the highest ornament of the angels; but the best exhibition of the love of man is repentance unto life.

How full of hope and comfort is the assurance which God gives us by the prophet Isaiah! God first sets himself forth in the infinite meas-

ure of his greatness and character. He inhabiteth eternity—his duration is infinite. He dwells in the high and holy place, fills all space, occupies a boundless habitation, and his name is Holy; he sets himself before us in his “infinite purity, in his never sullied excellence;” and then assures us that he dwells with him that is of a contrite and humble spirit; and the object of his great condescension is to revive the spirit and the heart of the contrite ones. The apostle represents true Christians as God’s temples; and that he “dwells and walks in them.” They maintain in their hearts the spirit of contrition, and the sacrifices of prayer and praise. By the precious promises they become “partakers of the divine nature.” Christ “dwells in their hearts by faith.” They put on Christ, and manifest the fruits of the Spirit. Thus they hold communion with him who is the friend above all friends.

This is the position to which the last church is to attain, to sup with Christ, and he with them (Rev. 3:20, 21), just before they are given a place with him upon his throne. And the qualification for this experience consists of a broken and contrite heart, which God will not despise. u. s.

ALL THINGS ARE NOW READY.

“AND when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

“Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

“And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

“So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

“And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.”

Please let us study this scripture closely: we believe there is very important truth in it for all people just now, and for Seventh-day Adventists above all other people.

When the servant was sent out first, it was “at supper time.” Supper time is in the last part of the day—even the very last hour. This was especially true of the days as then and there they were measured; for the day then and among that people ended at sunset. This makes it perfectly plain that when the servant was first sent to call the people to come, it was in the very last part of the day. And this makes it also plain that this parable has its application in the last part of the gospel day.

And though it was thus in the closing part of the day when the servant was first sent, yet

he was obliged to go twice more before his work was done, and the supper fully furnished with guests. Then as it was at supper time, at the end of the day, when the first call was made, and yet two more calls had to be given, how much more must it be at the end of the day when the last call is made! As the first was thus at the end of the day, the last must be at the very end of the end, the very last minutes of the last hour of the day. The first call, being to supper and at supper time, was in the time of the last call of the day; but as the servant was obliged to go out twice more and make the call, it is perfectly plain that whenever the third call is made, it will be the last call of the last call to the great supper.

No one who is at all acquainted with the book of Revelation can fail to see the parallel, *in point of time*, between the three calls in this parable in Luke 14, and the three messages of Revelation 14. The third message in Revelation 14 is followed only by the coming of the Lord upon the white cloud, with the “sharp sickle” in his hand to reap the harvest of the earth: and “the harvest is the end of the world.” In Revelation 14 there is no message after that of “the third angel;” and in Luke 14 there is no call after the third call.

Whenever, therefore, the work of God, the work of the third angel’s message, shall be directed especially to “the highways and hedges,” we shall know certainly that the last call of the last call is being given in the world, and that when that work shall be finished, then the end will come.

How, then, stands the matter to-day? Are we at that point? Is that our specific work just now? For answer please read the following sentences taken from Testimonies of 1897:—

Then the messengers went into the highways and byways. . . . This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world.

The church ought to have taken up this work in every Conference. . . . This work is the work the churches have left undone, and they cannot prosper until they have taken hold of this work in the highways and hedges.

It has been thought that Dr. Kellogg was working disproportionately for the poor and wretched ones, in medical missionary lines. Then why does not the General Conference go to work?

The very work Dr. Kellogg has been managing is the kind of work the whole of our churches are bound to do under covenant relation to God.

They [the people and the churches] could take up the same lines of work, in a limited degree, proportionate to their facilities, and the Lord would be their sufficiency. Nothing will, or ever can, give character to the work in the presentation of truth, as that of helping the people just where they are, as this Samaritan work.

These extracts are not taken from one Testimony, but from several. Indeed, this is the great burden of the Testimonies, so far, in 1897, that our message now is to the highways and hedges. The extracts here given are sufficient to show that this is so. And see how universal is the word,—“each family,” “every church,” “every Conference,” and “the General Conference,”—this embraces the whole organization under the third angel’s message.

The inquiry was made, “Why does not the General Conference go to work?” We are happy to say, The General Conference has gone to work, and is at work, to do all that is possible to get every Conference, every church, and each family, interestedly engaged in the work of our grand message for this particular

time, which is to go out into the highways and hedges, and call them, compel them, to come to the great supper.

And when this work is done, then the end comes. The last call—yes, the last call of the last call—is sounding: “Come; for all things are now ready.” All things are indeed now ready. Are you ready? You cannot extend with any effect to others the call, “Come; for all things are now ready,” unless you yourself are ready. There is much more to be said on this grand subject. But for the present it must suffice to say, “Get ready, get ready, get ready.”

THIS GOSPEL OF THE KINGDOM.

THE proclamation of the soon coming of Christ has been sounding in the earth since about the year 1840. Confined at first to a limited extent of country, it has increased in volume, strength, and extent until now it has encircled the world. Christ himself has declared: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Whether we allow that the expression, “this gospel of the kingdom,” means the general preaching of the gospel in the ordinary and authorized manner, or the special proclamation that the kingdom is near at hand, as proclaimed by Adventists, it is evident that the day of God must be near; for in both ways is Christ now being made known to all the world.

It is held by some that because the Lord did not come as soon as those who first preached his second coming, in 1840–44 (as well as some since that time), expected him to come, therefore the whole proclamation was premature and false.

But the fact that these men made some mistakes does not necessarily prove that they were all wrong. No doubt mistakes have been made by applying man’s measuring-rod to God’s words. When the Lord purposed to destroy the world by a flood, he declared to Noah: “The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” Gen. 6:13. What words could more forcibly express the imminence of the event? With these words, “The end of all flesh is come,” in his ears, Noah began to preach, and to build the ark. Had you, kind reader, received such a message, you would have been likely to think that the flood would come in a very few years; and it is very likely that Noah felt that way. It may be true that he had some disappointments, and because of them was mocked by the unbelieving, who would inquire, “Why does n’t your flood come on, as you said it would?” But Noah kept on by faith; and after one hundred and twenty wearisome years of waiting, working, and witnessing, he and his family entered the ark, and the door was shut. Then while the ark rode safely away over the billows, the unbelieving multitudes were destroyed. The flood came, but it came in God’s time; and though Noah and his family might have waited to the point of weariness, and almost of despair, and for long years were the laughing-stock of the world, God at last vindicated his word and those who had faithfully proclaimed it.

The reason why God waited so long is revealed to us by the apostle Peter. He says,

"The long-suffering of God waited in the days of Noah, while the ark was a preparing." 1 Peter 3:20. This is a reason perfectly in harmony with the character of God. He is long-suffering; he gives abundant time for repentance. Although he is God, and beside him there is none else, he desires so to rule that at last, when all his dealings are open before the universe, none can say that he is a hard, arbitrary, and cruel being, but will rather exclaim, "True and righteous are thy judgments."

With these facts in mind, we can better understand why the coming of the Lord sometimes seems to us to be delayed. First, we have looked at the words of the Lord from our own standpoint. No doubt God wanted us to do so, that we might be stirred to activity in his cause. Why should we not suffer some disappointments? Such experiences try our faith; and who can say that our faith needs no trial? If our faith in the nearness of the Lord's coming is severely tried before his appearing, it is doubtless "that the trial of our faith, being much more precious than of gold that perisheth, though it be tried in the fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. Since gold is tried by fire, why not our faith, which is of so great value in the sight of God?

Then, again, as in the days of Noah, God's long-suffering waits. Had the Lord come ten years ago, would you have been saved? Would I? Would the scoffer have been saved, the thief, the drunkard? Is it not evident, then, that the reason that mercy still rejoices against judgment is that God's long-suffering and tender mercy, now, as in the days of Noah, wait a little longer, and a little longer still, that ample time may be given his believing children to get ready, and for sinners to repent and forsake their sins, that they may have part in the great salvation? This view of God's character, of his mercy, should make our sins of grumbling, unbelief, lukewarmness, and general laxness in all known duties appear to us as they really are, exceedingly sinful. I confess to being mortified and humbled at the thought. May God revive the true Advent faith in all our hearts; may unbelief, pride, and worldliness be put away, that nothing may hinder the Spirit of God from taking full possession of us, and using us to his honor and glory until God shall release us by death or by his glorious appearing.

M. E. K.

"CHRIST hath redeemed us from the curse of the law . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

We are redeemed from the curse of the law, in order that we may have the blessing of Abraham; and we receive the blessing of Abraham, in order that we may receive the promise of the Spirit.

Without being redeemed from the curse of the law, we cannot have the blessing of Abraham. And without the blessing of Abraham, we cannot have the promise of the Spirit. Have you the blessing of Abraham? Maybe you will say, "I don't know what it is." If so, search your Bible till this time next week, and if you have not then found it, we will help you. This is all-important: Search the Scriptures.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

TURKEY.

From February 26 to May 18 I worked in the provinces of Nicomedia and Broussa. First I made a short visit to Shagshag, and two souls were baptized; then I went to Adapazar, where Brother Tamianos has been living for eighteen months. I saw that God had blessed his efforts, giving him there three sons in the truth; besides, in a Greek village—Sari-dagan—near Adapazar,—seven souls had accepted the message. It was evident that a sanctifying power was working among them. About three weeks we studied together the promises of the everlasting gospel. Then the duty of baptism was felt, and all were baptized. I am glad to testify that all are working members.

Then, together with Brother Tamianos, I went to Gueul-Dagh, an Armenian village of five hundred houses in the province of Broussa. A year ago Brethren Tamianos and Bedros had been accepted here with love. Again we were cordially welcomed. People flocked to hear the message. But alas! a few days were enough to arouse jealousy in the hearts of the rulers, and a plan was sought to drive us out. On account of the Armenian revolutionists, the government had strictly commanded that all Armenian villages must duly give information about every suspected stranger; so the rulers, pretending to fulfil this command, sent us to Gueul-Bazar, a near village, where a Turkish ruler presides. We were sent under guard of two Turkish soldiers, who, knowing that we were not revolutionists, were unwilling to carry us, but were forced by the Armenian rulers. They thought that the Turkish ruler would deal unkindly with us, and deliver us up to the pasha in Biledjik. But it happened to be the contrary. He received us with much kindness, and after talking several hours about our work and message, he let us go back to the village. O, this enraged the rulers! and they went and frightened the Turkish ruler, and obliged him to send us away. He called us again, and besought us to leave the village as soon as possible. So we came to Biledjik, traveling nine hours. We had here just the experience of Jesus. Everybody knows, and the government also knows, that Armenians are terrible enemies against the government. But they are more terrible enemies against the truth, because it destroys the unity of their nation. Therefore they did not hesitate to make friendship of hypocrisy with the Turkish government to kill us. The government, too, knows that it is not a real friendship, but cannot oppose them, because of the dark threatenings. Thanks to God, our three weeks' visit was not in vain. Several were interested, and we expect to see them revealed at our next meeting.

On my return, I spent about two weeks in Bardizag and Ovajuk, where ten were baptized. Brother Bedros Athanassian's labors also are blessed here. During this visit twenty-two souls were added to the church. Since then I have worked in Constantinople. We announced in the papers Sunday meetings, and Greeks especially began to attend them. Daniel's prophecies were studied as far as the subject of the sanctuary. A priest hearing about this, pronounced anathema upon all who should attend, and now but few come to our meetings.

I spend much time also in correspondence. As our brethren are scattered in many cities and villages, they need readings from time to time. Our present membership is more than one hundred. The tithe of 1896 was about

\$376, and that of 1897, until July 1, is \$286. Last year, in November, we tried to open a school at Psanatia. It was in our own house; about twenty students, all Armenians except one, who is a Jew, attended. Sister Azniv Iynedjian is an able teacher, being a graduate of the American Girls' College at Sentari. We expect to continue our school again, the coming year. As other Armenian schools here have failed on account of the revolutionary movements, we hope ours will flourish.

The message goes on. Lately Brother Iordan, from Marsovan, wrote that the first-fruit of his labor, an Adam, has begun to keep the Sabbath. When he opened his shop on Sunday, his persecution was great. He bore it all patiently. He is an old Protestant. The police are very kind and friendly to Brother Iordan, and have given him full freedom to preach. He reports good interest, and invites me to join with him.

Another letter from Aleppo, where we had only one brother left, reports that four souls more have accepted the truth through his labors. These also wait for me, that they may be baptized and established more in the present truth. Two years ago one of the brethren of Aleppo had gone to his village (being a stranger at Aleppo), and passed through Albostan, a city in the province of Aleppo. There two souls were interested, and began to correspond with me. Now they are at Marash, another city of Aleppo, rejoicing in the truth through obedience. Marash is a center of Protestantism in Turkey.

Blessed be the God of our Lord Jesus Christ that carries on his cause under many difficulties. He has turned to good every evil design of the arch-enemy. Now it is a most difficult time for an Armenian to travel; he must pass through strict examination. But God is with us, overcoming all difficulties. God willing, soon I will make a visit to Adrianople, where two brethren keep the Sabbath as a fruit of correspondence. Let all who read the REVIEW remember our country in their prayers.

Z. G. BAHARIAN.

Constantinople, September 8.

FREDERIKSHAVN, DENMARK.

THE Biblical institute held here will soon be in the past. Those who have attended have had great privileges, such as perhaps none can appreciate as fully as they should. The Lord has permitted precious light to shine from his holy word, which has brought joy to all who have attended the meetings. A Norwegian lady who is traveling in other countries to investigate the vegetarian diet, has been with us for some time, and has found her Saviour, and bears the testimony that her happiness is greater than she can express. When she came here, she was a stranger to God and to all Christians; but now Christ dwells in her heart by faith, and she feels nearly related to us. We praise the Lord for her. Gal. 1:24.

Dr. Ottosen's lectures on health and physiology have also been very good, and although all have not learned all that has been presented, all have received that which will be a benefit to themselves and others. As the school building was larger than needed, we fitted up a part of it for giving baths and other treatments, as we thought this work might do some good. This will give the workers a chance to receive practical instruction in this important branch, which will enable them to do more for others. Although our bath-rooms have just been opened to the public, a good work has already been done. A sister from Finland, who found peace with God at the general meeting held in Abo in June, and who has suffered much with cramps of the stomach for many years, came here at the beginning of the institute, and has received treatment. The cramps have now

ceased, and she is much better in every way. Her improvement in health, with the strengthening of her faith in God, has indeed made her a happy person.

All the physicians of the city (there are four) have visited us, and they speak very favorably of what we have done. They have also promised to send us patients. We invited the public to come and see the bath-rooms and the giving of treatment, and many have improved the opportunity to call on us. All this is more than we had expected, and we see therein a token from the Lord that he is ready to bless this work, and that we should be more zealous therein.

In Copenhagen we have rented some rooms near a railway station for five years, where we are to put up a bakery and prepare health foods. We believe this will supply a long-felt need among our brethren, and also enable us to be a blessing to many others in bringing them these healthful articles. We also hope that the Lord will open the way for us to start the same good work in Sweden and Norway.

September 8.

L. JOHNSON.

JAMAICA.

THE dedication of our church in Kingston has already been reported by Elder Hall. Brother W. W. Eastman remained here, and followed up the interest, while Elder Hall and I accompanied Brother H. F. Humphrey to his home at Trinityville, where we found a neat little chapel, eighteen by thirty-six feet in size, nearly completed. Our meetings were mostly employed in giving instruction preparatory to the organization of the church of eighteen members, which took place April 17. The officers were elected, and an elder and a deacon were set apart for their work.

Our brethren from Font Hill, four miles distant, attended nearly all the services, and on the Sabbath enjoyed celebrating the ordinances with this new company. I returned home with them, had meeting that evening and business meeting early Sunday morning. On the whole, these meetings seemed to be a great benefit to both companies, and left a good impression on the community. The church will be dedicated when completed. On Monday morning we returned thirty-five miles across the mountains to Kingston.

Elders Hall and Eastman then went to Golden Grove more fully to establish that company, and Brother Humphrey went to Darliston, where he had previously been at work. I remained in Kingston, fixing up the schoolroom, making a tent, and attending to book work and services in Kingston and Spanish Town until May 13, when I started for the west end of the island, visiting our canvassers and scattered brethren on the way.

I spent a few days with Brother Humphrey at Darliston; but as there was no special interest, it was decided that he should join Elder Hall in tent effort at Waterloo, where about a dozen were keeping the Sabbath and calling earnestly for help. I then went on to Log Wood, and made arrangements to pitch the tent. Brother Eastman joined me the next day. I stayed there about two weeks, but as I had to return to Kingston, Brother Philip Porter, one of our native workers, went to assist Brother Eastman with the tent. We had our quarterly meeting at Spanish Town, June 26, 27, and at Kingston, July 3, 4. These were profitable occasions, and a few were added to the church.

Tuesday morning, July 6, I took the coasting steamer for Alligator Pond, arriving there about two o'clock. I then went on my bicycle and on foot—mostly on foot, for it was up the mountainside—twelve miles, to South Field. Here I met for the first time a young man who had formerly been a Salvation Army captain, with whom I had had correspondence. He

had come into the truth through reading. Some time ago a young lady from that district had come to Kingston, and some *Signs* were given her. She took them home, but cared nothing for them; but this young man, calling there and seeing them, picked them up and became interested, and as the Sabbath was mentioned, his attention was called to it. A few days afterward he called at another place, and found a copy of "Bible Readings" that Brother James Patterson, from California, had sold nearly four years ago, while he was canvassing here. He accidentally turned to the Sabbath question, and, as he read, he thought, "What does this mean?" He borrowed the book, and studied it carefully; and being honest, the result was, of course, his acceptance of the truth. He soon became full to overflowing with the message, and was expelled from the Army, but not until he had laid before them the light which God had given him. Several months have passed, and as the result of his faithful labors, twenty are now keeping the Sabbath with him. I could not hold any meetings there, as I had appointments awaiting me. A tent should be pitched there at once, and will be as soon as possible.

Next morning I went thirty miles to Blue Fields to see a family who have lately accepted the truth, and are very anxious that meetings should be held in their vicinity. This seems to be a good opening for labor. I stayed with them one night, and then went on to Log Wood, thirty-seven miles distant, to assist Brother Eastman in instructing the company there preparatory to baptism. I spent eleven days there, and baptized twenty dear souls. Several others have accepted the truth; but from sickness and other causes, were prevented from going forward at that time. Several more were on the point of deciding; and when I departed, there was as good an interest as at any stage of the meetings. May God bless the work in that place, and give his servants wisdom to carry it forward to his glory. We made arrangements to fix up, for a meeting-room, a place kindly offered us by one of the brethren.

July 19 I went to Jenkin's Mountain, forty miles distant. The last nine miles was up a high mountain, so rough part of the way that I could not even push my bicycle, but had to carry it on my shoulders, and carefully pick my way up the narrow, rocky paths. I need not say I was glad when I arrived at the hospitable home of Brother Llewellyn, where I found rest, and shelter from the rain. This large family, with one exception, have accepted the truth through the efforts of our canvassers. I remained here five days, instructing them more fully in the truth. The Lord met with us, and all seemed much strengthened. Some of our canvassers working in that parish came in and enjoyed the meetings with us. We expected to have baptism at this time, but the man who owned the pond (there are no rivers near) refused to let us have the use of it, so other arrangements will have to be made and carried out as soon as possible.

Sunday I rode twenty-eight miles over a rough country to the home of Elder Hall. I went some miles out of my way to see a man and young lady who are keeping the Sabbath. I was glad to reach Elder Hall's comfortable home, where I could look upon the railroad track, and know that my journey home could be made without so much effort on my part.

On arriving home, I found much work awaiting me. Many unanswered letters; books to get through the customs, and re-ship; agents' accounts to book; sick ones to visit; etc. I spent eleven days in getting through the accumulated work.

August 6, accompanied by Mrs. Haysmer, I went to Green Vale station, where we found a horse and donkey awaiting us. As Mrs. Haysmer was not expected, only one horse

was sent. We put our luggage on the donkey, with a five-gallon can of oil, a bundle of books, some groceries, etc., until the load was almost as large as the donkey. Mrs. Haysmer rode the horse, and I walked seven miles up and down mountains to Waterloo, where Brethren Hall and Humphrey had been with the tent for ten weeks. There we found a company of about sixty keeping the Sabbath, and a new church, eighteen by thirty-six feet in size, nearly completed. Of this meeting, I will not speak, as Elder Hall will give a full report. I will only add that we spent a very pleasant time indeed.

Looking over the work in the island, while we can see many perplexing questions to solve, we can say we have every reason to praise God for the success that has attended the efforts put forth. The openings for labor are many more than we can fill. All the laborers are well, and I believe of good courage. May the work and workers in this field be remembered in the prayers of those who are holding up our hands by their support.

August 9.

A. J. HAYSMER.

NOVA SCOTIA.

NEW GLASGOW.—This is a town of nearly five thousand population, mostly Scotch people of the Presbyterian faith, and of the strictest sort religiously. June 24 we pitched our tent near the center of the town, in a fine location. Every seeming providence was in our favor, save that in their minds, we were not orthodox, which was a sufficient reason for many to stay away. Our congregations were small from the beginning, although quite regular in attendance, some new ones coming in occasionally.

We have sold and given away about one hundred and fifty papers, and sold \$18.75 worth of books and tracts, giving away about five dollars' worth of books and pamphlets. We also went from house to house at two different times, inviting the people to our meetings, and giving them each a tract, which amounted to about five thousand pages more. In this way we were able to form a little acquaintance with the people. At present there are four adults keeping the Sabbath, and some few others interested in the message. We are sure that we have gained the good will of many of the people, for which we are thankful. Our collections have been \$18.75. We are of good courage in the Lord, and feel thankful that we have a part to act in God's last message to the world. Brother Corkham goes from here to New Brunswick to answer an urgent call for work there, so I shall be left alone as far as earthly help is concerned. We desire the prayers of all God's dear children.

H. J. FARMAN,

D. A. CORKHAM.

JAMESPORT, MO., CAMP-MEETING.

This meeting was held according to appointment in this neat little town of about a thousand inhabitants. The meeting being a local meeting for the northwestern part of the State, the attendance was not large, and the camp was located on the grounds occupied by the tent during the summer. An excellent spirit attended the work throughout the meeting, and the word spoken was much appreciated.

Many times during the meeting, hearts were made very tender under the quiet impress of the word by the Holy Spirit. The evening services were largely attended by the people from the town and surrounding country. Some of the country people came in for several miles. This was but the continuation of the interest which had been all along manifested in the tent-meeting. The State president of the W. C. T. U. occupied one evening, and the time was very profitably spent.

The ministers of the Conference in attendance were Elder W. A. Hennig, president of the Conference, Elder Wm. Millman, and Elder Coffman. All were so united in their labors that it was a pleasure to enjoy the meeting with them. Two presented themselves for baptism, and one other decided, during the meeting, to obey the truth. The two who offered themselves for baptism were baptized at Hamilton, and united with the church there after the close of the camp-meeting.

At the close of the Jamesport camp-meeting, I began preparation for leaving home to enter upon the work to which I had been called in the Ohio Conference. After a period of six months' rest and physical exercise, I am much improved in health; and with a sense of my unworthiness and deeply grateful for God's goodness, I take up the work again. My address is Columbus, Ohio. R. C. PORTER.

WISCONSIN DISTRICT CAMP-MEETING.

ACCORDING to appointment, the district camp-meeting was held at Menomonee, Wis., September 6-13. The number of our people in attendance was two hundred or more, and a fair hearing was given from without. Prof. P. T. Magan was present five days of the time, and a full supply of help from our own State assisted in the services. The Lord made the labors of Elder Magan a great benefit to the meeting. The leading thought, and that which was constantly impressed by all who occupied the desk, was the essential preparation for the Judgment and the coming of the Lord. This theme was impressed through a variety of practical lines. All focalized on the one glorious work and its consummation. The educational, Sabbath-school, missionary, and church work were all respectively comprehended by the different speakers in the one principal subject.

The result was a very remarkable outpouring of God's Spirit, and the conversion of a number who had been careless and unconcerned, and the revival of many who had been cold and backslidden. The special move on the Sabbath was universal in power. When the moment came for opening this part of the meeting, a feeling of oppression which was dreadful to experience hung like an impenetrable canopy over the camp. Light, courage, and hope seemed shut away, and the situation was such that only earnest pleading for deliverance was consistent. After a most searching season of prayer, this feeling of oppression gave way, and joy and light from above took possession of the congregation; then songs of praise and testimonies of gladness bore witness to the victory which God was giving. So anxious were the people to speak, that the meeting was presided over by four ministers in the same congregation, thus giving all a chance to take part. Almost every individual in the entire assembly was moved to bear witness to deliverance from the thralldom of sin, or else to bow before the Lord and ask for pardon. Sinners did not flee from the tent, but sought it as a place of refuge from impending danger. There was no excitement, but the experience of that afternoon will not be forgotten by those who passed through it. The predictions of Mal. 4: 5, 6, became living scenes as parents worked for their children and children for their parents. The Lord took possession of the camp, and although the entire meeting, including the sermon, lasted nearly four hours, no one spoke of being tired; for Jesus gave rest to the people. Matt. 11: 28-30. On Sunday nine were baptized. Besides these, a number of others arranged to be baptized when they returned to their homes. WM. COVERT.

The truly wise will always have their feet firmly planted "on the vantage-ground of truth."

UPPER COLUMBIA.

In company with my family I spent the time from July 27 to August 14 at Lehman Springs, a famous health resort in the Blue Mountains. The vacation was both pleasant and profitable to us. While there, I spoke eight times to a good-sized and appreciative audience, besides distributing several hundred copies of the *Signs*. There were at times more than three hundred people there. I formed the acquaintance of most of them, and brought the truth to their attention. Several spoke of being very much interested, and I trust the seed sown will bear fruit.

August 25 I went to Hilgard, Ore., where I spent the Sabbath, and celebrated the ordinances. The Lord came near, and we had a precious season together. The following Sunday night I spoke to a congregation that had assembled at the home of one of our brethren at a logging-camp in the mountains. August 30 and 31 were spent at La Grande. There is a small company here who have regular Sabbath-school and meetings. There are a few among them, however, who do not accept the Spirit of prophecy, and are active in their opposition to it. A lady of this faction desired me to baptize her, but I could not see my way clear to do so. Before leaving I called the company all together, and gave a reading on spiritual gifts, which was accepted by nearly all present.

From La Grande I came to Baker City to spend a while with Elder H. W. Oliver. We began a series of meetings the 8th and closed them the 20th. The attendance was fairly good, and last Sabbath five were baptized by Elder Oliver. Others intend to be baptized at the union camp-meeting. The last night of our meeting, a minister of the Christian Church came in and attempted to overthrow the work, but the Lord overruled all to his glory. I intend to leave here this evening for the Boise, Idaho, camp-meeting, and go on from there to Idaho Falls, to answer a call for labor at that point. The truth is more precious to me than it ever was before, and I feel to press on to victory. W. F. MARTIN.

August 23.

MISSOURI CAMP-MEETING.

THE blessing and power of God had been with, and rested upon, ministers and people for nearly five days before we arrived on the camp-ground at Clinton, Mo. All were rejoicing that God is not forgetful of his promise, but was visiting his people, and manifesting his willingness to roll away the reproach from them. Elder A. F. Ballenger and Prof. C. C. Lewis, the laborers from outside the Conference, had succeeded in awakening, in those on the ground, new life, and desires for higher attainments in grace. We were glad of this, and rejoiced with them.

Elder Allen Moon and I and S. C. Osborne, the district agent, all arrived the same day from the Colorado meeting, and did what we could to assist in carrying forward the good work. Many were seeking the Lord, and some had yielded themselves to him. More than once about a hundred were forward for prayers. Several kept their first Sabbath. Twenty-eight were baptized, and fifteen others returned home to be baptized there. The outside attendance was good, and the interest was such that it was decided to continue with a tent-meeting in the city. This is a wise step, and we believe it will result in good. The latest report that I have from the effort begun at Fort Worth, Tex., after the camp-meeting there, states that twenty-five have taken their stand for Jesus. May the Lord bless the effort at Clinton in a like manner.

Unity and harmony prevailed in all the business meetings, and but few changes were made

in the officers. Elder Hennig asked to be relieved of the responsibilities of the presidency of the Conference; but by a full vote the delegation reinstated him, assuring him that all were satisfied without any changes. The finances are in a prosperous condition. No cumbersome debt is hanging over the Conference. They are now planning to open up mission work in their cities, in the Christian Help lines. A strong appeal was presented from the church at Kansas City to this effect. Other cities are ripe for this kind of work. Sisters Dr. Hunter and N. B. Pruitt were active in giving instruction on health topics, and found plenty to do. Professor Lewis had charge of the young people's meetings, and Elder Willis of those for the children. Several more canvassers were enlisted and added to the corps in the field. Brother W. R. Smith, as State agent, will unite his energies with them during the coming year. The prospects in the northern part of the State are good for the canvassers, as the drought has not crippled the crops in that region.

The plan of the Mission Board for collecting the weekly offerings for the foreign mission work was readily accepted, and resolutions were adopted recommending it to all the brethren. If ministers and officers of all the churches will take hold of this system, and adhere faithfully to the principle of systematic offerings, and urge upon the membership to cease robbing God in this respect, there will be a steady stream flowing into the treasury of the Foreign Mission Board, making it possible to support the work in the "regions beyond."

We cannot but praise the Lord for this good meeting, and for the Holy Spirit so manifest throughout. It is time for us to receive it, and God will take away the reproach from his people.

R. M. KILGORE.

This meeting was held according to appointment. The writer was privileged to be present to enjoy the excellent spiritual feast during the last week of its continuance. It was truly refreshing to witness the manifestation of the presence of the Holy Spirit in the testimonies borne by nearly all in attendance.

The social meetings, especially, revealed the fact that the people were not in doubt as to their acceptance with God and their Christian experience. It was not unusual, in a meeting where two or three hundred were present, for almost the entire company to bear testimony in from thirty to forty minutes. The meeting was usually divided into three companies. Joy and gladness at the presence of the Lord were expressed in the testimonies as well as in the countenances of all. A readiness to attend all the services was another feature of the meeting. The business meetings were well attended, and a good interest was manifested.

The entire encampment displayed a lively interest in our foreign mission work, and at a business meeting, the Conference, by unanimous vote, adopted the new plan proposed by the Foreign Mission Board for making contributions for foreign mission work, which is as follows:—

The librarians of all the churches in conferences which adopt the plan, will be provided with envelopes to be handed to each member on the Sabbath.

The offering of each member of the family will be placed in the envelope during the week, and returned to the librarian the next Sabbath.

This reminds every one, each week, of our foreign mission work, and gives all an opportunity to make an offering for the same.

We hope Missouri will receive an additional blessing from this free-will offering. The Atlantic, New York, Vermont, Kansas, Colorado, and other conferences, East and West, have adopted the plan outlined above for re-

ceiving First-day offerings. Many other conferences are considering the advisability of following the example of those that have already moved out in this matter.

ALLEN MOON.

ARIZONA.

THE tent-meetings in Peeples Valley closed September 6, and Elder Iles went to Phoenix the next day. I remained two weeks to bind off the work. As the testing truths were brought out, some who took a stand at first gave up, and others took their places. We baptized seven, and one more took a stand who will no doubt be baptized. I enjoyed assisting this company in starting prayer-meetings, and instructing them in establishing the family altar. It seemed good to hear those take part in prayer and social meeting who a few weeks before were leading in dances. All points of the faith were dwelt on, especially tithing, and they all expressed themselves as desirous of having a part in the Lord's work. I obtained three orders for the REVIEW. I left them the 20th of September again to join Elder Iles in a tent effort in Phoenix. If any of the readers of the REVIEW have friends in Arizona, and will give us their addresses, we shall be glad to call on them.

GEO. O. STATES.

IOWA.

LEWIS, SPENCER.—The local camp-meeting for southwestern Iowa was held in a box-elder grove, by the side of a small lake, near the town of Lewis, September 7-13.

There were forty-five tents in the encampment, and two hundred and forty campers. Of these persons, over one third were Scandinavians. Services were conducted in their language each day by Brethren E. G. Olsen, H. P. Johnson, and Z. Sherrig. In addition to these, the president of the Conference, the laborers in that part of the State, and the writer conducted the services of the camp-meeting.

The weather was fine, although a little warm, and the meetings were excellent. In the revival services it was truly encouraging to see so many young men and women moving out to serve the Lord. On First-day morning the ordinance of baptism was administered to twenty, and a number of others are to be baptized at their home churches, with which they are uniting.

The local camp-meeting for northwestern Iowa was held at Spencer, from September 14-20, in an open space in the west part of the town, without a single shade-tree. After two days of the meeting, the frosty nights and cooler weather coming on obviated all necessity for shade-trees. There were thirty tents in the camp besides the two meeting-tents, one of which was used for the Scandinavians, who constituted nearly one half of the two hundred and forty-five campers. Their tent was also used for the meetings of the youth and children.

The Scandinavian services were conducted by Brethren H. P. Johnson and P. A. Hanson. The services in the American tent were conducted by Elders Santee, Adams, Mc Clintock, Pelmulder, and the writer. As nearly all the Scandinavians present understood English, many joint services were held in the larger pavilion, and in these the Scandinavian ministers took part. There was a good outside attendance at this camp-meeting, especially evenings. Deep interest was also manifested in the recital of incidents connected with the rise and progress of the great Advent movement, etc.

In the revival services many responded to the call for a closer consecration to God. There were some interesting cases of conversion in the camp. On First-day morning

nine persons were baptized. At both of these camp-meetings, Sister Plummer gave some stirring talks on the necessity of all our people's engaging in work for those at hand all around them.

So closes the tenth camp-meeting I have been permitted to attend in the West this summer. In all these we have realized much of the blessing of God. As we draw near to God, how soon we see the verification of his promise to draw nigh to us. May this indeed encourage us all to yield ourselves fully and wholly to him, that we may share still more largely of that pentecostal blessing that "awaits our demand and reception."

J. N. LOUGHBOROUGH.

ILLINOIS TRACT SOCIETY.

THE twenty-fourth session of this society was held in connection with the conference at Forrest, Aug. 27 to Sept. 5, 1897.

The secretary's report showed a membership of 1,400. Letters written during the year, 939; letters received, 270; Bible readings held, 1,198; periodicals distributed, 28,002; pages of tracts, etc., loaned, 293,462; First-day offerings, \$265.65, an average of eighteen and one-third cents for each member.

The following officers were elected for the coming year: President, G. A. Wheeler; Vice-President, R. B. Craig; Secretary and Treasurer, C. S. Potts; Corresponding Secretary, Walter Foreman; State Agent, G. A. Wheeler. G. A. WHEELER, *Sec. pro tem.*

A LETTER.

CAPE TOWN, SOUTH AFRICA, Aug. 23, 1897.

BLESSED be God for the present truth, which, by his grace, we accepted during November of last year. We were baptized and accepted by the Seventh-day Adventist church here in the following December. Praise the Lord with us for his goodness and loving-kindness. How many thousands of God's beloved children are as yet not in possession of this great blessing! How have we been favored! May we express our gratitude by a holy and busy life in the service of the Master.

We are both (husband and wife) fruits of Professor Prescott's mission to this town. The first undersigned had been reading "Bible Readings" for some time past, with great interest, and had become restless in mind on various subjects therein set forth, but especially on the Sabbath question. In this uncomfortable state of mind, he visited a friend who is a minister of the gospel, and had a conversation on the matter, but found little comfort. He then left the book aforesaid with the clerical friend, with a request that he most earnestly peruse its pages, which he promised to do. On a subsequent call, a fortnight after, the minister handed the volume back with a smile, saying, "I have not had time to read much of the book, so I have just glanced at it; but it is all nonsense for these Adventists to say that in not keeping the seventh day instead of the first, we live in disobedience to Christ. And as for the death sleep, that is a heresy of the early centuries." However, not to trespass too much on your valuable space, suffice it to say that under divine light, we have accepted the glorious present truth.

As far as time allows (we earn our own livelihood), we give as many weekly Bible readings as possible, and distribute as many periodicals as our means admit. And right happy we are in this soul-refreshing work! Truly there is much blessing in labor of this kind! We realize that it is a great honor bestowed upon us by God that we, in common with other Seventh-day Adventist workers, can carry to the world the most solemn, important,

and glorious message ever given. May we be faithful to the end.

The weekly missionary meetings are a source of great pleasure to us. We attend as regularly as we can. The REVIEW AND HERALD reaches us regularly, and we enjoy the contents exceedingly.

We send our hearty Christian greetings to every reader of this valuable paper.

It is our aim to extend our labors principally, as the Lord directs, among our countrymen, the Dutch-speaking population of South Africa.

Yours in the blessed hope,

L. DE BEER,

E. P. DE BEER.

News of the Week.

FOR WEEK ENDING OCTOBER 2, 1897.

NEWS NOTES.

A plot to kill Emperor Nicholas II, of Russia, during his recent visit to the Polish capital, has been discovered. A street was partially mined for the purpose when the conspiracy was made known through information given by Polish workmen. Fully 130 arrests have been made, among whom are several German army officers. The affair is likely to create tension between St. Petersburg and Berlin. "Uneasy lies the head that wears a crown." If these words were true in the long ago, how much more so in these closing hours of the nineteenth century!

An energetic movement is under way among prominent laymen of the Methodist Episcopal Church in the United States to obtain equal representation of the laity with the ministers in the conferences of that denomination. Sept. 29 an address was issued by ex-Governor Will Cumback, of Indiana, calling upon Methodist laymen throughout the country to assist in furthering the proposed reform. Mr. Cumback is president of a committee appointed at a recent laymen's convention held at Indianapolis. The same body also appointed thirty delegates to attend a national convention next year. The laymen of the Rock River Conference in Illinois have just called a local convention similar to that held at Indianapolis a few weeks ago. Other meetings of like nature are being arranged for in other conferences. It is stated that many prominent Methodist clergymen are in hearty sympathy with the movement, and will co-operate with the laity in obtaining the recognition they desire.

The people of Kansas are not a little aroused over the experience they are now having in a conflict of authority with the United States government. Federal Judge John F. Williams has enjoined their insurance superintendent from executing a State law against the Mutual Life Insurance Company of New York. Attorney-general Boyle, of Kansas, has shown utter defiance of Judge Williams's injunction, and has brought *quo warranto* proceedings against the company in whose favor the injunction issued. But the end is not yet, as an appeal will be taken by the insurance superintendent to the United States Supreme Court. In view of the fundamental doctrine, as expressed by Abraham Lincoln, that "each community, or State, has a right to do exactly as it pleases with all the concerns within that State that interfere with the right of no other State," it is difficult to see how the attorney-general of Kansas can be wrong in his action. Whether a certain insurance company shall do business in the State of Kansas, surely is a question for the State of Kansas to decide, and one which it can decide without in any way whatever interfering with the right of any other State or with that insurance company's doing business in any other State. And, "Whatever object of government is confined in its operations and effects within the bounds of a particular State, should be considered as belonging to the government of that State. Whatever object of government extends in its operation or effects beyond the bounds of a particular State, should be considered as belonging to the government of the United States."

ITEMS.

—The Tammany democracy of Greater New York has nominated Robert A. Van Wyck for mayor.

—Ex-Secretary of the Navy George M. Robeson died Sept. 27, at his home in Trenton, N. J., aged sixty-nine years.

—Mass meetings are being held in Greece to protest against the treaty recently agreed to by "the powers" for that country and Turkey.

—As the Brazilian rebels are now quarreling among themselves, the government has great hopes of soon completely suppressing the rebellion.

—The first annual conference of mayors and councilmen of the United States, British America, and Mexico convened at Columbus, Ohio, Tuesday, Sept. 28.

—A disastrous fire occurred September 28, at Manila, Philippine Islands, destroying the gendarmes' quarters, public library, the museum, and other public buildings.

—On the night of Sept. 29, a million-dollar fire occurred at Washington, D. C., destroying the power plants and other property of the Capital Traction Company.

—Four million dollars in gold was recently received at San Francisco from Australia, most of which comes in payment for wheat shipped thither about two months ago.

—A civic-philanthropic conference will be held at Battle Creek, Mich., Oct. 13-18. Prominent humanitarians will be present, read papers, and take part in the discussions.

—The rebellion in Guatemala continues with increasing vigor. A late despatch from Panama states that there now seems little doubt that the fall of the Barrios government is a matter of days.

—Miss Constance, second daughter of ex-Senator John J. Ingalls, has decided to become a deaconess of the Protestant Episcopal Church, and will devote her life to works of charity and beneficence.

—The E. P. Allis Works, of Milwaukee, have recently closed contracts for the sale of \$500,000 worth of engine machinery to be used in electric street railway plants in London, Dublin, Barcelona, and Madrid in Europe, and in Sydney, Australia.

—"Uncle Jimmy" Lane, the oldest resident of Chicago, died in that city, Sept. 23, aged 101 years. He had lived in Chicago sixty-one years, and saw that city grow from a small village, made up of a few log huts, to its present mammoth proportions.

—Eduardo Valasquez, late inspector-general of police of the City of Mexico, shot himself through the head while in his prison cell, where he was confined on account of his complicity in the lynching of Arroyo, the man who attempted the life of President Diaz.

—At the Massachusetts Democratic State convention held at Worcester, Sept. 28, George Fred Williams was nominated for governor. On the same day the Republicans of Greater New York nominated ex-Secretary of the Navy Benjamin F. Tracy for mayor.

—A recent despatch from a point seven hundred miles up the Yukon River states that six thousand people are at Dawson City, with less than thirty days' rations on hand; also that their only hope is to float down the river in small boats during the next month.

—A crisis has been occasioned in the affairs of Spain by the resignation of Premier Azcarra and his cabinet. Señor Sagasta, the Liberal leader, has been invited by the queen regent to form a new cabinet. Sagasta is regarded as in favor of a more liberal policy toward Cuba.

—Official reports show that twenty-five hundred babies were abandoned by their mothers in Greater New York during the past year. Many of these little unfortunates are found dressed in the richest clothes. Evidently the words of Paul regarding our time, "Without natural affection," apply to the mothers of these unfortunate little ones.

—Delay has been occasioned in the Alaskan seal fishery negotiations now pending at London, owing to the seeming unwillingness of the British government to recognize Russia and Japan as parties to the proposed agreement. It is thought in diplomatic circles that England's reluctance to take part in the conference is due to Canadian opposition thereto.

—The new ocean steamship "Kaiser Wilhelm der Grosse" (William the Great) has beaten all previous records for crossing the Atlantic from Southampton. On her first trip she made the voyage from Southampton to New York in the exceptionally short time of five days, twenty-two hours, and forty-five minutes. This is one hour and one minute faster time than that made by any other boat.

—Yellow fever continues to spread in New Orleans and other Southern cities of the United States. One case has been reported as far north as English, Ind. At New Orleans, complaints are made of the neglect of doctors in treating patients suffering from the dread disease. Of the twenty-one fatal

cases up to date, fully one half died through neglect. Thus far 177 cases have been reported at New Orleans.

—The Duke of Cambridge, late commander-in-chief of the British army, declares that England needs a larger and better army to defend her against invasion, and to maintain her position as one of the great military powers of the world. Does not this declaration afford evidence that these prophetic words of Joel are now being fulfilled: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up?"

—Under direction of Attorney-general McKenna, a suit has been brought against the South Omaha Live Stock Exchange, on the ground that such corporation is a trust, and comes within the purview of the federal antitrust law. It is announced that similar suits will be instituted against other alleged trusts. Should every trust thus far organized be vigorously prosecuted, the attorney-general and his lieutenants would be kept busy for some time to come.

—On Friday, Oct. 1, a gang of robbers held up an express-train on the Rock Island road near Wichita, Kan., intimidated the trainmen, robbed the passengers of money, watches, diamonds, etc., rifled the registered mail pouches, and tried to blow up the safe in the express-car. It is estimated that they obtained fully \$10,000 in booty. Having robbed the train in less than half an hour, they made good their escape. The gang was led by one named Jennings, a graduate of West Point Military Academy.

Special Notices.

WORDS OF APPRECIATION.

I WOULD express gratitude to those who have sent me addresses of persons in America, Europe, and Polynesia, with whom they desire to have me correspond, and to whom they have invited me to send French literature, and would ask them to continue their good work in this line, promising to do my best to co-operate with them, and meet their laudable desire. Others are also invited to join in this good work. Those writing to me soon may send their communications to Daggett, Mich. After Jan. 1, 1898, my post-office address will be 172 Kalamazoo St., Battle Creek, Mich. D. T. BOURDEAU.

THE CHICAGO MEDICAL MISSION.

THIS important work, which has now been carried on for four years, has never been urged upon our people as an object of charity, though its incidental needs have been mentioned from time to time, and a cordial response has always been received. The time has come now, however, when this work is in need of help; and we do not hesitate to say to those who feel inclined to enter into partnership with the Lord in saving the thousands in our great cities, to train men and women to go out into the great harvest-field to lift up the fallen, to win back the erring, to spread abroad a knowledge of the saving truths of the gospel, which heals as well as pardons. Here is a chance for you to engage in a work which is full of blessing to all connected with it.

The sum of several thousand dollars a month is required to keep this large work in operation. Are there not those who are willing to contribute \$5 or \$10 a month regularly? Are there not others who will give \$1 or \$2 a month regularly? We should be glad to hear from those who are interested and willing to help. Address the *Medical Missionary*, Battle Creek, Mich.

NOTICE!

THIS notice is designed for persons who are contemplating visiting the Sanitarium Hospital at Battle Creek, for the purpose of occupying an endowed bed and receiving free treatment; and for church elders or others who may be interested in sending such patients here.

It is necessary, before a patient can be received into the Hospital to occupy an endowed bed and receive free treatment, that a written statement, or diagnosis, shall be received by us from a physician. This will indicate to us the probable results of a course of treatment. If it is decided that the case can be benefited, then permission must be obtained from the president of the Conference to have the patient occupy the endowed bed, and notification of that fact sent to us.

The necessity of such a course may be readily apparent to any one who will consider the fact that very few of our Conferences have more than one endowed bed, and unless arrangements are made in

advance, the bed is likely to be occupied; so that when patients arrive expecting treatment without having made previous arrangements, we may be under the necessity of declining to receive them, for lack of room.

It is further required that a card of admission shall be received by the patient from us, and that upon arrival the patient shall present this card to the matron in charge of the Hospital.

If church elders and others interested in this matter will see that the above conditions are complied with, much embarrassment will be saved to all parties concerned. J. H. KELLOGG.

Publishers' Department.

A WORD OF ENCOURAGEMENT.

WE are in receipt of the following from one of our tract societies: "Please send a club of ten copies of *Good Health* to — Tract Society, and charge to us. This number is ordered for the benefit of those who desire to increase the circulation of this Journal."

We are indeed glad to know that this work has begun, and trust that other societies will lend their support toward the effort to extend the circulation of this important publication.

A NEW SABBATH TRACT.

"Historical Facts and Incidents Relative to the Sunday and the Sabbath."

Ready Sept. 30, 1897.

THERE are many persons who have not time to read long discussions, elaborate essays, and voluminous histories on the growingly important Sabbath question. For the benefit of such we are issuing the above-named tract. It contains over eighty facts, extracts, and references concerning both Sabbath and Sunday, which facts are generally arranged in their chronological order.

An item of special interest to lovers of old books will be the reproduction of the title-page of one of the books from which quotations are made, published in 1635.

These citations are perfectly reliable in every respect, and this tract will be a boon to those desiring a compendium of Sabbath history. It is listed as No. 45 of the *Apples of Gold Library*, and contains 32 pages. Price 2 cents. Order of your tract societies. PACIFIC PRESS AND REVIEW AND HERALD.

HOW TO PREVENT TAKING COLD.

THIS is the subject of a most timely editorial by Dr. J. H. Kellogg in the October number of the *Gospel of Health*. Other features of this number of the journal are a long and intensely interesting article by Mrs. E. G. White entitled "Temptation through the Appetite;" an article by Dr. Mary Wild-Paulson on the "Proper Care of School Children," which cannot fail to be helpful to mothers; the first of a series of articles entitled, "Hygiene of the Home," by Dr. Hester Davies; suggestions on the "Treatment of Emergencies," by Dr. H. F. Rand; "Thoughts on Diet," by Dr. D. H. Kress; "Instructions in Healthful Dress," by Dr. Abbie Winegar, etc.

The above are live, interesting subjects, and they are treated from the standpoint of the everlasting gospel. In fact, this is true of the contents of the journal as a whole, and for that reason it bears the name *Gospel of Health*.

The price of this journal is forty cents a year; but the publishers have decided to renew for a short time their special offer to club the *Gospel of Health* with *Good Health* for one dollar. This proposition, however, is limited to the subscribers of the *Review*, and will probably not continue long. So it will be best to order without delay. Address *Good Health* Pub. Co., Battle Creek, Mich.

THE "CHRISTIAN EDUCATOR."

A NOTICE has appeared several times in these columns to the effect that old subscribers who have paid \$2 a year in advance for the *Review* are entitled to the *Christian Educator* for one year. All such persons were urged to send in their names at once on a postal card, in order that the mailing-list of the *Educator* could be "set up" as soon as possible. Probably only about one third of those who are entitled to the paper on this basis have sent in their names, and some of these do not seem to understand why it is necessary to do so. The publishers have been anxious that every number of the new paper should reach all who are entitled to it, and so the first two numbers have been mailed from the

whole REVIEW list. The third number only will now be sent thus. In connection with the announcement, found elsewhere, of the uniform price of \$1.50 hereafter to all subscribers of the REVIEW, we must explain that after the third number, the *Christian Educator* will be sent only until the expiration of two-dollar subscriptions that have been already paid for the REVIEW. The regular price of forty cents a year will be charged to all other persons, making \$1.90 a year for both papers. Let the new subscriptions be sent immediately. We cannot further explain the convenience this will afford to the publishers, but it will insure your not missing any numbers of the *Educator*, which are constantly improving in interest and value.

THE secretary of one of our Conferences writes us that he and the president of the Conference are about to start on a tour among the churches in that field. He says: "I realize the importance of all our English-speaking people's reading the REVIEW, and upon this tour I mean to see all our people personally, and ask those who do not take the REVIEW to subscribe for it. We expect to spend about one week with each church."

The work proposed by this secretary in behalf of the REVIEW is just the kind of work that all our ministers and other workers should be doing everywhere. Some are doing it. Will not all the rest join in thus systematically working to place and keep our church paper in the homes of all our people?

REVIEW AND HERALD PUB. CO.

A BRIEF REVIEW OF THE CANVASSING WORK IN WEST VIRGINIA.

EXPERIENCE is valuable. Not only the experience we gain for ourselves through a succession of failures and successes, but the experience gained by others, should afford us lessons for as careful study as our own. In looking over our work in West Virginia, it is evident that mistakes have been made. Yet God is not responsible for them. They have been made because the human agents thought they could improve upon God's methods of work. We were not near enough to the great Leader to hear the still, small voice saying, "This is the way." Notwithstanding all this, God has been merciful, and overruled our mistakes, and his work has advanced; but where might it not have been, had we followed out all his plans perfectly?

In this article I wish briefly to review the canvassing work. In 1887 West Virginia was organized into a separate Conference. Previous to this time it was a mission field, under the care of the Ohio Conference. While a few scattered ones had accepted the truth, and two or three companies had been raised up, no canvassing work had been done. Elder W. J. Stone was chosen president. The following year S. F. Reeder, then a leader of a company of canvassers in Kansas, was invited to come to this State to act as its State agent. This call was accepted, and he continued to act in this capacity, off and on, until last year.

At that time the canvassing work was carried on in companies of from four to eight, and sometimes more, with a leader. This leader must look out for a place in which to live; provide all necessary food; keep an account of all expenses, both general and for each individual; order books for all; collect and settle all bills when due, besides putting in good time canvassing, to set a good example for the rest of his company. Such men and women were hard to find. The result was that the members became involved for books, to their leader, and their leader being unable to settle these accumulated bills, a large account fell back upon the State tract society. This company-method was expensive, cumbersome, and not being God's plan, signally failed. He sent forth workers into new fields by twos; and his way is best.

"Bible Readings" was the book used almost altogether. This we thought contained the "whole truth;" but while it is a good book, we found by experience that it contained meat too strong to place before those entirely unacquainted with our doctrines. Thus a majority of those who bought books were left in a condition harder to reach with the living truth than before. However, some good souls here and there received the word gladly. They became as seed. From them started another influence in favor of the Bible and its truths. To some extent, time has changed the feelings of the most bitter ones. Our work has become better known, and now people are anxious to know for themselves what this people, "everywhere spoken against," do believe. People are losing confidence in the ministers, who they once believed were preaching the word. All this is of God. In spite of the cry of "hard times," our agents are going to the people with our books, trusting in God for success, and he is working wonderfully for them. They pronounce the book "Christ Our Saviour," the best book they ever

read, and are actually sending word to our agents to bring them another good book, and this, too, with the full knowledge of who publishes the works. Think of their inviting us to bring them books containing this truth! What does it mean? Has not God gone out before us? O if all could see how ripe this field is, we believe more would go into the vineyard at this eleventh hour to labor for Christ!

With these lessons of how to introduce our books, we have also learned how to keep the agent from discouragement on account of debt with the society. This will be given at some future time.

T. E. BOWEN,
Sec. W. Va. Tract Society.

Deaths.

BENEDICT.—Fell asleep April 3, 1897, at Fredericksburg, Iowa, Brother Hiram Benedict, aged 89 years.
J. S. RUSSELL.

BROWN.—Died Sept. 17, 1897, of cholera infantum, Leah Brown, infant daughter of Homer and Della Brown, aged 16 months.

STURGEON.—Died at Allerton, Iowa, Sept. 3, 1897, Mrs. E. E. Sturgeon. She was born in Jackson county, Ind., June 20, 1820. She died rejoicing in the blessed hope.
DORA SMITH.

SKINNER.—Brother John A. Skinner died Sept. 10, 1897, of acute pneumonia, aged 63 years, 8 months, and 15 days. He was a citizen of Christ's kingdom through faith.
ALPHA WATERS.

LOTHOUSE.—At St. Clair, Nev., Sept. 12, 1897, after an illness of nine months with tuberculosis of the lungs, Annie L. Lofthouse, aged 19 years, 2 months. Her trust was in the Lord.
C. O. CUSHAM.

GILLET.—Died at the hospital for the insane at Elgin, Ill., Sept. 17, 1897, my sister, Delilah H. Gillet, in the seventy-sixth year of her age. Her mind having failed, she was sent to the hospital for treatment, and died suddenly of diarrhea.
J. H. BATES.

BURDICK.—We have learned of the death of another faithful worker. Brother Rolla Burdick, who went to North Carolina from South Dakota to carry on the canvassing work, died in Raleigh on the 12th inst.; his wife died the 18th., and one of his children was sick unto death at the time of our information, which is very meager.
G. C. T.

RALPH.—At Lagrange, Ohio, Sept. 24, 1897, Brother Richard Ralph, one of the pioneers of the Advent cause, aged 85 years, 8 months, 22 days. He was born in North Haven, Conn., Jan. 2, 1812. He embraced the message in 1843, and continued to walk in the light as it came. After an illness of a few hours, he fell peacefully asleep in Jesus. Words of comfort were spoken by the writer, from Rev. 14:13.
S. S. SHROCK.

PUBLICATIONS WANTED.

THE undersigned desire clean copies of our publications sent, post-paid, to their addresses:—

REVIEWS and Signs, Mrs. Flora I. Jack, Hubbard, Ohio.

Instructors and Sentinels, Mrs. H. E. Alderman, Brier Hill, Ohio.

Elizabeth W. Harris, 2012 Brightwood Ave., N. W., Washington, D. C., can use literature in any language. That in the Italian and Chinese languages will not come amiss.

REVIEWS, Signs, and Sentinels, James F. Agard, 1847 W. Lexington St., Baltimore, Md.

Signs, Sentinels, REVIEWS, or tracts, Clinton DeW. Sharp, 5 Jennings St., Rochester, N. Y.

CHANGE OF ADDRESS.

THE address of W. Ostrander will hereafter be 915 Stone St., West Side, Saginaw, Mich.

NOTICES!

HELP WANTED.—A Sabbath-keeping girl to do general housework. Address Mrs. S. J. Miller, Rusk, Dunn Co., Wis.

WANTED.—At the Rescue Home connected with the Chicago Medical Mission, a few dozen towels and pillow-cases.

HELP WANTED.—A Sabbath-keeping man to care for my horse and cow, get up my winter's wood, and do general "chores" around the house. I will lodge, board, and wash and mend for a man who

will do this work. For further particulars address Mrs. M. J. Randall, Fulton, Mich.

WANTED.—Elder G. G. Rupert, of Liberal, Kan., greatly desires to secure a copy of the map published some years ago to illustrate the situation in the East, in connection with the Eastern question. If any brother has a copy of said map which he can spare, he will confer a favor upon Elder Rupert by corresponding with him concerning it.

WANTED.—At the Chicago Medical Missionary Training-School, furniture and bedding of all kinds. A large building has been secured, capable of comfortably accommodating three or four hundred persons, and a thousand can be crowded in. The building is bare, with no furniture whatever. Good carpets, rugs, blankets, table-cloths, cotton or wool mattresses, pillow-cases, towels, and little house-keeping conveniences of all sorts, are greatly needed. We have no fund with which to buy these things; but seventy missionaries have already moved into the building, and are camping out, waiting for the Lord to fulfill his promise, "Ask, and ye shall receive." Seventy persons are daily praying that the Lord will send the necessary facilities for carrying forward this important work, and they believe that he will answer in his own way, and at his own time will send all that is needful. All who feel moved upon to help supply this need, will please address the writer at once, stating what they have to send, and the proper address and directions for shipping will be sent immediately.
J. H. KELLOGG.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect June 20, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East.....† 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations...† 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal, * 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....* 2.25 A. M.

WESTBOUND.

South Bend, Chicago, and West.....* 8.42 A. M.
Chicago and Intermediate Stations.....† 12.15 P. M.
Mixed, Valparaiso and Int. Stations.....† 7.05 A. M.
South Bend, Chicago, and West.....* 4.05 P. M.
South Bend, Chicago, and West.....* 12.56 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry., Pullman vestibule buffet sleeping cars to New York and Philadelphia, via Suspension Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.40 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R., Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 A. M. trains have Pullman sleeping cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with O. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily.

† Except Sunday.

A. S. PARKER, Ticket Agent, Battle Creek.
W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC.
A. G. P. Agent, CHICAGO, ILL.
BEN FLETCHER, Trav. Pass. Agt., DETROIT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 4, 1897.

EAST.	8	12	6	10	14	4	6
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atl. & Ind. Express.
Chicago City	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 12.30	pm 11.40
Michigan City	11.40		8.45	pm 12.08	4.50	2.09	am 1.34
Niles	am 12.48		10.15	1.00	5.55	2.58	2.40
Baltimore	2.10	am 7.15	11.52	2.08	7.16	4.08	4.05
Battle Creek	3.00	8.22	pm 12.50	2.42	7.55	4.38	4.43
Marshall	3.30	8.22	1.20	3.09	8.19		5.10
Albion	4.00	8.47	1.45	3.27	8.38		5.34
Jackson	4.40	10.05	2.35	4.05	9.15	5.58	6.25
Ann Arbor	5.50	11.10	3.47	4.58	10.05	6.45	7.30
Detroit	7.20	pm 12.25	5.30	6.00	11.10	7.45	9.00
Falls View					am 5.23		pm 4.18
Susp. Bridge					5.38		4.33
Niagara Falls					5.58		4.43
Buffalo				am 12.20	6.45	am 1.40	5.30
Rochester				3.19	9.56	4.20	8.40
Syracuse				5.15	pm 12.15	6.15	10.45
Albany				9.05	4.50	9.55	am 2.50
New York				pm 3.25	8.45	pm 1.30	7.00
Springfield				12.10	8.34	1.12	9.33
Boston				3.00	11.35	4.00	10.45

WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston				am 5.00	pm 3.00		pm 7.15
New York				10.00	6.00		am 12.10
Syracuse				pm 5.00	2.10		pm 12.25
Rochester				6.50	4.15		am 2.25
Buffalo				7.50	5.40		pm 3.25
Niagara Falls				8.30	6.23		am 4.37
Falls View					6.54		5.12
Detroit	pm 8.20	am 7.15	am 7.50	am 1.50	pm 12.55	pm 4.45	11.25
Ann Arbor	9.40	8.12	9.18		1.55	5.55	am 12.30
Jackson	11.15	9.10	11.00	3.35	2.57	7.35	1.35
Battle Creek	am 12.40	10.21	pm 12.55	4.48	4.07	9.11	3.00
Kalamazoo	1.35	10.57	2.13	5.18	4.48	10.00	3.40
Niles	3.15	12.23	4.10	6.40	6.27		5.08
Michigan City	4.20	pm 1.22	5.20	7.32	7.25		6.06
Chicago	6.30	3.00	7.15	9.00	8.55		7.50

*Daily. Daily except Sunday.

†Train on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 5, 1897.

OUR Progress department this week is exceptionally full, and, *we* think, exceptionally good.

WE hope our brethren will respond readily and heartily to the call for bedding, etc., in the Chicago mission. (See previous page.) The mission is not only doing a great and good work in Chicago, but it is at the same time a training-school preparing workers to go into the different States to help others there to carry on the same kind of work in the large cities.

WE were glad to meet in this place last Thursday, Brother Lionel Brooking, from Argentina, South America. Brother Brooking has been a canvasser in that country for several years, and now comes to the Sanitarium for instruction in the principles of health and treatment of diseases, after which he will return to Argentina to work in this branch of the third angel's message.

IN Chicago for several days the laboring men have been preparing for a great strike, especially on street-car lines. When they do strike, they intend to make a great parade to show their strength. And it has been seriously proposed by the chairman of their meeting, and strongly endorsed by others, that when they do go on parade, they go armed, so that if they are met by the police or the militia, they shall be prepared for battle. They declare that "all the liberties men have to-day have been got by the gun, and if the laboring man is to be freed from slavery, it will have to be by the gun." Against this one or two voices were raised in protest for *policy's* sake, but *not one upon principle*. The principle was unanimously endorsed.

We should not be surprised if they would do just such a silly and wicked thing as they have proposed. And when they go out armed, to obstruct traffic, to terrorize or to attack other men who would willingly work, they may expect, of course, to be met and opposed by the police and the militia, as certainly as when they do such things unarmed. Then as they start out prepared for battle, surely it will not be surprising if battle occurs. And when they once have begun battle, when will they quit?

Who cannot see that perilous times have come, because men are lovers of their own selves? "We need not say, The perils of the last days are soon to come upon us. Already they have come." There is liberty that has never been, and can never be, "got by the gun," but by the surrender of self through the faith of Jesus Christ. There is victory that has never been, and can never be, won "by the gun," but by the cross of Jesus Christ.

THE promise is (1 Peter 5:5) that God giveth grace to the humble. When Manasseh and the people of Judah greatly humbled themselves, the Lord returned to them, and all things went well in the kingdom. 2 Chron. 33:10-13. We live under the same God, whose conditions of blessing and favor change not. What, then, is our duty, if we would have the prospering hand of the Lord with us? In the Lord alone is to be found the strength we need.

IMPORTANT ANNOUNCEMENT.

THE Board of Directors of the REVIEW AND HERALD Publishing Company are glad to announce to the many friends of the cause, that Elder A. T. Jones has been added to the regular editorial staff of the REVIEW AND HERALD. Brother Jones will devote his time to editorial work on the REVIEW; and now, instead of speaking to comparatively few of our people in annual gatherings, he will address *all* of them *every week*.

This will give to our churches and scattered brethren everywhere, the privilege of receiving, each week, the words of faith, hope, courage, and good cheer that have been a means of so much blessing to many all over both America and Europe.

Elder Smith will continue as associate editor; and as he has recovered from the serious illness which was incurred in Syria, and which has troubled him more or less since his return, in 1895, we hope to have much more from his pen filled with the old-time fire of the message. Elder Smith's long experience in the cause enables him to write as but few others can. He is one of the only two or three of the old pioneers of forty years' labor in this work who are left to us.

We believe that the combined labors of Brethren Smith and Jones will make the REVIEW better than ever, and also that our brethren will appreciate this effort of the publishers to make the good old REVIEW AND HERALD all that it ought to be to help the people in this important time.

More particular attention than ever before will be given to current topics, showing how rapidly they are fulfilling prophecy. We are being hurried on with startling rapidity to the end of time, and but few sense it. We feel that the most earnest effort we have ever made should be put forth now to arouse the sleepy world to the fact that the coming of Jesus is *right at the very doors*. Will you who read this please bring it to the attention of those who you know do not take the REVIEW, that they may have opportunity to subscribe *now*, and so have the benefit of all that shall be given through the paper?

We have also decided to place the price of the REVIEW to everybody at \$1.50 a year. We believe that this will give better satisfaction than the old plan of having several prices; and in view of the change in the times since the REVIEW was established at \$2 a year, we think it is, as nearly as we can estimate, an equitable and proper price. Those who have paid \$2 for the REVIEW, and who send their names to the publishers, will have the *Christian Educator* sent to them for the rest of the term of their subscription, in harmony with previous announcements. Of course the REVIEW gets no income from advertisements, and our brethren and sisters all through the field will need to work for the paper as never before, in order to place and keep the list where we can afford to print the paper for the \$1.50 a year.

Believing that we shall have the co-operation of all the friends of the cause throughout the field, and hoping to see the message soon accomplish its work, so that we may have the joy of beholding our returning Lord, we are

Your brethren in the work,

DIRECTORS.

MEETINGS IN BATTLE CREEK.

THE church in Battle Creek has been enjoying a great privilege during the week that is just past. Meetings have been held in the Tabernacle each evening, conducted principally by Brethren Jones and Ballenger. The attendance has been large, and full of interest. The Lord has given his servants freedom in speaking the word, and much precious instruction has been brought out touching the philosophy of a true Christian experience, and throwing light on the past and present situation. There has been, on the part of the congregation, an encouraging spirit of confession, and consecration to the work of the Lord, which, with an acknowledgment of the correctness of the instruction given, and an expressed purpose to carry it out in the life in days to come, promises to make the work lasting, and to secure a permanent advancement on the part of the church. There is great reason to rejoice in the prospect.

Sabbath, October 2, was a good day for the church. After a most instructive and impressive sermon by Brother Jones in the forenoon, showing the relation of righteousness by faith to the baptism of the Holy Spirit, which it is now time for the church to receive, seven went forward in the ordinance of baptism.

At the celebration of the Lord's Supper in the afternoon, there was a larger attendance than usual, and it was a good season. A spirit of love and union, tending greatly to the development of hope and courage, is growing among the people.

U. S.

SPEAKING of the Saviour, the prophet said, "His name shall be called Wonderful." Isa. 9:6. How wonderful is it? The *Ram's Horn* answers when it says, "God's names are as many and as definite as our needs. No matter what may be our need, God has a name that means that." By the exceeding great and precious promises of the Bible, we become partakers of the divine nature. No matter how great our need, we go to the Bible, and find a promise amply sufficient to supply it. See how the apostle looked at this matter: "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. The riches God has in glory by Christ Jesus are greater riches than any corporation here upon earth can control. From that storehouse we are permitted to draw to meet all our wants.

WANTED — AN ENGINEER.

THE Medical Missionary Board has recently rented in Chicago, for a term of years, a large building, which will be used for the Medical Missionary Training-School. The building is heated by steam. The work will be made self-supporting. Is there not some experienced engineer or fireman who would like to pay his way in a course of instruction during the coming winter by attending to the boilers of this building? Two persons are needed, so that each could put in half time. Here is a good chance for a practical engineer or fireman to do real missionary work, rescue work for men, Christian Help work, and various lines of effort connected with medical missionary work. This help is needed at once, as the weather is getting cold. Address J. H. Kellogg, M. D., Battle Creek, Mich.