

# The Advent Review and Sabbath Herald

"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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### MY BELOVED.

"WHAT is thy beloved more than another beloved? . . . My beloved is . . . the chiefest among ten thousand. . . . Yea, he is altogether lovely. This is my beloved, and this is my friend." Solomon's Song 5:9-16.

Know ye him, my glorious Lover,  
Noble, tender, true?  
Waiting for him 's almost over,  
Now he must be due.

While he keeps me busy watching  
His most gracious ways,  
Through them, often, hints I'm catching  
Why he yet delays.

And the while my soul is thrilling,  
Answering to his touch,  
Every act to me is telling  
That he loveth much.

Thinking of him, I'm not lonely;  
He fills all the space  
So completely, I lack only  
Eyes to see his face.

These, too, I'm anticipating.  
Soon, ah! soon the bliss  
Him to see for whom I'm waiting,—  
See him as he is.

Day by day, and hour by hour,  
Speaks to me one voice,  
Hopeful in its tone and power,  
Making me rejoice.

Soon it will be louder sounding  
The one welcome word,  
Calling me to joys abounding,  
Ever with the Lord.

Ah! that moment that is bringing  
Him is bliss to me;  
So, till then, I go on singing,  
Glad his own to be.

—Malachi Taylor, in the King's Messenger.

### THE VINE AND THE BRANCHES.—2.

MRS. E. G. WHITE.

"If ye abide in me, and my words abide in you," Christ continued, "ye shall ask what ye will, and it shall be done unto you."

Every provision has been made in behalf of the human family. The heavenly treasury is supplied with the goods of heaven for them. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In Christ is God; and yet he, the Alpha,—the beginning,—the Omega,—the ending,—came as man. In taking upon himself humanity, Christ is related to the whole human family; but to any church this relationship is of no avail without a personal faith,—the identification of the individual heart and mind and soul and strength with Jesus Christ. Christ came to teach that through living faith

in him, we may become one with him. And his promise is, "Him that cometh to me I will in no wise cast out" as branches that are withered and bear no fruit. As the representative of the human family, he came to save all who would make application, with prayer and supplication, to God in his name.

Man has no right to the name of Christian unless he will become Christlike in words, in spirit, and in action. To be a Christian means culture after the divine character of Christ. That mind which was in Christ Jesus cannot be correctly represented by untrained powers, which result in an unfurnished mind. The untrained powers of those who claim to be followers of Christ dishonor him who has paid the price for their redemption. A narrow mind and dwarfed character cannot meet the mind of God. Passion manifested by a professed Christian is a denial of Christ; it gives victory to Satan, and enthrones him in the heart. Such a man gives testimony to the world that Satan has more power over him than has Christ. His words, spirit, and character testify that the molding and fashioning hand of Satan is upon him, making of him a vessel that will dishonor God.

The physical, mental, and moral powers are the endowments of God, and are to be appreciated and cultivated. We are here on probation, in training for the higher life. All heaven is waiting to co-operate with those who will be subordinate to the ways and will of God. God gives grace, and he expects all to use it. He supplies the power if the human mind feels any need or any disposition to receive. He never asks us to do anything without supplying the grace and power to do that very thing. All his biddings are enablings.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Here the disciple whose religion is a profession only is distinguished from the true. Christ requires strict fidelity to truth and righteousness. "Let your light so shine before men," he says, "that they may see your good works, and glorify your Father which is in heaven." "That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

There must be no lawless deviation from right. Evil passions, envy, evil surmisings, jealousy, accusing of the brethren, cannot be indulged without denying Christ. Christianity must be brought into the life service, as a light kept ever shining, full of vital force. There is no such thing as occupying a neutral position. Each will have given him his work according to his ability.

The living Christ demands self-denial and strong faith. Circumstances are not to rule the life. The child of God, the heir of heaven, cannot drift hither and thither. In his mercy and love for his people, God sends them reproofs and warnings. This is kindness and benevolence on his part. It is an expres-

sion of the great love wherewith he hath loved us, that he reveals to us our misconception of his character. He does not want man to spoil himself, and make shipwreck of his faith. He has set before every one who is striving for an immortal crown, the example he is to follow. Every soul must be as a learner in the school of Christ. We shall profit by the searching of the Scriptures, by wearing Christ's yoke and lifting his burdens. Those who learn of Christ will never be anything else than meek and lowly in heart. They will learn their lessons, and give definite expression of them from lips that have no guile. In faith, hope, and charity, they will seek to serve Christ and one another, united in one by holy cords, and fully in harmony with the spirit and mind of Christ.

If we follow in the footsteps of Jesus, we shall be obedient to the word. Christ enjoins upon his followers, "As the Father hath loved me, so have I loved you: continue ye in my love." By your course of action show your faith in me, and let the world and the heavenly universe witness your enjoyment of my love. When obedient to my words, you will glorify me. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

In Christ there was a subjection of the human to the divine. He clothed his divinity with humanity, and placed his own person under obedience to divinity. Satan had tempted Adam and Eve to believe that they should be as gods. Christ requires that humanity shall obey divinity. In his humanity, Christ was obedient to all his Father's commandments.

Christ has expressed his love for man in that he has given his life for the ransom of the world. And this love is to measure the love that his disciples shall ever manifest for one another. "These things have I spoken unto you," he says, "that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." "Greater love hath no man than this, that a man lay down his life for his friends." "By this shall all men know that ye are my disciples,"—disciples of Him who laid down his life for them whom he loved. "Ye are my friends," he says, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another."

This chapter is simple in its illustrations, and is one that all may understand. Christ is ever seeking to present before his followers the

privileges that are offered to sinful, feeble humanity. He would teach them that only through him can it be restored to healthful growth. We are to bear in mind that the branches in the True Vine are the believers who are brought into oneness by connection with the Vine.

The connection of the branches with one another and with the Vine constitutes them a unity, but this does not mean uniformity in everything. Unity in diversity is a principle that pervades the whole creation. While there is an individuality and variety in nature, there is an oneness in their diversity; for all things receive their usefulness and beauty from the same source. The great Master Artist writes his name on all his created works, from the loftiest cedar of Lebanon to the hyssop upon the wall. They all declare his handiwork, from the lofty mountain and the grand ocean to the tiniest shell upon the seashore.

The branches of the vine cannot blend into each other; they are individually separate; yet every branch must be in fellowship with every other if they are united in the same parent stock. They all draw nourishment from the same source; they drink in the same life-giving properties. So each branch of the True Vine is separate and distinct, yet all are bound together in the parent stock. There can be no division. They are all linked together by his will to bear fruit wherever they can find place and opportunity. But in order to do this, the worker must hide self. He must not give expression to his own mind and will. He is to express the mind and will of Christ. The human family are dependent upon God for life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and he reveals himself as the great Reservoir of all that is essential for each separate life.

Christian unity consists in the branches being in the same parent stock, the vitalizing power of the center supporting the grafts that have united to the Vine. In thoughts and desires, in words and actions, there must be an identity with Christ, a constant partaking of his spiritual life. Faith must increase by exercise. All who live near to God will have a realization of what Jesus is to them and they to Jesus. As communion with God is making its impress upon the soul, and shining out in the countenance as an illuminating light, the steadfast principles of Christ's holy character will be reflected in humanity.

#### KNOWING ABOUT, OR KNOWING, GOD.

*The Christian Advocate.*

In an American city long dwelt a man of national fame as a lawyer and statesman. His countenance was austere and his bearing reserved; as he passed along the street, he recognized few, and few ventured to speak to him. So it happened that though all knew much about him,—his high rank in college, his mastery of legal principles, his prodigious memory of cases, the pith and point of his arguments, the ease with which he unraveled complications, the dexterity with which he examined witnesses, his great success and immense income,—but few beyond the circle of his relatives knew him. Even his clients knew him only professionally. It was not altogether his fault; for he was very near-sighted; he had been sorely bereaved; he had had no social advantages, and was naturally diffident, except when absorbed in the conduct of a case. So, though the whole city knew much about him, he was unknown. Yet the few who knew him declared him to be the soul of honor, justice, kindness, and fidelity.

So, many know a great deal about the God who made them; of Christ, who died for them;

and of the Holy Ghost, who is willing to renew them in righteousness; but of these, how few know God! Yet Jesus said that to know the only true God, and Jesus Christ whom he hath sent, is eternal life. "He is not far from every one of us: for in him we live, and move, and have our being," and Jesus is "the true Light, which lighteth every man that cometh into the world." . . .

Alas for the deluded souls who fancy that to know about God is salvation! Alas for those still more deluded who think that to acquire the knowledge of God is difficult! Alas for those who think that to know God is to enter a region of impenetrable gloom! "The letter killeth." "The word is nigh thee, even in thy mouth, and in thy heart." "The Spirit giveth life." "To be carnally minded is death; but to be spiritually minded is life and peace."

#### "LET NOT YOUR HEART BE TROUBLED."

He will smile on thee.  
One smile of his shall be enough to heal  
The wound of man's neglect; and he will sigh,  
Pitying the trouble which that sigh shall cure;  
And he will speak—speak in the desolate night,  
In the dark night: "For me a thorny crown  
Men wove, and nails were driven in my hands  
And feet: there was an earthquake, and I died—  
I died, and am alive forevermore!  
I died for thee; for thee I am alive,  
And my humanity doth mourn with thee;  
For thou art mine; and all thy little ones,  
They, too, are mine, are mine.

"Behold, the house  
Is dark; but there is brightness where the sons  
Of God are sining; and behold, the heart  
Is troubled; yet the nations walk in white.  
They have forgotten how to weep: and thou  
Shalt also come, and I will foster thee  
And satisfy thy soul; and thou shalt warm  
Thy trembling life beneath the smile of God!  
A little while—it is a little while.—  
A little while, and I will comfort thee:  
I go away, but I will come again."

—*Poems of Home Life.*

#### HE WILL COME AGAIN.

A. O. TAIT.  
(Battle Creek, Mich.)

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Such is the assuring language that our Saviour addresses to his disciples, as recorded in the latter part of the thirteenth chapter of John. He had informed them that, so far as his bodily presence was concerned, he would soon be taken from them. This statement filled their hearts with sadness. But the Master did not leave them in despair because of the thought that he was soon to leave them. He at once gave, not only to them, but to us also, the most precious promise, "I will come again, and receive you unto myself."

The Word abounds in promises of the second coming of our Lord. Even while he was being taken up from earth after his resurrection, the very first words to the amazed disciples, as they stood intently looking into the heavens whither he was going, were: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Note the promise. It is, "This same Jesus,"—the same compassionate and tender Saviour,—the one who "hath borne our griefs, and carried our sorrows,"—he who was "wounded for our transgressions" and "bruised for our iniquities," and with whose "stripes we are healed."

The disciples had found in Jesus the "desire of all nations." Their hungry souls had feasted on the words of life that he spoke, and they were resting in that indescribable joy experienced by the one who is conscious of pardoned sin and the invigorating powers of a renewed life. But they had not sensed the significance of his words when he told them that he would be taken away from them for a time, and would return again to receive them to himself. How considerate was our Heavenly Father of the needs of his children, to send his angels to remind the disciples, as they were gazing at their ascending Lord, of the precious promise that "this same Jesus" would come again!

The second coming of Christ has been the hope of the children of God all through the dark night of this world of sin. In all the ages his coming has been the theme that has drawn from the inspired writers the most sublime passages in the sacred book. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." Jude 14.

"Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Ps. 98:5-9.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:7.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:12, 20.

Could promise and positive statements in regard to any event be made in more forcible or explicit language than is found in the foregoing scriptures? And since such direct and plain statements are made so abundantly in the Word, we may know of a surety that Jesus is coming again. And not only is he coming again, but he is coming as the Saviour of all who will receive him. For "Christ was once offered to bear the sins of many; and unto

them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

So it now rests with us, not to decide whether or not Christ is coming again, for the Bible makes that point plain, but to decide whether we will receive him when he comes. And in order to receive him when he comes, we must receive him as our Saviour *now*.

Shall his desire be fulfilled to us *then*, of appearing to us unto salvation? or shall we, in that glad day, be shut out from heaven, and shut in to the doom of calling "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne"?

A momentous question indeed is this. May we open our hearts to God's free grace and the drawing influences of his good Spirit, and thus be led to decide aright both *now* and *then*.

### "THEY SHALL SEE HIS FACE."

W. A. ALWAY.  
(Freeborn, Minn.)

THE aged servant of Christ was permitted, from the place of his exile, to view the exalted privileges of the redeemed when the night of their earthly pilgrimage should be succeeded by the dawn of the everlasting morning. He sees the glassy sea and the white-robed, blood-washed throng. With joy he beholds heads once devoted to the block and bowed down by persecution, now crowned by a royal hand. He hears with delight the song of triumph. He sees the palms of victory, the harps of gold, the jasper-walled, gold-paved city.

But that which, more than all the rest, seems to crown the glorious vision, thrilling his soul with celestial joy, is the sight of God's exiled children gathered home. The veil of sin has rolled away, and man and his Maker stand once more face to face in peace. The relation between every child of God and his Heavenly Father is just as real as is the relation of parent and child upon the earth. True love is never satisfied unless in the presence of the object of its devotion. The father chafes under the delay that detains him from the loving hearts and bright faces that wait and watch for his coming; and although many hearts have experienced it, no pen has ever described the joy that thrills the parent heart when the weary homeward step brings him in sight of the abode of his loved ones.

God's children are exiles from their Father's face. Since the wily foe first entered Eden, and deceived man into the bondage of sin; since first in shame he hid away from the presence of his Heavenly Father,—that presence which before was his joy and life,—man has been in sad exile, away from his Father's face. Nor was this in harmony with the Father's desires; for through the prophet Isaiah he has declared: "Your iniquities have separated between you and your God, and your sins have hid [made him hide, margin] his face from you." Isa. 59:2. For to the sinner our God "is a consuming fire," so that no man can see his face and live.

But God will never rest satisfied until, through Christ, he has reconciled his wayward children unto himself; for, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Again, he says: "I, if I be lifted up from the earth, will draw all men unto me." The same heart-yearning of the Father for his wandering children is touchingly expressed in the Saviour's last prayer: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." And again he said: "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am,

there ye may be also." Ah, yes! for it is not until he shall "see of the travail of his soul" that he will be satisfied.

Neither will man ever be satisfied while shut away from his Father's presence. He may realize his highest earthly ambitions; he may exceed his brightest hopes in obtaining wealth; he may wield the scepter of empires, and attract the gaze and admiration of the world; but from all these he turns away unfilled and unsatisfied. What is the meaning of all this unrest and dissatisfaction?—O, it is but the pleading of the blind, deceived, abused human heart for its God! Not only so, but the children of God—those to whom he has become the Chiefest among ten thousand, the One altogether lovely—will never be truly satisfied until they stand in his presence, where alone there is fulness of joy. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

"Now we see through a glass, darkly; but then face to face." "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "Whom I shall see for myself, and mine eyes shall behold, and not another." "I shall be satisfied, when I awake, with thy likeness."

How full of holy comfort is the promise, "They shall see his face"! It is not strange that in view of the celestial joy of that moment, the lonely, exiled servant of Christ should add, "Even so, come, Lord Jesus."

### ALL THE TREASURES OF WISDOM.

L. A. REED.  
(Jacksonville, Ill.)

WE are told that the Bible and Bible precepts should be our text-book. "The Word is the great lesson-book for the students in our schools."—"Special Testimonies on Education," page 228. "The Word of God is to stand as the highest educating book in our world."—*Id.*, page 233. "Keep Bible precepts ever as their text-book."—*Id.*, page 238. "The Word of God is the most perfect educational book in our world."—*Id.*, page 19.

These and other statements God has sent us at this time. It is not a new doctrine. It is as old as God's purpose. But it is new to us, and we stagger at the truth, and wonder what it means. And yet in the Word we find the same truth again and again declared. But we have been so blind, so set in our way, that God has been compelled, in these latter days, to send word again direct from his throne. Will we believe *now* what he says? Will we give him credit for knowing what he wants to say and of saying what he means?

We must know, if we consider but a moment, that there is no truth revealed to man except through Christ Jesus, the Word. True, many wicked men, and even the devil, have seen some of these truths; but they hold them down in unrighteousness. Rom. 1:18. Yet notwithstanding the fact that evil men and the devil have misappropriated and distorted truths, it still remains true that all truth is of God, and is given through the Word. "In him are hid all the treasures of wisdom and knowledge." Col. 2:3. "He hath abounded toward us in all wisdom." Eph. 1:8. "He [the Spirit, representing Jesus Christ. John 16:14; 14:18] will guide you into all truth." John 16:13. These scriptures are the eternal words of God. We know by them that every particle of truth or knowledge or wisdom is revealed in him. He says again, "All things that the Father hath are mine." And these all-things the Spirit receives to show unto the followers of Christ. All things that the Father

has are Christ's, the Word's, and are revealed to us by the Spirit.

And O what a wonderful sweep is revealed in that expression, "All things that the Father hath!" How much has God? Look yonder into the heavens, and behold a thousand suns rolling in the infinitude of space. Worlds upon worlds,—but it is only a fraction of what he has. Take a glass and look at yonder nebulous cloud. Wonder of wonders! it is transformed into hundreds of suns so closely studied that we cannot number them! Get a stronger glass. Still other suns appear before us. Suns upon suns and worlds upon worlds, like the sands of the seashore, innumerable! "All things that the Father hath!" Is it enough? Are the all-things of God sufficient for you, or do you long for something else? Does it take more than this to satisfy? Is it possible for the finite to be dissatisfied with the infinite?

God has given you all he has, and there is nothing outside. If you are not satisfied with all the fulness of God and must seek elsewhere, only *nothing* awaits you. If you seek, as did Lucifer, for that something else, you can find only that which lies out of God, and that is *nothing*. Outside of God lies the silence of nothing—death! Will you seek that? And yet all who hate God love death. Prov. 8:36.

We are therefore sure that God has made, in the Word, a complete revelation of all truth. We dare make no exceptions. That word "all" bars any exceptions. We dare not except even the truths of mathematics, or science, or grammar, or any other thing, and say, "The Bible does not speak of that." The Spirit is given to guide us into all truth, and this it does by means of the Word; and, therefore, all truth is in the Word.

In his life while on earth, Christ was a complete manifestation of all truth to men. Speaking of this life, God has said, "He who came forth from God to our world gave instruction on every subject about which it is essential that man should know in order to find the pathway to heaven."—"Special Testimonies on Education," page 4. The record of that life is contained in the New Testament, mainly in the four Gospels; and if all we need know is revealed in what Jesus said and did while on earth, can we not believe as much is revealed in the whole Word? God has not been illiberal with us. He gave us all truth in the life of his Son. In that life is contained all possible human experience. But in the written Word he has given us a repetition and expansion of these same truths.

But all this is not saying that the Word records every possible phrasing or expression of truth. Any one truth may be stated in many ways; for it has many relations. We are told that if all that Jesus did were written (and his deeds were truth exemplified, for he was the Truth), it is supposed that even the world itself could not contain the books that should be written. But we are sure, nevertheless, that the Word contains every truth which his life exemplified. And that the world could not contain the books that might be written is due to the fact that the truths represented are infinite truths. An infinite truth, to be fully expressed, requires infinite expression. But these truths, infinitely expressed, would more than fill the world.

We may take, for an example, the passage, "The Lord God formed man of the dust of the ground." In that one infinite truth of the formation of man lie all the finite truths man can gather in his study of the anatomy, physiology, hygiene, histology, physics, chemistry, mechanics, and all the rest of the "ics" and "ologies" of the human frame. Suppose that all that men know of these things were written, how many books would it require to tell all that we, even now, see is meant in that passage,



"The Lord God formed man"? Man's expressions, like all else of his, are finite. The only way he can even think of approaching the infinite is by multiplying expressions. Thus he hopes, in time or eternity, ultimately to tell something of the infinite truths. But the finite plus the finite equals only the finite, and it is not until the infinite is multiplied into the finite that the result can also be infinite. This is a mathematical truth; that is, it is God's truth.

And it was a task for God himself to make the finite comprehend the infinite. But through Jesus Christ, and by his unspeakable love, he has done it. Looking down the ages from eternity, God saw all that men need know, all that men could know. Then he purposed that they should know all this. Eph. 3:10, 11. "That which, in the councils of heaven, the Father and the Son deemed essential for the salvation of man, was defined from eternity by infinite truths, which finite beings cannot fail to comprehend."—*"Special Testimonies on Education,"* page 6. "From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain."—*Id.*, page 31. All that is of God is in the Word. It is locked in infinite truths which you cannot exhaust until you have exhausted eternity and God.

It is too early now, therefore, no matter how long we have lived, for any of us to attempt to say that any special truth is not in the Word. God says all truth is in his Word. With an experience of even a hundred years of study of that Word it would be folly for one to attempt to question God's statement. And when we have lived and studied it for ages, we shall see that it cannot be questioned. And so all that we need know, "all the knowledge that is of value to man, all that the intellect can grasp or retain," is given to us in these infinite truths; yea, in him who is both the infinite and the truth.

These infinite treasures has God committed to man. True, they are *locked* in his great storehouse, the Word; but he has given us the *key*. They are *hid*; but he has told us to seek, and we would *find*. The door is *closed*; but if we knock, it will be *opened* unto us. Let us study that Word as never before; let us search it as for hid treasures. May it be our wisdom and our knowledge. Thus only can we be an understanding people. And God himself will be our teacher, eternity the term of our pupilage, and his everlasting habitations our schoolroom. And there our vision will forever widen with the process of the suns.

#### "WITH MEEKNESS AND FEAR."

A. STUTTAFORD.  
(San Francisco, Cal.)

THE salvation or ruin of souls may result, according as we discharge our duty faithfully, or trifle with the responsibility laid upon us as light-bearers. Let us read the passage of scripture which suggested the title of this article. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you *with meekness and fear.*" 1 Peter 3:15. As time approaches nearer and nearer to its close, increasing numbers will ask anxiously for information in regard to the truths being disseminated for these last days. Angels of God will guide such souls in their search for light to his church, or send his people to them with the light. But how shall we meet our obligation to be a help to them? Who is sufficient for these things?

The wise Counselor admonishes us to be as *wise* as serpents and *harmless* as doves in our efforts to carry forward his work. We are assured that if we lack wisdom, the prayer of faith will be honored by the Source of wisdom,

with a liberal supply of that which is needed. It is the privilege of the laborer to be a successful workman. He may receive special instruction in the school of Him who spake as never man spake. If, like the metal, he submits to be placed in the crucible till the furnace heat consumes the dross, he will be made to reflect the image of the Refiner. He may be completely fashioned after the divine Model by resigning himself as clay into the hands of the Master Artist.

When these changes are made, self, the great obstacle to successful work, will disappear, and Christ himself will work efficiently in and through the laborer.

"O let our faith and love abound!  
O let our lives to all around  
With purest luster shine!  
That all around our works may see,  
And give the glory, Lord, to thee,  
The heavenly Light divine."

Everything necessary is within reach, and is waiting our demand to make us acceptable light-bearers, fitted to discharge the command to "arise and shine," and make us ready always to give to every man a reason of our hope, "with meekness and fear."

#### A CALL TO PRAYER.

Rev. A. B. Simpson.

"CALL unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Jer. 33:3.

This is a call to prayer, and God would have us echo it at this time in the ears not only of the sinner and the saint, but especially of his waiting and witnessing people, in this crisis hour of the age.

1. A call to the sinner. "What meanest thou, O sleeper? arise, call upon thy God." Jonah 1:6. This may be his call to thee, dear friend, as you read these lines, sleeping in sorrow or sunk in spiritual insensibility. God summons you to your knees. The very trial that has come upon you is his loving discipline, and he is bidding you seek his face and turn to his mercy before some greater calamity shall make it too late to pray. In the very same book we read, two chapters after, of how the voice of prayer stayed the hand of judgment, and saved the whole city of Nineveh from destruction. "Let man and beast be covered with sackcloth, and cry mightily unto God," was the monarch's proclamation; "yea, let them turn every one from his evil way, and from the violence that is in their hands. . . . And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

2. A call to the Christian in trouble. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:15. It was a day of trouble with Jacob. His calamities had culminated in the final crisis, and his resources and subterfuges had failed at last. Alone at Peniel, he called upon his God in the day of his trouble; and when the morning dawned, the weak, supplanting Jacob had become the prince of Israel, and the trouble had vanished away. This is the record that a later prophet has given of his wonderful victory of prayer: "By his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spoke with us; even the Lord God of hosts; the Lord is his memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually."

3. A call to the perplexed Christian worker. What a fine example we have of this in the story of Ezra! Ezra 8:21. The brave and loyal leader of Israel's returning captives found

himself in the lone wilderness, surrounded with enemies, and helpless and defenseless against his foes. This is the story of his deliverance: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was entreated of us."

Beloved, are you oppressed, assailed, perplexed, and friendless? Call upon God. "Cast thy burden upon the Lord, and he shall sustain thee." "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

4. A call to the minister of Christ amid his difficulties and adversities. So we find Paul calling upon his brethren to pray for him in a difficult crisis of his work (2 Thess. 3:1): "Finally, brethren, pray for us, that the word of God may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith." His work was greatly hindered at Corinth by the oppositions and intrigues of the Jews. And so he sent this petition to his friends in Thessalonica. The answer to his prayer is given to us in the eighteenth chapter of Acts.

First, it came in a baptism of courage and faith to Paul himself. We read that he was "pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

Next, it came in a wonderful opening of the door among the Gentiles. Justus opened his door for the work, and so great was the work that even Crispus, the chief ruler of the synagogue, believed, and great numbers of the people turned to God.

Next, it came in a message from God to Paul in a night vision. "Be not afraid," he said, "but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

Finally, it came in a complete vindication of the apostle before his enemies by the direct hand of God. The Jews, exasperated with him, and led by Sosthenes, their ruler, had him arrested and brought before Gallio, the new Roman governor, under charge of false teaching. But Gallio dismissed their complaint with scorn, and drove them from the judgment-seat before Paul had need to answer a word on his own behalf. Then, to complete the triumph, the mob, as soon as they found the case had gone against the Jews, turned upon them, and beat Sosthenes, their leader, mercilessly. And perhaps to crown the series of wonderful answers to the apostle's request for prayer, this very Sosthenes seems to be joined with Paul himself as co-writer of a letter he afterward sent to these very Corinthians (see 1 Cor. 1:1), where he is called "Sosthenes our brother;" that is, your brother as well as mine. Surely this was a glorious revenge of love, and one of the great and mighty things which God will do for those who call upon him.

5. A call to the watcher on the heights of faith and hope, as we look for the Lord's returning. In the ninth chapter of the book of Daniel we read this remarkable statement: "In the first year of the reign of Darius . . . I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accom-

plish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes." The remarkable part of this prayer is that it was offered to God at the very time when the answer was already promised and expected. It was just because Daniel found the prophecy of Jeremiah that the captivity of Judah should end after seventy years, and observed that the seventy years were about expired,—it was for this reason that he set himself apart to a special season of fasting and prayer, to claim from God the very thing that had been promised. One might have been tempted to think that the promise of God would take care of itself, and the prophecy be fulfilled anyhow; but just because of the promise and the prophecy, Daniel was encouraged—nay, constrained—to pray, and thus co-operate with God in the fulfilment of his own promise.

This is the deep philosophy of prayer. It is part of God's own machinery for accomplishing his own purposes. It constitutes the connecting pipes between the great reservoir on high and the lamps that burn in the darkness below. Zechariah has given us an exquisite picture in his fine symbolism of the sevenfold candlestick, with the bowl at the top, and the golden pipes that led from it to the various lamps and kept the light ever burning. Prayer constitutes these golden pipes, and carries the blessing, which God is bestowing, into the receptacles of grace through which it is given, and by means of which it operates in the economy of the church; therefore the ministry of prayer is as necessary as the promises and providence of God. Both are equally divine.

The time to pray, therefore, is just the time when God has promised, and when God himself is working to fulfil the promise. Instead of folding our arms and lying back in easy complacency, faith should prostrate herself at the very moment that she hears the sound of a going in the top of the mulberry-trees, and step forth with a more confident and victorious march because God himself has already gone out before her.

#### PASSING THOUGHTS.

J. E. EVANS.  
(New Orleans, La.)

"THE righteous are as bold as a lion," "and harmless as doves."

In the physical, as well as in the spiritual, world, the only way to life is through death.

It is dangerous to linger about the tree of the "knowledge of good and evil," which provides only forbidden fruit.

We are invited to exchange our filthy rags of self-righteousness for the white robe of Christ's righteousness, which is the garment of salvation. Isa. 64:6; 61:10.

To be spiritually minded is to mind the things of the Spirit. "The words that I speak unto you," says Christ, "they are spirit, and they are life." Therefore he who is spiritually minded will receive the word of God with gladness.

Ministers of the gospel would better be engaged in that which the world calls "the foolishness of preaching," than that which God calls the preaching of foolishness. "Therefore hear the word at my mouth, and give them warning from me."

To try to bind about, or limit, the truth of God by human creeds is like trying to prevent a tree from growing by placing around it an iron band. It will either burst the band, or make it a prisoner by growing all over it, embedding it in the tree itself, thus effectually destroying it. The tree grows by the power of God's word.

As the water-tower contains the supply of water for the city, so Christ supplies the water of life freely to Zion, "the city of the living God." The connecting pipe is faith. Jesus said of the poor woman, "Somebody hath touched me: for I perceive that virtue is gone out of me."

The Saviour came to fulfil the law—to illustrate and demonstrate its nature. His life was spent in loving service. Love is the fulfilling of the law, and to bear one another's burdens is to fulfil the law of Christ. Therefore the life of Christ is the fulness of the law; and the law of Christ is no other than the law of God "drawn out in living characters" in the sinless life of Christ.

#### "THE SON OF GOD WITH POWER."

CLINTON DE W. SHARP.  
(Rochester, N. Y.)

"AND I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

"If I be lifted up from the earth." The nominal church professes to lift up Jesus Christ; but she fails to lift him up from the earth. He is held before the world only as the Son of Man, not as "the Lord from heaven" (1 Cor. 15:47), "the Son of God with power."

How may we lift up Jesus? You say, "By making manifest to the sons of men his ignominious death on the cross for their sins." Yes; but will not the wonderful story, the gospel, "good news," be more impressive to the sinning soul if Jesus is lifted up from the earth, and is shown as the infinite Prince of heaven, giving his pure and holy life as the substitute for the life of mortal man,—if he is lifted above the level of men, is revealed as their Creator, "and declared to be the Son of God with power"?

We sometimes speak of men as bringing forth new creations; but none but God can create. Men may discover, appropriate, and utilize materials or agencies already existing; but God alone has power to create. Since Jesus Christ is "declared to be the Son of God with power," what manner of power shall it be,—creative power or redemptive power? You will say, "Redemptive power is creative power;" and to prove your words, quote, "If any man be in Christ, he is a new creature." 2 Cor. 5:17. "New creature;" created. Truth. Then in manifesting Jesus as the "Son of God with power," it is decided to be *creative power*.

What is the first recorded manifestation of creative power? You answer, "In the beginning God created the heaven and the earth." Yes. Was Jesus Christ present at the creation? Don't know? What does God say? Turn to John 1. In the first verse we read: "In the beginning was the Word." God says the Word was in the beginning. Don't know who the Word was? "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Verse 14. Who was the only begotten of the Father? "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18. "Son of God"?—Yes; Jesus Christ.

Well, then, in the beginning was Jesus Christ; and if any person fails to believe this, it is not because God does not say it is so, but because he wouldn't believe it if every verse in the Bible said so. "In the beginning was the Word [Jesus Christ], and the Word [Jesus Christ] was with God [the Father]." That is tangible, is it not? "And the Word was God." Was God. Can we understand that? Let us consult the Word. In Isa. 9:6, speaking of the birth of Christ, God says, "And his name shall be called . . . The mighty God, . . .

The Prince of Peace." It was prophesied that Christ's name should be called "God." Was this prophecy ever fulfilled? Paul tells us (Titus 1:1-3) that the word of truth was committed unto him, "according to the commandment of God our Saviour." Who is God our Saviour?—He is Jesus Christ. But you say, "Are you sure?"—Verily, we are sure. Let us turn to the first chapter of Paul's letter to the Hebrews; there Paul is seeking to show Christ as the Son of God with power, and his exalted position above the angels. He says: "For unto which of the angels said he [God] at any time, Thou art my Son? . . . Of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. . . . Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" "But unto the Son he saith," notice now! "but unto the Son he saith, Thy throne, O God, is forever and ever." So we find that Christ "was made so much better than the angels, as he hath by inheritance obtained a more excellent name than they," even the name of God. Yes; he has inherited a more excellent name than the angels. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." How did it happen that Christ came by the name of "God"?—In the same way that you come by your father's name,—he inherited it. "As he hath by inheritance obtained a more excellent name than they."

Now we can understand John 1:1: "In the beginning was the Word [Jesus Christ], and the Word [Jesus Christ] was with God [the Father], and the Word [Jesus Christ] was God [God the Son]. The same was in the beginning with God." Did he have anything to do with the works of creation? The Bible says he did. "All things were made by him; and without him was not anything made that was made." John 1:3. As we are to manifest him as the Son of God with power, we will endeavor further to produce texts connecting him with creative power in bringing this world into existence. In Colossians 1, Paul, referring to Christ, who is "the image of the invisible God, the first-born of every creature," says: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1:15, 16. Yes; "For thy pleasure they are and were created."

Some one may say, You claim that all things were created by Jesus Christ; but in Gen. 1:26 we read, "And God said, Let us make man." What do you do with "us"? Well, how is it that the New York Central railroad officials build a station? You say, "The company furnishes the power and material, and has the station erected by some contractor, according to its plans." Yes, that is the way it is done. So God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2.

God the Father furnished the power. Christ himself afterward said (Matt. 28:18), "All power is given unto me." The power was given to Christ by his Father; but all things were created, all things were brought into existence, by Jesus Christ; he spoke the word that created all. Eph. 3:9 says, "God, who created all things by Jesus Christ." Therefore, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6. So when we read, "And God said, Let us make man in our image, after our likeness," and again, "God created man in his own image" (Gen. 1:26, 27), we understand the creative act was performed by Jesus Christ; for, "All things were made by him."

## 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.

### ALL THROUGH THE NIGHT.

ALL through the night,  
Dear Father, when our trembling eyes explore  
In vain thy heavens, bereft of warmth and light;  
When birds are mute, and roses glow no more,  
And this fair world sinks, rayless, from our sight,—  
O Father, keep us then!

All through the night,  
When no lips smile, nor dear eyes answer ours,  
Nor well-known voices through the shadows come;  
When love and friends seem dreams of vanished hours,  
And darkness holds us pitiless and dumb,—  
O Father, keep us then!

All through the night,  
When lone despairs beset our happy hearts,  
And drear forebodings will not let us sleep;  
When every smothered sorrow freshly starts,  
And pleads for pity till we fain would weep,—  
O Father, keep us then!

All through the night,  
When slumbers deep our weary senses fold,  
Protect us in the hollow of thy hand;  
And when the morn, with glances bright and bold,  
Thrills the glad heavens and wakes the smiling land,—  
O Father, keep us then!

—Selected.

### STUDIES IN CHILD CULTURE.—No. 23.

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

"SHOULD a child learn to pray before going to bed?"

I do not believe in formal or automatic prayer at any time. For a child to be taught to kneel down, close its eyes or roll them up to the ceiling, fold its hands, and, parrot-like, repeat a form of words, and call it prayer, is a wrong to the child, because it receives a false impression, which it will be almost impossible to remove, of the one thing which will mean more than anything else to his whole life.

Nothing else is so important as to learn to pray. But "we know not what we should pray for as we ought," said Paul; and so "the Spirit also helpeth our infirmities," making "intercession for us with groanings which cannot be uttered." It is through that peculiar process known as prayer,—real prayer, as God understands it, and as, by his Spirit, he teaches his children,—that we are to obtain every good, and be saved from every evil, in this world, and attain to immortality at last.

The little child should be taught of God in Christ, of the authority of his Word, and of the tenderness of his love and ever-present care; he should be taught from the Word itself, and from the constant atmosphere of his home life,—the Holy Spirit breathing through that home life,—so that it would be just as natural for him to ask God for what he wants (*i. e.*, pray) as for him to ask his father or mother for bread when he is hungry. He should not be *required* to pray, except by his own needs; that would make him hate it as a meaningless form, and so close his heart to real prayer. Nothing is more hateful to an intelligent man or woman, and I believe to God, than formal, meaningless prayers, repeated for effect. Prayer must be the voluntary speech of the soul, or it is nothing.

There should be stated seasons of prayer in the home, and private prayer by each individual child of God. The little ones should be led in this; and if the hearts of the parents are right with God, they will be taught of him how to lead the children.

A little child whose home was prayerless, but who had in some way found out about God, our Father, and his love for her, as she was

giving out her sweet "good nights" to father and mother one evening, startled them by saying, "I want to say 'good night' to Father in heaven, and kiss him, too; where do you 'spose he is?"

It was a full minute before either could reply by so much as a word. They looked at each other, while their hearts misgave them; the father was the first to answer. He said, huskily, "He is right here."

"Where, papa?"

"Everywhere; in everything."

"In you, papa?"

A moment's silence, a shamefaced look down into the clear, pure eyes of his child, then the fervent answer, "Amen; God grant it from this time; yes, darling."

"Then when I say 'good night' to you, papa, and kiss you, do I say 'good night' to Heavenly Father, and kiss him?"

This was too deep a question for immediate answer; but gathering his child in his arms, with his wife weeping at his side, he knelt, saying, "We will all say 'good night' to our Heavenly Father."

The children should be able to find the Heavenly Father manifested in the flesh of father and mother just as truly as he ever was in his only begotten Son, so that the same glory (name and character) that was revealed "in the face of Jesus Christ" will shine out of the faces into which they look every hour; and then "prayer" will be just as natural as breathing, and just as intelligent a process as unconscious thinking. To be natural it must be unconscious, spontaneous; and yet it must, if real, be able to stand the test of the most vivid self-consciousness, and still be prayer. It must be able to utter itself at any call, public or private, in any place, if it really has the Holy Spirit in it; in other words, it must be the dialect of the soul, which, like any well understood language, can be expressed as occasion requires, or may be kept entirely to one's self.

"Some children display a disagreeable curiosity, and at the same time are not observing. How shall we stimulate observation, and suppress idle curiosity? How shall older children be taught to observe and find out for themselves the things that they ask endless questions to learn?"

"What can be done when children will keep on asking improper questions, even those that are indecent, after they have been told that they are indecent, and must not be mentioned again?"

The first thing to be done in the last case is to go with the most profound thanksgiving to God, that he has not allowed your child to be repelled and driven from you with the questions which you have charged as improper and indecent.

It is a marvel that the child once so rebuffed ever came to you again with any question,—unless, indeed, there was no one else to whom he could go. The average child would have gone to some one who would not only have answered his question, but would probably have told him in the most shameful way why you considered his question improper, and would have left him filled with all the indecency in interpretation of which it was capable.

No question which can take form in the mind of a child is improper for him to bring to his mother, and he has a right to an honest answer. It can be made pure or indecent, according to the spirit in which the answer is given; and every mother should see to it that she holds fast in her own hand this entrance to the inner life of her boy and girl.

It is for us mothers to teach our children, by frank, truthful, clear answers to all questions, by forestalling questions with knowledge, to think purely of the most unclean things that can be suggested to them; or, shirking this,

leave them to the tongue of vice to teach them to think impurely of the most holy things.

Curiosity is never "idle," but a most earnest, busy effort to get, "by hook or by crook," what is being unlawfully withheld,—to "outwit" a selfish determination to keep to yourself what should be scattered abroad. It will become very mischievous, very unprofitable, in proportion as it is developed and allowed to grow by the things it feeds upon.

*Thwarted observation* is the root from which it springs. Only the observing child is curious; and the cure of curiosity is a good, open field for observation, and faithful, correct, satisfactory answers to questions,—fair, plain dealing with the child, such as you yourself expect to receive from others.

Apropos of the above, is this question: "Do you think it well for parents to speak another language before the children when they do not want them to know what they are talking about?"

I would reply by asking, What would the parents do if the children should do the same thing?

Such a practise could end in nothing but estrangement, disagreement, lack of confidence, and final separation of interests, exposing the children to the influence of Satan, who will never fail to speak in their presence so that he can be understood.

### BURIED SEEDS.

VIOLA E. SMITH.

THE ground is hard, and bare, and cold. There is nothing about the frozen exterior to indicate fruitfulness within. If we had not learned from past experience, it would be impossible to believe that any living thing could spring from so bleak a surface. But we know that down in the dark, hidden from sight, are countless plant germs—waiting, waiting, waiting! By and by the sun turns his attention more directly to these. He unlocks the fetters that have bound the streams, and they start into life, moistening the banks between which they pass. Day after day he sends his warm beams persistently down, endeavoring to reach the hearts of the slumbering seeds.

He rises in the morning, pursues his course steadily all day, and at night sees no results. He does not despair, however, but rises as early—yes, a little earlier—on the next morning. All this time his work is taking silent effect, and he is finally rewarded by the sight of a tiny leaf here and there peeping from the ground. Soon there are more. The warm south wind caresses them, and the heavens send rain upon them; the sun continues his steady shining; the plants grow larger and larger, and earth becomes a paradise of beauty.

Is there not a lesson in this for parents, teachers, and all who have charge of the young? That boy in the Sabbath-school class, who manifests so little interest, who seems so unimpressible,—perhaps his nature has been frozen by unkind treatment or evil associations. Probably the hardness is like that of the earth in winter, only surface deep. Lying beneath, sleeps the germ of many a lovely trait of character, waiting, waiting, until the sunshine of kindness and sympathy shall warm it into life. Then shine upon him, dear teacher, with the steady beams of loving-kindness; be like the blessed sun, and weary not, though you see no results from your efforts. Way down beneath the surface, there may be more stir than you are aware of. The folded leaves of some tiny plant may be slowly opening, and preparing to push their way outward. Some day you may be surprised by the appearance of a green leaf upon the surface. Then others will follow, and if tenderly cared for, may grow into a plant which shall reach up to heaven.



Love is a great developer of character; and through your love for them, the hard-hearted may be led to the infinite love of God. The Lord speaks to us no less from the page of nature than from the page of his written revelation. Sunrise and sunset, summer and winter, the heavens and the earth,—all have voices, and will teach us, if we will but listen. "He that hath ears to hear, let him hear."

#### MEMORIAL STONES.

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

THE sun is setting in splendor over the land of Canaan. The brilliant panoply of the heavens is reflected in the rolling waters of the Jordan, as they wind southward toward the Dead Sea.

Joshua, the mighty successor of the great lawgiver, is dead; and as a nation the children of Israel have turned their backs upon the Lord Jehovah, and served Baal. But here and there throughout the tribes of Israel are families who are loyal to the God of their fathers; these families, faithful and true, hold aloft the banner of righteousness, and shine like stars in that night of superstition and error.

I see a humble home, just outside the borders of Gilgal, in the land of Benjamin. What is that curious monument, almost covered by the dust of passing feet, and among whose crevices slender vines clamber, and green grasses grow? Look! there is a little maiden playing about the monument. Her olive skin, and her eye, dark and keen as an eagle's, proclaim her to be a daughter of Abraham—a Jewish maid. Now and then the little one ceases her play, and intently examines the rocks beneath her feet. At last, just as the departing rays of the sinking sun touch the heap with a lingering caress, two little feet hasten homeward, and a childish voice inquires, in the Hebrew tongue: "My mother, tell me, what is the great heap over yonder by the gates of Gilgal?"

"Has my child been there again to play?" inquires the mother.

"Yes; and look, mother! the sun is just going to rest, but it stops long enough to paint the heap with a golden light, as though angels were hovering there."

"Not now, my child, not now," is the sad reply. "Time was when the angels talked with thy fathers; but now the people of the Lord have forgotten him and serve Baal."

"Tell me the story, mother. I want to hear of the deeds of my fathers, and how Jehovah blessed them."

Then with the dark head pillowed on her breast, the mother told the story of the monument of stones.

"Moses, our great leader, had been called to the top of Nebo to die, and Joshua, his godly minister, was appointed to guide the millions of Israel into the land of their inheritance. Between them and the goodly land of promise rolled the dark waves of the Jordan; but Jehovah parted the waters for his people, as he had done once before at the Red Sea, when Egypt's mighty hosts were pursuing them, and once again his people passed on to victory. Then Joshua, obedient to the word of his God, commanded twelve men—one to represent each tribe of our people—to take each man a stone from the bed of the river, from the place where the priests stood who bore the sacred ark of Jehovah, and carry them over and set them up for a memorial in the place where they should lodge that night, so that the beautiful story might be repeated from lip to lip, and from father to son, through the ages; for this is the word of the Lord: 'That this may be a sign among you, that when your children ask their fathers in time to come, say-

ing, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.'"

"Why do the people forget the words of God, mother? Will he not punish them because they worship Baal and Ashtaroth?"

"Ah, yes, my child; even now do they serve Eglon, the king of Moab. But to-day was my heart made glad by rumors that the people are turning again to the Lord, and that the Spirit of Jehovah has fallen upon Ehud, the son of Gera, of the tribe of Benjamin. He is a left-handed man, and a mighty. Let us hope that our God, with whom is might and power, will deliver us out of the bondage of Moab. Now, my child, pray thou to the God of Israel and seek thy bed in peace; and may the God of Abraham bless thee ever, and keep thee true to the faith of thy fathers."

"HAVE we not all, amid life's petty strife,  
Some pure ideal of a nobler life,  
That once seemed possible? Did we not hear  
The flutter of its wings, and feel it near,  
And just within our reach?—We did, and yet  
We lost it in this daily jar and fret,  
And now live idle in a vain regret.  
But still our place is kept, and it will wait,  
Ready for us to fill it, soon or late.  
No star is ever lost we once have seen;  
We may be always what we might have been."

#### TIDINESS.

In days gone by, before the new woman appeared upon the scene of action, girls were rigidly taught the good old-fashioned way of tidiness. "Neatness" hardly expresses my meaning as well as does the quaint, old-time word. To be "tidy," Webster tells us, is to be arranged in good order; neat; kept in proper and becoming neatness. Nowadays girls are neat to a certain extent and in a certain way. They bathe freely and wear clean clothes; but are they tidy? Frequently they are not. Their hair is often loose and prone to tumble down, and their gloves are sometimes ripped at the finger-tips, and one or two buttons are lacking from their boots. The stock-collar is often fastened on with an ordinary white pin that is very obvious, and the veil has occasionally a hole over the nose or chin. Our girl is charming; but is she as careful as she ought to be?

The other day I was making a morning call at a friend's house, and there met another caller, a woman who made an agreeable impression upon me. She was not elaborately dressed, but her black tailor-made gown fitted her well, and there was not a spot or speck of dust on it. I knew that it had been brushed carefully before she had left her room. Her linen collar and cuffs were snowy white, and did not twist or shift from their proper places. Her gloves did not wrinkle, and buttoned smoothly over the wrists; her shoes were like the rest of her attire—dainty; and her bonnet rested firmly and straight on soft brown hair, that, while wavy and fluffy, was neatly dressed, and so securely pinned that I fancy a high wind would not have caused it to come down. A thin veil covered a fresh complexion and bright face. The *tout ensemble* gave one the idea of daintiness and delicate finish. In speaking of this woman afterward to a man who knows her, I said: "There is something about her appearance that charms one. What is the secret?"

"I will tell you," he said. "She is a well-groomed woman. There are never any rough or loose ends about her."

"You mean that she is tidy," I said to him.

"You call it 'tidy,' I say 'well-groomed.' We both mean the same thing."

However one may express it,—in sporting terms or with the old-fashioned word,—is the condition not well worth striving for?—*Harpers Bazar*.

#### GREATER NEW YORK.

GREATER NEW YORK will have a population almost as great as that of the whole United States at the time when George Washington was first elected president. It will have a population equal to that of the combined population of the following twelve States: California, Delaware, Florida, Idaho, Montana, Nevada, North Dakota, Oregon, South Dakota, Utah, Washington, and Wyoming, with the District of Columbia thrown in. Its population will be nearly as great as that of swarming Holland, one third greater than that of all Norway, twice as great as that of Cuba, equal to that of Chile, and greater than that of Switzerland, Greece, Denmark, or Venezuela. It will equal the combined population of half a dozen of the minor countries of Central and South America.

Greater New York will be the greatest Irish city in the world, with a population of 275,000. It will be a greater German city than any but three or four of the largest cities of the German Empire, with 325,000 Germans within its limits.

It will have a population greater than that of any single State in the Union, excepting only New York itself, Pennsylvania, Ohio, and Illinois.

The wealth of Greater New York is almost beyond belief. Its real estate and personal property are assessed at the enormous, the almost inconceivable, sum of \$2,800,000,000. Compare this with the assessed value of all the property in the richest States of the Union, as follows: Massachusetts, \$2,154,000,000; Pennsylvania, \$2,660,000,000; Ohio, \$1,778,000,000; and Illinois, \$810,000,000.

In Greater New York 70,000 persons die every year, or nearly 200 a day.

In Greater New York there are 1,000 miles of street railway, including 155 miles of elevated tracks.

Within the city are elected sixty-one members of the assembly of New York State, or nearly one half of the whole membership, and twenty senators out of a total of fifty-one.

Within Greater New York are elected sixteen members of Congress, or more than in any single State of the Union, excepting only New York, Pennsylvania, Ohio, and Illinois. — *Chicago Times-Herald*.

STORIES are valuable as a means of discipline. There are no wrong inclinations or weak points that may not be reached by the story, if skilfully told.

A little boy who had been blowing bubbles all the morning, tiring of play and suddenly growing serious, said: "Read me that thtory about heaven; it's th gloriouth."

"I will," said the mother, "but first tell me, did you take the soap out of the water?"

"O, yeth, I'm pretty thure I did."

The mother read the description of the beautiful city, with its streets of gold and gates of pearl, and the child listened with delight; but when she came to the words, "There shall in no wise enter into it anything that defileth, neither whatsoever . . . maketh a lie," he said, bounding up, "I gueth I'll go and thee about that thoap!" — *The Outlook*.

IDLENESS is but another name for stealing from one's self.

OF economy, Dr. Samuel Johnson, the poet, sage, and philosopher, well said: It "is the daughter of prudence, the sister of temperance, and the mother of liberty."

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 9, 1897.

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"ONE shall chase a thousand." If you are a Christian, the Lord intends that you shall have more influence for good than a thousand other people can have for evil. He intends that you shall have more influence over a thousand worldlings and sinners than a thousand such can have over you.

What a disappointment to the Lord, then, what a grief to the angels, and what a satisfaction to Satan, it is, when a professed Christian — one who bears the name of the Lord, and stands under the ensign of the mighty One of Israel — yields to the influence of worldlings and sinners because they are many, and he is one!

Ah! when that is done, it shows that the heart is not loyal to the Lord. It shows that there is in the heart really a love for the world and a willingness to fellowship sin; and the name of the Lord is dishonored, and his ensign is disgraced, by the Christian *profession* of such people. And if you are excusing yourself from genuine Christian faithfulness by the plea that you are alone while there are many sinners around, that is what is really the matter, — at heart you are disloyal to the Lord and a sympathizer with the enemy.

Put it all away. Stand up like a true and loyal soldier. Fix your heart upon the Lord to be loyal to him, though not another soul on earth is so. Then though you be but *one*, yet you will have more influence over a thousand than the thousand can have over you. Remember, it is "not by might, nor by power, but by my Spirit, saith the Lord." "Now thanks be unto God, which *always* causeth us to triumph in Christ, and maketh manifest the savor of his knowledge *by us in every place*."

### "HE SHALL GLORIFY ME."

OF the Holy Spirit, Jesus said, "He shall glorify me." And how the Spirit should do this is declared in the very next words: "For he shall receive of mine, and shall show it unto you."

Now we also are to glorify the Lord. And how can we do this in any other way than that in which the Spirit glorifies him? The Spirit glorifies the Lord by receiving of his, and showing it to us; we, then, can glorify the Lord only by receiving, by the Spirit, the things of his, and *showing them to others*.

What things are they of which the Spirit takes and shows to us? — "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." The Spirit, then, takes of all things that the Father has, and shows them unto us; nothing is reserved. Thus he glorifies the Lord. And we are to take *all* things that he gives to us, and show them to other people: nothing is to be reserved. Thus shall *we* glorify the Lord.

True, the Holy Spirit does not show to us all these things *all at once*, but as we can re-

ceive them and bear them. Neither are we to show to others *all at once*, all that he has shown us. We must show them to others as they can receive them and bear them.

Yet the Spirit receives from the Lord *nothing* that he is *not to give away*. He receives from the Lord, only to show it to us; therefore what he receives from the Lord, he receives it only to give it away to us. And from him *we* receive *nothing* that we are *not to give away*. We receive it only to show it to others; therefore what *we* receive, we receive it, not to keep for ourselves or our own gratification, but *only* to give it away to others.

Wherever the Spirit finds opportunity to give to us most of the things of God, there he most abides and most fully works. And wherever is the place that we can give away the most of what we have received of him, there is the place for us to abide and work. This is the true test of where the call of the Lord is for you to abide and to work. Wherever you can give to others the most of what the Spirit has shown to you, *that* is the place to which you are called.

The ever-present question, then, of the Christian is, Where can I give most fully to others that which I have received of the Lord?

And wherever that may be, *there go*, and glorify the Lord by taking the things of the Lord, by his Spirit, and showing them to others.

He who attempts to keep to himself and for himself, that which he has received from the Lord, surely loses it; while he who freely gives it all to others will always have abundance.

"He shall glorify me: for he shall take of mine, and shall show it unto you." "Freely ye have received, freely give."

### "WHOM THE WORLD CANNOT RECEIVE."

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; *whom the world cannot receive*."

The world, then, cannot receive the Spirit of God. Mark: the Word does not say that the world *shall* not receive the Spirit; it says that the world *"cannot receive"* him.

It is not the statement of a penalty, or a judgment, visited upon the world, that it shall not receive the Holy Spirit; it is a statement of the simple truth of the nature of things, that it *cannot* receive him.

It is the same as saying of a blind man that he cannot see. Of a blind man there would be a great difference between the Lord's saying, He cannot see, and, He shall not see. For him to say of a blind man, He shall not see, would be a sentence fixed; whereas to say of him, He cannot see, would be but a simple statement of a truth already existing.

Thus it is as to the world and the Holy Spirit; it is not a sentence fixed that the world shall not receive him; but the simple statement of a truth that already exists, and exists in the nature of things.

The Holy Spirit is the Spirit of God. The world is not of God. The world, therefore, cannot receive the gift of the Holy Spirit.

The world lieth in the wicked one. The Spirit of God is the Spirit of the Holy One. The two are at opposites. The world, therefore, cannot receive the gift of the Holy Ghost.

The Holy Spirit is the Spirit of God. The world has another god — "the god of this world." Therefore the world cannot receive the Spirit which is of God.

The Holy Spirit sheds abroad the love of God. The love of the world is enmity with God. Therefore the world cannot receive the gift of the Holy Ghost.

Thus it stands, in the very nature of things, in the very nature of the world itself, that the world cannot — simply *cannot* — receive the Holy Spirit. And so also he that is *of* the world cannot receive the gift of the Holy Spirit. He who loves the world; he who loves the things that are in the world and of the world; he who holds friendship with the world; he whose god is the god of the world, — he simply *cannot* receive the Spirit of God.

But thank the Lord, Christ "gave himself for our sins, that he might deliver us from this present evil world." There is deliverance from the world, into the glorious liberty of the sons of God; men can be separated from the world unto God, and so can receive the Spirit of God. Of such it is said, "Ye are not of the world, but I have chosen you out of the world." "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost."

Yet one — yes, *the* one — great trouble with so many professed Christians is that they are not entirely separated from the world. They still incline to the world, to the ways, the fashions, the wishes, and the things, of the world. And this hinders their receiving the gift of the Holy Spirit, because that Spirit "the world cannot receive."

"Now we have received, *not* the spirit of the world, but the Spirit which is of God." No one can have the Spirit of God while entertaining the spirit of the world. No one can have the Spirit of God and the spirit of the world at the same time. No one can be led by the Spirit of God and the spirit of the world both at the same time; for they lead in directly opposite directions.

No one *can* receive the Holy Spirit while inclining to the world, to its ways, its fashions, or its wishes; for "the world cannot receive" him. No one *can* receive the Spirit which is of God while indulging the spirit of the world; for "the world cannot receive" him.

It is like a child having his hands full of tinsel and toys. His father holds out to him a beautiful, most-needed, and invaluable gift. But as he is, the child cannot receive the precious gift. It matters not how much he may be pleased and charmed with it and want it, his hands are full already, and he simply *cannot* receive the offered and most-needed gift. Ah! but he can let go of the tinsel and the toys; he can empty his hands. *Then* he can receive the good gift that is offered to him.

Thus it is with thousands of would-be Christians: the beautiful, most-needed, and invaluable gift of the Holy Spirit is freely offered to them; they are pleased and charmed with it; they "want it, O, so much!" they pray for it; they plead for it; they long for it; — but they cannot receive, simply *cannot*. And why? — Because their hearts and their hands are *already full* of the tinsel and the toys, the love and the lust, of the world, with the fashions, the wishes, the admiration, and the ways,



of the world. Thus, however much they may want the Holy Spirit, and however fully and freely he may be given by the Father, they *cannot* receive him. Ah! but they can let go of the world, they can turn their backs upon it all, they can empty heart and hands of the tinsel and the toys; *then* they *can* receive the Holy Spirit, and the Lord himself will see to it that they shall.

This is consecration; and it is the very thought of the Scripture. When David had prepared of his "own proper good," and abundantly, for the building of the temple of the Lord, he said to all the people, "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5. The margin gives the Hebrew expression for "consecrate his service," and it is "fill his hand." In these words the call reads, "Who then is willing to fill his hand this day unto the Lord?"

No man can fill his hands unto the Lord, whose hands are already full unto the world; but whosoever will empty his hands unto the world can easily fill them unto God. No one can fill his heart unto the Lord, whose heart is already full unto the world; but whosoever will empty his heart unto the world can easily fill it unto God. Yea, with all such, God himself will see to it that heart and hands shall be filled unto the Lord. "Because ye are sons, God *hath sent* forth the Spirit of his Son into your hearts."

Do you want the gift of the Spirit of God? Do you want to be baptized with the Holy Ghost? Do you want to receive the Holy Spirit? — Yes, you do, "O so much!"

Then are you of the world, so that you *cannot* receive him? Is your heart entertaining the spirit of the world, so that you *cannot* receive the Spirit which is of God? Are your hands full of the tinsel and the toys of the world, so that you *cannot* receive the Spirit of truth?

Which do you choose—the spirit of the world, or the Spirit of God? You *cannot* have both: which will you take? Who, then, is willing to fill heart and hand this day unto the Lord? Who is willing, who *will*, who *does*, empty out heart and hand this day unto the world, that he may fill heart and hand this day unto God?

"Receive ye the Holy Ghost," "whom the world cannot receive."

#### "WHAT IS THAT IN THINE HAND?"

SEE EX. 4:2; MATT. 8:15 (R. V.); EZRA 7:28; EZE. 1:8; 10:21; ISA. 42:6; 51:16; 2 KINGS 13:16.

My hands were filled with many things  
That I did precious hold,  
As any treasure of a king's—  
Silver, or gems, or gold.  
The Master came and touched my hands  
(The scars were in his own),  
And at his feet my treasures sweet  
Fell shattered, one by one.  
"I must have empty hands," said he,  
"Wherewith to work my works through thee."

My hands were stained with marks of toil,  
Defiled with dust of earth;  
And I my work did oft-times soil,  
And render little worth.  
The Master came and touched my hands,  
And crimson were his own;  
But when, amazed, on mine I gazed,  
Lo, every stain was gone!  
"I must have cleansed hands," said he,  
"Wherewith to work my works through thee."

My hands were growing feverish,  
And cumbered with much care;  
Trembling with haste and eagerness,  
Nor folded oft in prayer.  
The Master came and touched my hands,  
With healing in his own,  
And calm and still to do his will  
They grew, the fever gone.  
"I must have quiet hands," said he,  
"Wherewith to work my works through thee."

My hands were strong in fancied strength,  
But not in power divine,  
And bold to take up tasks at length  
That were not his, but mine.  
The Master came and touched my hands,  
And might was in his own;  
But mine since then have powerless been,  
Save his are laid thereon.  
"And it is only thus," said he,  
"That I can work my works through thee."  
— E. G. Cherry.

#### "HIS MERCY ENDURETH FOREVER."

TWENTY-SIX times in the 136th psalm, utterance is given to this joyful refrain, "His mercy endureth forever;" and the expression occurs in a narrative recounting some of the heaviest judgments ever visited upon men. It is the key-note of all the dealings of God with his creatures.

It is easy enough to see how these words can be uttered in connection with deliverances, victories, favors, and blessings vouchsafed to men; but what shall be said when, instead of these, only apparent calamities and evils are manifest?—Just the same; for mercy will be found to constitute all the background even of these.

That which seems to be the greatest evil, and which causes the most sorrow in this world, is death: is the mercy of the Lord involved in this?—Most assuredly, as a little reflection will show. Death came into the world by sin. Now when sin had entered, what was the most merciful thing the Lord could do, to meet that condition?—It was to let death supervene, and cut short the sinner's wicked career. Imagine, for a moment, what the situation would be if all the sinners who have ever lived on the earth were alive to-day. Imagine the antediluvians, whose wickedness was great, and the thoughts of whose hearts, in every imagination, were only evil continually, still living, and plying their evil arts with the accumulated skill of five thousand years' experience; and what would be the condition of the Lord's people or the Lord's work in the earth to-day?—It is very evident that none of the elect would have remained to this day, and no truth nor righteousness could have survived in the world. So it was to conserve the existence of his own people and the presence of righteousness in the earth, that God attached the penalty of death to the first transgression.

When death entered, it must of course pass upon all men alike; but the resurrection, involved in the plan of redemption, will make amends, so far as the righteous are concerned, for all the disabilities they temporarily labor under by being subject to death. Thus, even in the presence of this great enemy, we may take Paul's words, "Sin entered into the world, and death by sin," and add, "For his mercy endureth forever."

But the Christian has trials, tribulations, and bitter disappointments in this life; and when

under the pain of these experiences, how can he exclaim, "For his mercy endureth forever"?—He can do so when he gets a reconciling view of the object of all these dealings of the Lord with him; for the Lord works all things "together for good" to them that love him. Rom. 8:28. These are but the fitting-up processes designed to make sure our salvation in the kingdom of heaven; "for his mercy endureth forever."

But the mind naturally goes forward to the closing scene, when the unnumbered hosts of the wicked perish miserably in the lake of fire: does mercy manifest its presence there also?—Yes, there also; and even to the wicked themselves; for being wholly reprobate, it is a mercy to them that their life should cease. They could not be happy anywhere; and the continuance of their life would be but an infliction upon them of hopeless suffering. But more than this, their presence anywhere would be a menace to the stability of God's government and a danger to the happiness of the redeemed. To continue sin or sinners would not be safe; and therefore, in mercy to his chosen, these elements of danger will be forever obliterated.

One grand design is seen running through all the dealings of God with every people, in every age. That purpose is the preservation of his work and the good of his people in all the earth. He has designs of inexpressible good and continual mercy concerning them; and these purposes will be carried through by his unlimited and unfailing power. The only reason that men ever find themselves involved in the judgments of God is because they are standing right in the way of his purposes of mercy, which he is carrying out for his people. God would deliver his people from Egypt. The Egyptians opposed, and tried to hinder that purpose, and were destroyed. The time came to call the captives back from Babylon to their own land. The Babylonians opposed it, and were overthrown. The same principle appears in the conclusion of this great controversy. God has purposed to fit up this earth, according to his original design (Isa. 45:18), for the everlasting abode of his people. To do this, he must cleanse it from every scar of the curse and every leprous taint of sin; and nothing will suffice for this but fire so intense that it will melt the very elements with its fervent heat. But the wicked have made no provision ever to leave this earth, so when the time comes for the purification of this earth by fire, they, being here, and of the earth earthy, perish in the conflagration. This fire was not intended nor kindled for the destruction of wicked men, but for the devil and his angels, who from the beginning have labored to thwart this purpose of God; and why the wicked are consigned to it at last is because they have joined the devil in his rebellion, and have cast in their lot and destiny with him. Matt. 25:41. None will fail of the world to come except those whose characters are such that it would not be safe to continue their lives in that blessed state.

Thus, instead of being a vengeful tyrant and the vindictive enemy of any of his creatures, as the devil and the wicked charge him with being, God is actuated only by unfathomable love and boundless mercy toward all who will accept his invitations to them; and the glorious purposes prompted by this love he will carry

out, no matter who may stand in the way maliciously to oppose. The car of salvation will run through to its destination. Better be on the train than standing on the track.

U. S.

#### THE TENTH CHAPTER OF DANIEL.

THE tenth chapter of Daniel presents some wonderful thoughts to the careful reader. From the standpoint of the prophet, as well as certain expressions used, it would appear that it is a continuation of the eighth and ninth chapters. The chapter begins with a statement that that which is now revealed to Daniel "was true, but the time appointed was long; and he understood the thing, and had understanding of the vision."

There is but one long appointed time in the book of Daniel, namely, the 2300 days of chapter 8, which the angel spoken of in the ninth chapter came to explain. If allusion is here made to this appointed time, other statements recorded must harmonize with this idea. After the prophet had the vision of the symbols, and the angel had mentioned the long period of 2300 days, Daniel "heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." Gabriel's words to the prophet were: "Understand, O son of man: for at the time of the end shall be the vision."

The angel then proceeded to explain the symbols in so simple a manner that none can fail to comprehend their meaning; but at the close of the chapter Daniel says, "I Daniel fainted, and was sick certain days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." He could not bear any further explanation at the time. So he studied the book of Jeremiah, and finally prayed and made confession to God of his own sins and the sins of his people, until the same angel appeared to him again, and gave an explanation of the time as it related to his people, but nothing further.

But there would be a special condition of things in the world at the time of the end, when the vision would be understood, and to that time in particular the vision had reference. Of this time in which the 2300 hundred days would end, nothing in particular was said. So after four years' time the same angel appeared to the prophet again, and revealed to him, as recorded in chapters 11 and 12, the most wonderful history of the world ever written by mortal man.

But notice the words of the angel when he first appeared to Daniel at this time (Dan. 10:12): "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." Then the 14th verse: "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days."

By a careful comparison of these words it is seen that,—

1. These visions were for the benefit of the people of God in the last days.

2. The words of Christ to Gabriel, "Gabriel, make this man to understand the vision," were not so much for Daniel's benefit (see 1 Peter 1:12) as for those living in the time of the

end. But those words made an impression on the prophet's mind so that for four years he pondered over that vision as to what it all meant, until he set his heart to understand it.

3. The angel heard his words before they were uttered; for from the day he set his heart to understand, his words were heard, and the angel had come because of his words.

4. The words of this heavenly messenger were, "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent." Verse 11. This was as much as to say, You may not be able to comprehend *all* I say (see 12:4, 8, 9), but understand the *words*.

A most astonishing thing in this is Daniel's setting his heart to understand the prophecy when Christ had commanded Gabriel to make him understand. This brought both Gabriel and Christ down personally from heaven to answer his prayer. Another important consideration is that these words were written, "that we through patience and comfort of the Scriptures might have hope." What a precious thought! It was while the captive prophet in Babylon sought an understanding of the prophecy which reached so far into the future, that he was called "greatly beloved" by that angel who ever stands in the presence of God; and all this was not for himself alone, but for us. Daniel's earnestness in the matter, as shown by his abstemious diet, contains important lessons for God's people at the present time.

Who at the present day has such an interest to understand the prophecy of Daniel as did this servant of God in Babylon twenty-five hundred years ago? Who is willing to fast and pray to understand these prophecies? Who will take the time they ordinarily devote to worldly pursuits to do this? Can any expect to be saved who have not the interest that the prophet of God had, even before these kingdoms had arisen and fallen? The historical facts that show the fulfilment of this wonderful prophecy are compiled and placed in the book entitled, "Daniel and the Revelation;" and if we have not time to pore over the writings of the historians who have recorded the facts which show the fulfilment of this prophecy, we can study the book that has these facts compiled.

Our minds should not be diverted from the study of these prophecies. We are now in the time when the last portions of these prophecies are having their fulfilment, and it becomes us to understand them. The interest that those had who spent days and nights in getting out these truths, link after link, forty and fifty years ago, has been rewarded by a system of truth which already is arresting the attention of every class of men in the world; and Seventh-day Adventists should certainly become intelligent in it. As it was with the Waldenses, so it should be with us. Parents and children should be alive to these fast fulfilling events that are daily taking place around us. Our hearts are stirred when we see the lethargy among some, even of our ministers. May the Lord help us to arouse, and prepare for the solemn events just before us.

S. N. H.

"THE Saviour gives an infinite standard of measure for his love: 'As the Father hath loved me.' We cannot comprehend it; all the fulness of the divine nature is in it. 'So have I loved you.' We cannot ask for more."

#### WITH WHAT BODY DO THEY COME?

THE doctrine of the resurrection of the dead is a doctrine of the most profound comfort for the Christian. It is the "grand trunk" over which runs the car of consolation for bereaved hearts. It is the main pillar in the hope which has sustained the church in all the ages past. "And have hope toward God," says Paul, "which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. And to Agrippa the same apostle said: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing *incredible* with you, that *God should raise the dead*?"

But this is the very doctrine which the great foe of truth has apparently labored hardest to make appear incredible to human philosophy and the minds of men in general. And there is sufficient cause on his part for this; for if this doctrine be true, and the resurrection is the only avenue to a future life, his words to Eve, "Ye shall not surely die," on which rests the wide-spread doctrine of the immortality of the soul, are branded as false. So he has every where inspired the worldly-wise, the followers of philosophy and tradition, to treat this great truth with unbelief and ridicule.

When Paul was discoursing before the highest schools of Athens, he was called a "babbler." "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter." Acts 17:18, 32.

In Corinth the apostle encountered the same opposition to the doctrine of the resurrection; but it was presented in the more serious vein of actual argument. He therefore anticipated the strongest point in the opposers' reasoning, in these words: "But some man will say, How are the dead raised up? and with what body do they come?" 1 Cor. 15:35. In answer, Paul makes the concession of a formal reply, though not in terms very flattering to their pride. He says: "Fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

Now how does this statement meet the position of the objector? and what is its import? We do not apprehend that the apostle would here teach that the resurrection is a vegetable process, or that he would draw any comparison between it and the operations of the natural world. But he simply brings this in as an illustration; as if he had said to the skeptic, You ridicule the doctrine of the resurrection as impossible, affirming that there can be no future life of the body that has died; and if there is to be any future life, what kind of life, and in what form, is it to be? Tell us with what kind of body they come up.

In answer Paul shows how foolish is the position of the skeptic on this subject, by referring to every-day facts spread over all the face of nature. God has promised the resurrection of the dead. It cannot be done, says the skeptic.

But God is constantly producing phenomena in nature which no man can comprehend or explain, which are just as wonderful as the resurrection of the dead; and the same God who does the one can just as easily do the other, and has promised to do so.

Is it said that the body, being dead, cannot live again? Do you not see, says Paul, that every seed cast into the ground *dies*, and is not quickened, or developed into future life, unless it does die? But from the dead seed there springs a future life, a manifold harvest. Is it asked, further, what there is to show that if the dead are raised, it will be a human body that comes up? and in reply it may be asked how it is known that wheat will follow wheat, and barley, barley. The answer is that God hath given it a body "as it hath pleased him."

God has been pleased to ordain that the new and living production in the vegetable world shall be of the same kind as the seed that dies. Can he not just as well determine that in the restoration of life when a human body dies, it shall be a human body that by his power lives again? And he carries out the idea by referring to the different kinds of flesh,—of men, of beasts, of fishes, and of birds,—as much as to say that when a man is raised, he will not be raised as a fish, or a bird, or any other living organization except that of a man. For as God gives to every seed his own body, so he will give to man, in the resurrection, that body which belongs to his own order.

So God displays his power all around us in nature; and the apostle's argument is that, in the face of all these phenomena, it is supremely foolish and inconsistent to deny his power, or doubt his word, in reference to the resurrection of the dead. The apostle may have had in his mind the rebuke of his Lord to the caviling Sadducees, "Ye do err, not knowing the Scriptures, nor the power of God." Thank God that he has given us so many evidences and pledges of his power as to make it absurd to doubt his promises of the resurrection of the dead, and so we still have left us this blessed hope to link us, with ever-multiplying bonds, to the world to come.

U. S.

#### RIGHTEOUSNESS, HOW RECEIVED.

The prophet Haggai was instructed to write the following: "Thus saith the Lord of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean." Hag. 2:11-13. To the careful reader this language may convey a very striking lesson on the social difference that exists between righteousness and sin. These questions refer directly to the typical law for authority, and in the study of these types, we find very many most beautiful illustrations and practical lessons of spiritual truth.

Flesh that was offered in sacrifice became consecrated and holy. From many scriptures we learn that it was to be eaten by the priests in the holy place, and the reason repeatedly given was because the flesh itself was a holy thing. Simply to be brought into contact with that holy flesh would not make the one who

ministered a partaker of the holy character of the offering. He must eat it. Christ in his office was both priest and sacrifice. And in the typical service the priest partook of the sacrifice, which thus became a part of him and was thus identified with him.

On the other hand, we learn from the law relating to uncleanness, that mere contact with an unclean object was sufficient to convey defilement. "And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until evening." That is, an unclean person would impart defilement to whomsoever or whatsoever he touched; and that object would then convey pollution to anything brought in contact with it. Thus the work of defilement would go on indefinitely.

Uncleanness is infectious. It is a contamination. One cannot be brought into contact with it and remain pure, any more than he can handle coals and not be blackened. Pure religion is to keep one's self "unspotted from the world."

But righteousness is obtained only by being incorporated in the life and being. It must be *eaten*. In harmony with this is the emphatic teaching of Christ, who is our righteousness, and who said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

G. C. T.

### 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.

#### THE CAUSE IN BATTLE CREEK.

IN THE CHURCH.—The Lord is still searching Jerusalem with the lighted candle of his word, and those who are waiting for the promise of his Spirit are putting away one sin after another, as fast as they are brought to light. The sins of unhealthful and extravagant dress, pride, and self-esteem have been pointed out and repented of. A very noticeable thing connected with the meetings is the plain attire worn by those who attend during the week, and who are seeking the Lord earnestly, as compared with that of those who attend on Sabbath only. The line is being clearly drawn on every point of truth.

Brother William Sadler spoke Friday evening, October 29, on the acts of the Holy Spirit as exhibited in connection with work in the streets and lanes of the cities, showing conclusively that God has begun to repeat the wonders of apostolic days. He spoke again on Sabbath morning, urging all to walk in every ray of light which God has given his people, if they would receive the Holy Spirit, which will be given only "to them that obey him." Acts 5:32. The meetings have now continued five weeks, with unabated interest. Let all the people pray for the peace of Jerusalem.

A. F. BALLENGER.

AT THE SANITARIUM.—Instead of holding the usual department meetings on Tuesday, November 2, the whole family of helpers met in the chapel and gymnasium, and listened to an interesting and instructive discourse. The following thoughts were emphasized: (1) that God has given us all things; (2) that these things are revealed, and are imparted to us through the Holy Spirit; (3) that they are given to us for the express purpose that we may freely communicate them to others. These and many other practical truths were set forth in such simple and plain language that every

one could understand them, and a deep impression was made.

The Testimony study on Sabbath morning was also an interesting occasion. The thought dwelt upon especially was the tendency to settle down and selfishly enjoy the spiritual and temporal blessings that God gives us, instead of actively setting about to give them to others. When the disciples beheld the glory of the Son of God, they wanted to build three tabernacles, and take up their abode there on the spot; but Christ led them down the mountainside, and set them to working for their fellow men.

There is an excellent interest among the patients. We learn from Elder Tenney that conversions, some of them under the most remarkable circumstances, are things of daily occurrence. Our large rack containing gospel tracts and literature on the different phases of present truth must be refilled at frequent intervals, or it would soon be empty. This is sown, to a very large extent, among a class of people that other efforts fail to reach.

Some of the patients are having hard struggles in giving up tobacco, alcoholic drinks, and other harmful things. There is nothing like prayer to help such cases. The physician and the nurse seek divine help together; and as soon as he is in a condition to do so, the patient himself is encouraged to pray. The results are simply wonderful, for they are wrought by a divine hand.

The missionary spirit is alive among the helpers. Quite a company left for Chicago a few days ago to engage in self-supporting missionary work. Dr. Kellogg met with the family of helpers Sabbath afternoon, and spoke of the progress of the work in that city, and the opportunity for new efforts in many different lines. We believe there is a growing feeling on the part of those connected with the Sanitarium that they must go out into the world, and scatter far and wide the rays of light which they have been gathering up.

M. E. OLSEN.

IN THE COLLEGE.—From week to week the work in the College is becoming stronger in its interest in gospel work. Perhaps at no time in its history has there been such an earnest class of students as at present.

This earnestness manifests itself in a willingness to stay in the work of the school only so long as the Lord shall direct. Students are already leaving for fields of labor. Mention has been made of two who have left to engage in teaching. This week Brother Henry Amphrese, a Hollander, leaves to engage in the work of the ministry among his people. Some five or six students have also left to engage in mission work in Chicago.

The Lord is cutting short the work in righteousness; and we are coming to realize that if we are to have a part in the work, we must not delay. The Saviour, in the miracle at Cana, taught that the Lord can do, in a short time, what ordinarily takes much longer. In a moment, water was made wine; while the usual process, in passing through the vine, and entering into the growth of the fruit, before being changed into wine, requires many days. This is the spirit which the faculty desire to have the entire school possess,—a full confidence that the Lord can and will do this mighty work, and a willingness and gladness heartily to co-operate in it.

On Sabbath afternoon Brother Sadler, from Chicago, spoke to the students in the chapel. He gave many illustrations of the workings of the Lord in that great city, showing that the Lord regards not the humble instrument but its consecration. The Lord deals with each individual separately, and it is only his Spirit that can enable the worker to give to others the truth which is adapted to their immediate needs.



About twenty-five students are preparing to enter church and mission schools as teachers at the end of this term. The instruction which they are receiving is adapted to their needs in this short preparation. Dr. Paulson has been giving a series of extremely beneficial talks upon the qualifications, mental, bodily, and spiritual, of those who are to engage at this time in the work of saving souls. The work of this class, as indicated by the nature of the talks which Dr. Paulson has given, is a special study of lines which will directly assist in the uplifting of humanity of all conditions and classes.

FREDERICK GRIGGS.

#### CHILE.

THIS has been a long, cold winter, with much rain, and much weather which is here called cold; however, I think the thermometer has not been below 48° F. in Valparaiso, though within a distance of fifteen miles inland they have had both snow and frost. We are now glad to hail the return of warmer weather. According to the Chilean almanac, our spring began yesterday, September 23. In harmony with the regular order, we now expect about eight months of bright sunshine; but let no one imagine that it is such sultry, disease-bearing heat as is usually associated with all parts of South America. If the thermometer reaches 70° F. in the shade, it will be unusually warm. I have not yet seen it so high. So with a little provision in the way of fire in the houses during the winter season, this may be considered an agreeable climate; but even while I write these lines, there comes upon the scene a phenomenon against the coming of which man is utterly impotent to provide. There are few things better calculated to cause the fearful and unbelieving to tremble, the Christian to trust, and all to recognize the weakness of man and the great power of God, than a severe earthquake. The one whose vibrations have just subsided was, however, comparatively light.

These things do not disturb us, but rather encourage us; for we know that soon those things that can be shaken will be removed, "that those things which cannot be shaken may remain." And we are glad to report that some are anxious not to "refuse Him that speaketh," whose voice once shook the earth, and who, according to his promise, will soon again shake "not the earth only, but also heaven."

Brethren Avalos and Ocampos are now preaching in the north at Huara, near Iquique. They report that five have accepted the message and will be baptized soon. Many others are much interested, and would doubtless accept but for the worldly inconvenience which such a step imposes. Here, as elsewhere, men of capital, who employ many workers, are heartless and conscienceless, especially toward those who have a conscience toward God's law, which is foolishness to the natural man.

From a letter just received from a Welshman in Nueva Imperial, in the south, I quote the following: "On the 11th instant we as a family kept the Sabbath for the first time. We rejoice in the Lord; for we know that we keep all his commandments. We are by ourselves so far as the Sabbath is concerned, but I think Mr. W. will soon join us."

This brother has been led to take this step through correspondence and reading-matter sent him. I understand that he is a poor man; in fact, he wrote that he is at present unable to subscribe for the *Signs of the Times*. I speak of this in order to induce some one, or some society, to send this family the *REVIEW AND HERALD*. Imagine how you yourself would feel were you in a new colony on the confines of the habitable world, with the dawning light

of the blessed truth, which makes us all so happy, just beginning to shine on your pathway, if some more favored brother or sister should send to you our good *REVIEW AND HERALD*, filled with indispensable Christian instruction. Would you not feel, indeed, that your brethren recognized the fact that you, away off in your lonely colony, had become a member of the family of the faithful, and had extended to you, in a substantial way, the hand of fellowship? Whoever cares to receive the blessing connected with this opportunity, should send the paper to Thomas Morris, Nueva Imperial, Chile, S. A.

Brother Balada and I are preparing to go south, where there is considerable interest, and where we need to have a man located permanently to look after the increasing interests of this, the best part of Chile. In this section are several thousand Indians, who are said to be good subjects for missionary work. Some of our brethren here would like to go among them with the gospel, but it will require some money and time to learn the language. Both the money and the time belong to the Lord, and he will supply them when he wants us to go there. Both Catholic and Protestant missionaries are already on the field, the former advising the native chief to take a club to the latter. Comments are useless, as every one knows that the stock in trade of Rome is force, and expects her to apply it wherever she can.

G. H. BABER.

#### TRINIDAD, W. I.

THOUGH it has been some time since we last reported our work to the *REVIEW*, we have not been idle. The work has gone forward, and we are encouraged by the results thus far. A few figures will enable the reader to see how the work is going. Of course figures will not tell everything, and there is much of interest which we cannot relate; but with the statistics, you can see that God is blessing the work.

For the year ending Sept. 30, 1897, the following figures are given: tithes, \$409.48; First-day offerings \$52.72; fourth Sabbath offerings \$30.76, making \$492.96 for the year. The sale of books, tracts, and papers by canvassers, individuals, and tract societies for the year has amounted to about \$1,321, and the tracts used in free distribution, to \$53.40, at retail prices. We consider this very good work for two tract societies having but seventy-five members.

The two churches in Trinidad, Couva and Port of Spain, numbered sixty-four on September 30 of this year. At the time of the quarterly meeting, September 2, six united with the Port of Spain church, five by baptism; and at the quarterly meeting at Couva, September 9, two were baptized and united with that church. This makes a total church-membership of seventy-two, of which I have baptized sixty-six since coming to Trinidad a little over two years ago. Of this number but one has really apostatized, and one has been dropped. This is very encouraging, all things considered. It is cheering to see the advancement some are making in the Christian life. This advancement is gratifying; but when we consider what a great work is yet to be done for us all, we cry unto God to help us speedily to be able to "present every man perfect in Christ Jesus."

The quarterly meetings were occasions of encouragement to both the churches; the Lord came very near, and all were built up and established in the faith. After these meetings I visited scattered Sabbath-keepers at San Fernando and Prince's Town, spending several days with them. It was my first visit with some of them, and they seemed to enjoy it much. Others about them were much interested in the truth. If these brethren live near to God, they may be a means in his hands of leading some of their neighbors to Christ.

The work looks very encouraging, and our congregations are still increasing, especially in the city, where, last Sunday night, in answer to an announcement in that morning's paper, we had a full hall to listen to a lecture on Spiritualism. Several are asking that it be repeated. We hope this will give us a wider circle of influence and labor. It rejoices our hearts to see this closing work spreading, and we press on, glad that we can have part in it. We greatly need two or three families of moderate means to locate here, establish some business, and be a blessing to the cause by their work and their help in the church.

We pray God daily for new consecration and deeper devotion. We are glad to have with us Brother Wm. Arnold, who is now working in the island with the health books. We are anxiously waiting for the help promised us by the Foreign Mission Board; and we assure our brethren that when that help does come, we shall see more accomplished in a year than one man can do alone in two years. Remember to pray for the work here.

E. W. WEBSTER,  
L. A. WEBSTER.

#### DISTRICT NO. 5.

OKLAHOMA CAMP-MEETING.—The camp this year was located again at Guthrie, which was changed to Capitol Hill, the highest point in or near the city, so that indeed its light could be seen by all who would look.

The community had been canvassed with the *Signs of the Times* and other literature advertising the meeting, and a good list of subscribers was obtained for the same.

The outside attendance was interrupted on account of the county fair, which was held the same week only a short distance from the camp. A good representation of our own people was present, and gave heed to the instruction given. Many came forward for prayers.

The last Sabbath was indeed a good day for all. The Lord was present in power. Twenty-two were baptized.

Meetings were held daily in English and German. The laborers in the German language were, H. Shultz, J. W. Westphal, A. Kunz, and J. P. Lorenz. Those in English were, C. McReynolds, C. C. Lewis, and the writer. The laborers of the Conference also acted their part in the public services, to good acceptance. Dr. H. Herr, of the Keene Sanitarium, presented the gospel of health, and labored with good effect in the interests of the department and institution he represented.

The canvassing work received its share of attention. S. C. Osborne, the district agent, the State agent, and A. G. Bodwell, the Texas agent, worked hard in the interests of this department, and succeeded in making their efforts felt. Some recruits were enlisted, and the instruction given awakened new courage in the hearts of those engaged in the work. The prospects are good for the devoted workers in this field. The crops are good; and the farmers, especially in the western part, are much encouraged. The brethren are looking for a large increase in the tithe, and are planning for aggressive work.

A few changes were made in the offices of the different departments, so that all the correspondence and business will be done through one post-office, thus avoiding much confusion and delay. This is desirable.

On Sunday night, at the close of the meeting, Brethren R. W. Parmele and W. H. White were set apart to the work of the ministry, Elder H. Shultz offering the prayer, and Elder E. T. Russell giving the charge.

This closed our labors in the camp-meetings of District No. 5 for 1897. In all these meetings the Lord has met with his people, and blessed them. Praise his holy name!

After an absence of six months, I am now with my family again at Graysville, Tenn. The Lord is good. Some changes are seen here at Graysville. Several new houses have been built, the meeting-house has been enlarged to more than double its former size, and the academy is well patronized with a fine class of students from different States both North and South. About seventy are enrolled, and others are coming. In this climate, among the mountains, we have no fears of Yellow Jack, while the cities and towns in States south of us are shielding themselves by quarantine regulations.

R. M. KILGORE.

#### NEBRASKA.

As I have not reported since the General Conference, perhaps a few lines will be of interest to the readers of the REVIEW. I spent a few weeks in visiting the churches and small companies in southwestern Nebraska in the interests of the "corn fund" and our different periodicals. A little more than fifty acres of grain was donated toward raising the indebtedness of the Conference.

May 20 I started for the Northwest, visiting churches along the way. The Lord was with us as the little companies and isolated families gathered to listen to what the Lord is doing for his people.

June 1 I reached Hot Springs, S. Dak., and was joined in a few days by Brother J. H. Wheeler. We began meetings in our tent on June 10, and continued until the local camp-meeting, July 11-18. After the meetings closed, I remained to follow up the work with Bible readings. I also visited Edgemont, Cascade, Lead City, Crawford, and Alliance, holding a few meetings in each place.

There are many open doors for the message in these new fields. Thus far about fifteen have accepted the truth during the summer, and several others have promised to obey. I have secured twenty-five subscriptions for the REVIEW, nearly all of them new ones; twenty-eight orders for the *Signs*, for a year or less; and twenty-three for other periodicals. I have also sold books and Bibles to the amount of \$37.50. Thus I have been enabled to leave, in the homes of the people, something that will keep on preaching after I am gone.

I reached home in time to attend the State Conference, October 12-18. After a few more days at home, I shall go to Grand Island, and join Elder Stewart in labor in that vicinity. Truly "the Lord is good to Israel."

J. W. BOYNTON.

#### ARKANSAS.

AFTER returning from the Texas camp-meeting, we held a short meeting at Powhatan and Black Rock, and three were added to the Powhatan church. On our way to Ozark, we stopped off at Searcy over Sabbath and Sunday with the company that came out there the past summer. We found that some of them had been making rapid growth since they first heard the message. We reached Ozark September 1, but did not begin our tent-meetings till the 9th, as our new tent had not yet come. While waiting for the tent, we became acquainted with the people, and thoroughly advertised the meeting, so it opened with a good attendance, which continued throughout.

Our camp-meeting was small this year, but the Lord brought in a spirit of unity, for which we all praise him. Elder J. A. Sommerville remained with me a week after camp-meeting, and did good service in speaking and visiting. Sister John Green, our State Sabbath-school secretary, was with us from the beginning of the meeting till near the close of the camp-meeting, and gave much help in singing and otherwise.

October 17 we closed our meeting at Ozark for the present. As a visible result of the meeting, twenty or more are keeping the Sabbath, and a number of others are interested, some of whom no doubt will soon obey the Lord. There seemed to be so much interest that we decided that some one ought to stay with this company for a while, to work with the interested ones, help in the Sabbath-school, and lead them out in the missionary work until they are fully established in the faith. We succeeded in getting Brother H. Clay Griffin, who will help this new company all he can, to move to Ozark for the winter. During the fall he will canvass through the week, and meet with them on the Sabbath; and when bad weather comes on, he will put in some time in holding Bible readings and working with tracts.

We came to Booneville yesterday, a distance of thirty miles, to answer an urgent call for meetings here. We expect to be here about four weeks. We praise the Lord for the victory he is giving his truth.

October 20.

J. A. HOLBROOK.

#### MICHIGAN.

PORT HURON.—It is a little over two weeks since I came to this city with my family. We are now pleasantly settled at 1002 Huron avenue, a short distance from the Saint Clair River and from "Riverside Park." Thus far we like both our field of labor and the people. They are very kind and obliging to us, and seem to try to make us feel at home among them.

At present our meetings are held in a private house, with a congregation, all told, of nine. This includes two Bible workers and my family. But the Lord is with us. As far as I can see, I think that the methods employed at Lansing will work well here; namely, work from house to house, distributing our papers, and becoming acquainted with the people. Thus far in my ministry, God has greatly blessed this method of working, and I do not see any reason for proceeding on any other lines. By this method we see the people as they are, and can suit ourselves to them as they have need. If they are destitute and sick, we can arrange to help them in some way. If discouraged, we can, by the grace of God and the sunshine of his Spirit, give them good cheer. If they are hungry for some "indescribable something" to fill the "aching void," we can give them the precious truth that God loves *even them* with an everlasting love.

Therefore to help on in the good work, I ask our people to send me, charges paid, *clean copies* of our papers. Papers of a *late date* are preferred, as a matter of course. Papers that are soiled and dirty I shall have no use for, as people will be inclined to measure us, and the truth we represent, by the appearance of things.

L. G. MOORE.

#### NEW YORK.

BUFFALO.—Sabbath afternoon, October 30, we had the privilege of meeting with the small company of Sabbath-keepers in Buffalo, N. Y. This meeting was in many respects one of peculiar significance. Scattered throughout the congregation were seen badges of white ribbon, worn by ladies who considered it a privilege to leave the busy scenes of the great National Convention, and retire to a quiet place for communion with God and his people on his holy day.

Mrs. S. M. I. Henry was requested to speak to our brethren and sisters, and was assisted in the opening exercises by two of her W. C. T. U. sisters,—Mrs. Mary Babcock, President of the W. C. T. U. of Rhode Island, and Mrs. Mary Tomlinson, of Plainfield, N. J.

As Mrs. Henry rose to address her audience, she expressed in a touching manner the surprise and emotions which filled her heart in being permitted to address members of the denomination which she had so recently come to love, together with representatives of the great organization with which she has been connected so long, under the circumstances which surrounded her, and said that she thanked God with all her heart for such an opportunity.

Mrs. Henry's instruction to parents on their duty to their children was gratefully received, and was profitable and timely.

The W. C. T. U. ladies were members of the Seventh-day Baptist Church; but their fellowship with those who, like themselves, are peculiar in the eyes of the world on account of the reception of God's seal, was especially sincere and cordial. Truly the Sabbath is a tie that binds.

GRACE DURLAND.

BROOKLYN.—We are now taking down our tent after a very successful effort in this city. Our tent was pitched on Barnum's old circus ground, and although there were circuses and tent shows of various kinds near us all summer, our attendance was large, and continued so until the close of the series last night. Not only did Satan try to disturb us with the shows and band-playing, within one hundred feet of our tent, but the ministers of the different churches, including Methodist, Presbyterian, Congregationalist, Baptist, Christian Alliance, Mormon, Holiness, and others, preached against us, and worked against us in many ways. Articles were written against us in the *Christian Advocate*, *Christian Herald*, *Christian Alliance*, and other papers.

We were challenged to debate a number of times, but we replied that we were not conducting a debating club, but had a great work, and could not come down. Our business was to preach the gospel, and we attended strictly to that. As a result, fifty-one have accepted the truth thus far, and many others are interested. We had many interesting occasions, and God's Spirit was poured upon us in much power. To him be the praise and glory.

October 25.

E. E. FRANK.

#### NEW YORK CONFERENCE PROCEEDINGS.

THE thirty-sixth annual session of the New York Conference convened in connection with the camp-meeting held in Syracuse, Sept. 2-12, 1897. Six new churches were admitted into the Conference, as follows: Tonawanda, Onondaga Valley, Darien Center, Gas Springs, Oswego, and Hornellsville.

Resolutions were adopted favoring the work at South Lancaster Academy, the Conference, the Foreign Mission Board, and Christian Help work. It was also voted that general meetings be held through the State during the coming year.

Credentials were granted to A. E. Place, J. W. Raymond, P. Z. Kinne, F. Wheeler, F. Peabody, C. O. Taylor, H. H. Wilcox, D. A. Ball, S. N. Cobb, W. A. Westworth, H. L. Bristol, J. B. Stow, G. M. Ellis, S. B. Whitney. Licenses were issued to W. W. Wheeler, W. A. Wilcox, and Mrs. Lulu Wightman.

Brethren A. R. Hyatt and Geo. R. Lesch were ordained and given credentials.

The following officers were elected for the ensuing year: President, A. E. Place; Vice-President, P. Z. Kinne; Secretary, H. L. Bristol; Treasurer, F. E. Pierce. Conference Committee: A. E. Place, P. Z. Kinne, S. M. Cobb, N. S. Washbond, J. W. Raymond.

The Conference is in a prosperous condition, and everything passed off harmoniously and with much of the Spirit of God.

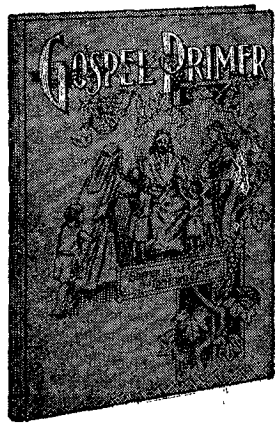
A. E. PLACE, *Pres.*,

WM. A. WESTWORTH, *Sec.*

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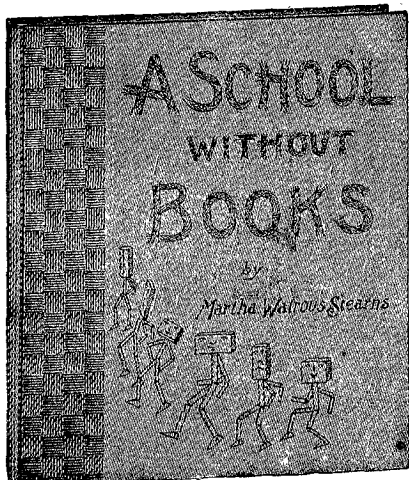
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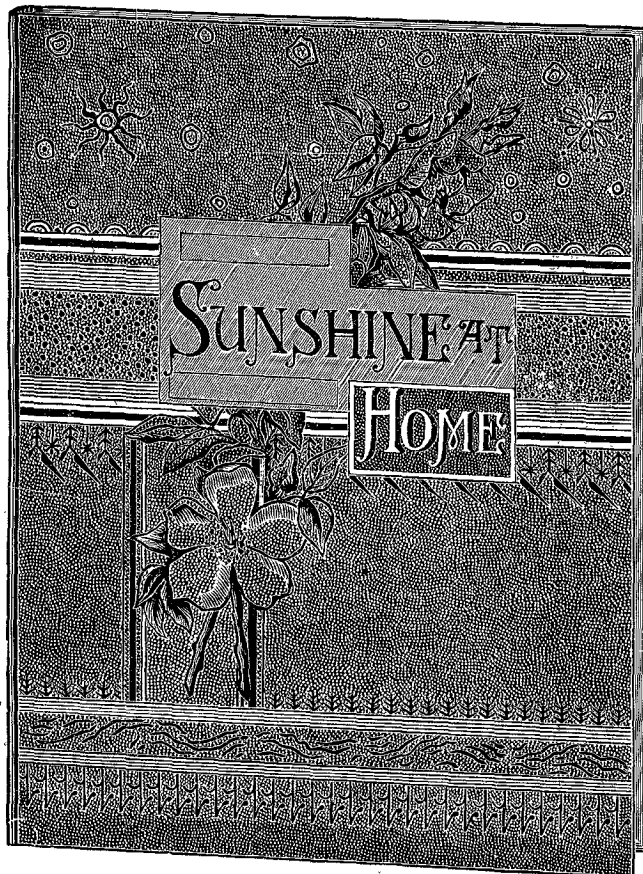
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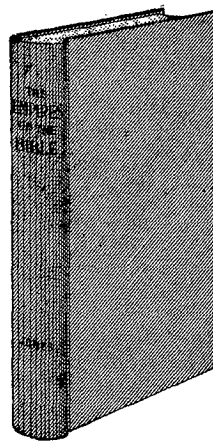
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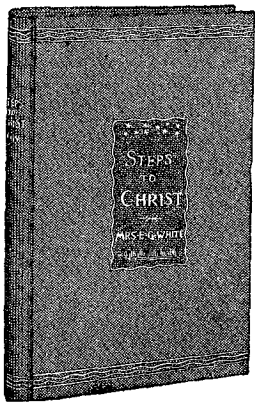
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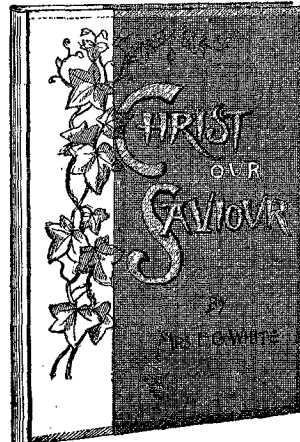
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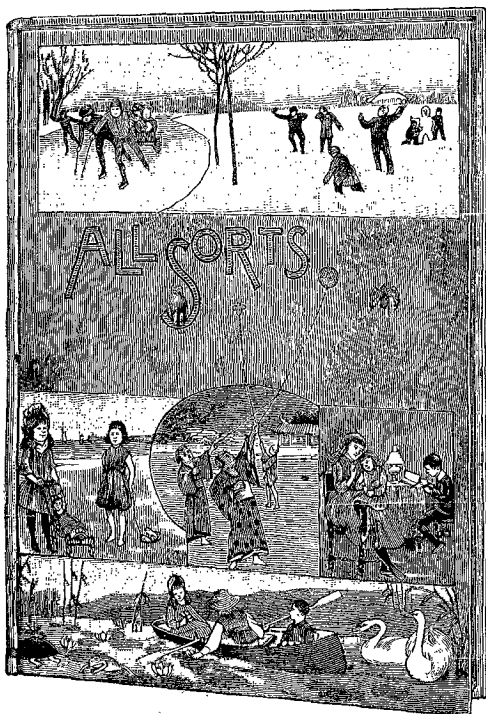
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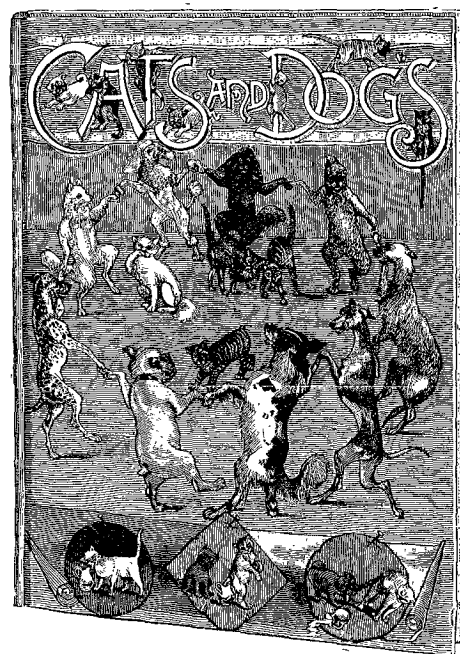
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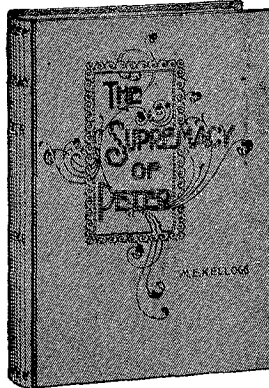
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## The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 9, 1897.

WE are glad to welcome to our table the *Chicago Vegetarian*. We wish there were in this land a thousand more such publications to help lead the people in the right way.

THE *Good Health* for November comes to our table on time, and, like the enterprising and successful bee, laden with good things. People who do not take *Good Health* do not know what they miss; and we must say, What-e'er their wealth, such ignorance is not bliss.

INTELLECTUALITY and the highest mental culture, without Christ, are not sufficient to dispel the dark shadows that hang over the spiritual problems of life. What attainments in art and letters Greece and Rome had reached in the time of Christ! yet in the midst of it all, he was obliged to declare, "I am the light of the world." Without him the moral darkness of the earth was still as great as in the antediluvian days of violence and corruption. But where he reigns in the heart, how joyfully it can be said, "The true light now shineth."

A BROTHER who is nearly eighty years old, who had a part in the first angel's message, and who was among the earliest Adventists to keep the Sabbath, writes thus:—

The past week I have obtained three subscribers for the REVIEW, and I expect to get more the coming week. I will get all I can, and forward to you with the money. How I do wish every Seventh-day Adventist could or would take hold of this blessed work to circulate this most valuable paper.

Surely every one who reads this can easily do as much as this aged brother has done. Please let him have his wish.

READINGS for the Week of Prayer, December 22–26, have been arranged for all countries, in English, German, Danish-Norwegian, and Swedish. They are already in print, and were sent, last week, to the most distant countries, such as Australia and South Africa, and will be sent to all the other countries shortly. With but one exception the readings are composed of the latest unpublished Testimonies. These are so definite and so full, regarding the work and needs of the cause just now, that it would be impossible to produce from any other source anything so valuable for our people everywhere in all countries.

THE colleges of the country are in full blast again, and so is the rowdiness of their students. At one university the other night, twenty-three "divinity" students had to be taken in at one haul by the police. Of these the despatches say, "Three are preachers, and some of them are honored members of the higher college classes, and belong to the Young Men's Christian Association." Is it not very singular that rowdiness, and heathenism generally, should be thought consistent with Christianity? Yet, indeed, this is not to be so much wondered at, since the leading studies are heathen altogether, and the qualification for the highest "honors" is the most thorough knowledge of pagan productions. The study of heathenism can produce nothing but heathenism, even in a college or university professedly Christian.

IN a newspaper despatch from Battle Creek there was last week blazed over the country a lying report of the revival services that have been in progress in the Tabernacle lately. It came under the notice of a great news agency in New York City. The manager of this agency at once wrote to the pastor of the Seventh-day Adventist church of Battle Creek, asking him to send to them a true account of the meetings that have been held. Good. This is another instance of how the Lord will make the grossest misrepresentations of his cause and work turn to the greater advantage and spread of his cause and work.

**DO NOT FORGET** that about December 1 we begin those illustrated articles on the signs of the last days.

**ESPECIALLY**, Do not forget that the REVIEW and HERALD will be sent from Dec. 1, 1897, till Jan. 1, 1899, for the regular yearly subscription price of \$1.50.

**ABOVE ALL**, Do not forget to tell your neighbors and friends all this, and secure all the subscriptions possible.

The Lord is coming. Give all the people a chance to learn about it.

WHEN William Cullen Bryant wrote of autumn that—

"The melancholy days have come,  
The saddest of the year,"

he must have had the blues or else a serious fit of indigestion. For what days of the year are more beautiful, bright, and cheery than autumn days? There is nothing sad nor melancholy about them, in fact; when it seems that there is, it is but the reflection of what is inside of the one who is looking on. But it is too bad for people to cast the reflection of their own gloominess upon all the beauty that God has spread over all field and wood and hill and dale.

FOOTBALL is raging again, and with the usual accompaniments of broken limbs, broken shoulders, broken ribs, maiming, and even death in the scrimmage. Prize-fighting, even under cover of "scientific boxing for points," has been forbidden, and the police and authorities stand always ready to arrest and prosecute those who engage in it; yet the damage to life and limb in all the prize-fighting ever done in this country will not compare with that done in football-fighting. And still the "leading" colleges and universities all teach and honor football-fighting and brutality, the multitudes crowd to look on and cheer it, and the police and authorities pass it by as an innocent and healthful sport.

WEDNESDAY, November 3, occurred the annual opening of the American Medical Missionary College. The exercises were held in the Sanitarium chapel. Ninety-four earnest Christian youth were present. The school and its studies were begun with three days of Bible study, of earnest seeking the Lord, and of consecration of heart and life to God and to his work. It was agreed by all that this was

the best possible preparation for entering upon the regular studies of the college, and all entered heartily into it. Of course the result in these meetings was excellent, and the result in the college, in the coming year's work, cannot be otherwise than excellent; for when students enter upon their college work with new hearts and right spirits, what but good in every way can possibly result? We sincerely hope the time will come when every Seventh-day Adventist school and college in the world will be opened each year with several days of just such study of the Bible, and seeking of God, and consecration of heart and life to God, as characterized the opening of the American Medical Missionary College for 1897.

KLONDIKE has been the rage all summer and fall. Great gold-finds have been announced also in Alaska and other places, seemingly with the hope of rivaling the Klondike. The latest gold-find is now announced in Wyoming,—this, however, not as a rival to the Klondike, but as far surpassing it. With this latest, as with the Klondike announcement, thousands of people are running wild, and acting as though they had forsaken forever all claim to common sense or sober thinking. And all this is written up and boomed all over the country, with approval rather than with any question of propriety. Yet if a few people set themselves soberly and deliberately to seek God, to separate from sin, to consecrate heart and life to God, and to receive the baptism of the Holy Spirit, in order that an upright, righteous, and holy character may be maintained in the world, it is written up, too, but in the most false, unfair, and misrepresenting way that is possible, and with no other purpose than to question its propriety and to make it a reproach.

All of which simply and forcibly illustrates how much more honor is put upon *money* than upon *character* in this world.

**ATTENTION! ATTENTION!!**

With all the emphasis we can command, we would again sound a warning in the ears of our brethren, not to send money in letters in such a shape that it can be appropriated by mail robbers. This Office cannot take the risk of money sent in that way. Three notices received by us in one day of money thus lost, show how dangerous it is to enclose bills in letters. Send by bank draft, express order, or post-office money-order. Postal notes are no safer than bills!

**SPECIAL!**

A NUMBER of requests have come in for the Special Testimonies. For the benefit of all such we would say that there has been no regularity in the publication of these. At first they were designed for Conference presidents and committees. Later on there were some printed for ministers and workers. Still later, others were printed, which were designed for more general circulation. They have not been put out in large editions, from the fact that the author designs to prepare Number 34 of "Testimonies for the Church," in which the more important Testimonies which have appeared in these small booklets will be reprinted. We cannot say just when this book will be issued. We have on hand a few hundreds of Nos. 9 and 10 and "Our Camp-meetings."

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