

The Advent **REVIEW AND HERALD** And Sabbath

HOLY BIBLE
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IS THE FIELD
 OF THE WORLD

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

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THE RECORD HOLDS ALL.

ELDER L. D. SANTEE.

"So THEN every one of us shall give an account of himself to God." Rom. 14: 12.

Is it true that an angel in glory,
 In the deathless, the beautiful throng,
 Is recording the pitiful story
 Of the things that I do that are wrong?
 All the sins that my spirit has tasted,
 All the habits that held me in thrall,
 All the mercies and blessings I've wasted,—
 The record holds all.

And an angel, as watchman and warder
 Of the thoughts and the deeds done by men,
 Is a solemn and faithful recorder;
 Every action is traced by his pen.
 Every hard word that added to sorrow,
 And caused the sad tear-drops to fall,
 Every duty deferred till the morrow,—
 The record holds all.

Ah! the record contained in its pages,
 Of the deeds and the words that are said!
 They contain an account of all ages,
 Till the judgment of living and dead.
 All the wrath and the strife and the fighting
 That from sinful hearts often will fall,
 Though the angel may weep in his writing,—
 The record holds all.

All the sins that are never forgiven,
 All the wrongs that are never confessed,
 They close up the gateway of heaven,
 Debarring from glory and rest.
 When the saints shall the kingdom inherit,
 And Jesus to judgment shall call,
 We may think, with a sinking of spirit,
 The record holds all.

But ah! there's a thought that is glorious,
 Of that record made whiter than snow,
 Through Jesus, the Conqueror victorious,
 And the love he so freely doth show.
 When, pardoned from sin and from error,
 In his presence we gratefully fall,
 And we think, with deep gladness, not terror,
 The record holds all.

CHRIST'S DENUNCIATION OF THE PHARISEES.

MRS. E. G. WHITE.

WHEN Christ came to the world, moral power was at a low ebb. The Jews as a people were not spiritually minded. Their hearts went out after their idols,—supremacy, wealth, and worldly honor. The teachers of the nation interpreted the Scriptures according to their cherished ideas. They taught that the Messiah was to come as an earthly prince, who would reign on David's throne, and crush the heathen under him. They led the people to believe that God would stretch out his arm in

their behalf according to his promise, while they did not comply with the conditions of that promise. So far had they separated themselves from God by their wicked works, by their pride and self-righteousness, their oppression of the poor and needy, their hatred and jealousy, that spiritual things were not discerned.

The angels did not announce the birth of Christ to those who claimed to have great light and knowledge. The rabbis who explained the law in the synagogue—those who above all others should have been intelligent in regard to the coming of the Messiah and the manner of his appearing—knew nothing of the Babe cradled in the manger. Had the angels appeared to them with the good tidings of great joy, telling them the wonderful story of the Babe of Bethlehem, they would have rejected the message with contempt. Such humble birth was not according to their lofty ideas. Therefore the Lord of glory passed by the self-exalted, the men intoxicated with self-love and worldly honor, and came to the men who were humble, who would receive the heavenly messengers and the tidings that were to echo to earth's remotest bounds.

It was to the humble shepherds that the birth of Christ was first made known. While they were watching their flocks on the hills of Bethlehem, "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The manner of Christ's first advent, and the condition of those to whom the joyful tidings came, is a lesson we shall do well to study. The Lord does not honor those who honor themselves. He does not give his precious light to those who will not make a right use of it,—who use it to honor themselves, in the place of exalting the Lord God of Israel. Those whom the Lord has blessed with great privileges are to be pure and humble and undefiled. The humility of the world's Redeemer is solemn and instructive. He was the Majesty of heaven, yet while on earth, he was unhonored and almost unknown. The light of the world, the heir of glory, he was despised and rejected of men.

As we trace the course pursued by the scribes and Pharisees, and see the light and privileges granted them, we are led to inquire, How could those teachers read the word of God without perceiving the truths which it teaches? Upon these men was placed the responsibility of explaining the law in the synagogue; but Christ declared, "Ye do err, not knowing the Scriptures, nor the power of God." Ye teach for doctrine the command-

ments of men. The sayings of men, coming down through the rabbis from age to age, had molded their religious worship. Traditions were constantly increasing, which kept the mind in a state of questioning and controversy over the most trivial matters. New laws were constantly being enacted, and the people were taught to regard them as the requirements of God, until a mechanical service became the sum of their religion and their worship. Many of these laws were not committed to writing, and exaction after exaction was added until a most unreasonable mass of maxims and fables was brought together. He who attempted to bring forward scriptures that conflicted with these laws and traditions, was condemned as if he had refused to accept a "Thus saith the Lord." This education of the rabbis was well-pleasing to Satan; for through them he was preparing the way so that when Christ should come to the world, he would be rejected by his own nation.

Christ designed that his disciples should have an education altogether different from that which they had received from the scribes and Pharisees. He accused these men of teaching many things contrary to the law. "The scribes and Pharisees sit in Moses seat," he said; "all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. . . . He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

When the question was asked, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread," Christ answered them, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Thus Christ showed the comparative value of the law of God and their traditions.

"Woe unto you, scribes and Pharisees, hypocrites," Christ continued; "for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Do we not find just such teachers in our day, men who will not obey the plainest statement of the Word, and who, after they have turned from the light of God themselves, do their utmost to lead others into the same path? They manifest the same spirit toward those who keep God's commandments that the scribes and Pharisees manifested toward Christ. How earnest are these transgressors of God's law to hedge up the way of those who would accept Christ. They will not enter in themselves, and those who would enter in they hinder.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make longer prayers: therefore ye shall receive the greater damnation." There are many who claim to be sanctified, but who are not. Shall we receive their testimony? If they are holy, their testimony will be in accordance with the divine will; their prayer will be the prayer of Christ, "Sanctify them through thy truth; thy word is truth."

What shall be the detector of character in these last days?—"Ye shall know them by their fruits." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If men come to us, making void the law of God, we may know that their sanctification is worth just as much, when weighed in the balances of heaven, as were the long, pretentious prayers of the Pharisees.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

These fearful denunciations were made upon the Jews, because, while teaching the law of God to the people, they were not doers of the Word. Had they kept the law of God, they would have discerned Christ and his mission. So it is in our day. There are those who walk in darkness when light shines from every page of the written Word. They study the Scriptures that they may interpret them to suit themselves. They sink the Scriptures to their own perverted ideas. They are not honest. They doubt that which they have every reason to believe. They become reasoners in doubt, experts in finding fault. God's word is misinterpreted, misstated, misapplied, and has no power upon the life and character.

If professed Christians really believe in God, they will not disregard his commandments. Christ says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The man who discovers the law of anything possesses a power in regard to that thing as limitless as the law itself. And the soul that has come to a knowledge of the "law of the Spirit of life in Christ Jesus" is truly, as the apostle says, "made free from the law of sin and death."—*Every-Day Religion*.

MANIFESTATIONS CONNECTED WITH TRUE VISIONS.

J. N. LOUGHBOROUGH.

In Paul's first letter to the Corinthians, he speaks of what may sometimes be seen in connection with true manifestations of the gift of prophecy. He says of one coming in where the gift is in exercise: "Thus are the secrets of his heart manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." 1 Cor. 14:25. Boothroyd's translation reads, "God is among you."

As an illustration of this text, attention is called to a vision given to Sister White, and witnessed by the writer, the first Sabbath in October, 1852, in Rochester, N. Y. She saw a man who, so she told us, was traveling away from home on business. He had much to say about the law of God and the Sabbath, but was at the same time breaking one of the ten commandments. She said he was a person whom she had never met, yet she believed she would see him sometime, as his case had been unfolded to her. One of the Rochester company, whom Sister White had never seen, was at that time in Michigan. About six weeks after this vision, he returned to Rochester. As soon as Sister White looked upon his countenance, she said, to one of the sisters, "That is the man I saw in vision, of whom I told you." The vision being related to this brother in the presence of his wife and other persons, the Sister said to him, "As Nathan said to David, 'Thou art the man.'" The brother at once dropped upon his face before his wife, and said, "God is with you of a truth." Then, still upon his knees, he made a full confession of his course while in Michigan, in violating the seventh commandment, as revealed to Sister White, who was over five hundred miles away at the time. He frankly told how he had been entrapped into sin, and said it was the first transgression of the kind in his life, and should be the last.

ANOTHER COMPARISON

will be a feature connected with the vision of Daniel, recorded in chapter 10 of his prophecy. We read: "I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves." Dan. 10:7. These men in company with Daniel were Chaldeans, and worshipers of idols. When the power of God came upon Daniel, they were as anxious to get away from it as was Adam, after his transgression, to hide from God's presence.

A parallel circumstance occurred in Parkville, Mich., Jan. 12, 1861. It was the day of the dedication of the Parkville meeting-house, and a large audience had assembled. Elder White and his wife, Elder J. H. Waggoner, and the writer were present. At the close of the service, Sister White gave an exhortation, and the blessing of God rested upon her in a remarkable degree. After sitting down, she was taken off in vision, and remained seated. There was present a Dr. Brown, a hale, strong man physically, who was a Spiritualist medium. As was afterward learned, he had said that Mrs. White's visions were the same as spirit mediumship; and that if she had one where he was, he could bring her out of it in one minute. Brother White gave an invitation for all who desired to do so to come forward, and by examination satisfy themselves as to her condition while in vision. Some one said, "Doctor, go ahead, and do as you said you would." Brother White then asked, "Is there a doctor in the house? We always like to have physicians examine Mrs. White in vision." The doctor started quite bravely; but before he got half-way to Sister

White, he turned deathly pale, and shook like a leaf. He was urged to go on and make the examination. As soon as this was completed, he made his way rapidly to the door, and seized hold of the knob to go out. Those standing by prevented him, saying, "Go back, and do what you said you would do. Bring that woman out of the vision." Brother White, seeing the doctor trying to get out of the door, said, "Will the doctor please report to the audience?" He replied, "Her heart and pulse are regular, but there is not a particle of breath in her body." Then, in great agitation, he again grasped the door-knob. The people near him said, "Doctor, what is it?" He replied, "God only knows; let me out of this house," and out he went. It was evident that the spirit that influenced him as a medium was no more at rest in the presence of the power that controlled Sister White in vision than were the demons who inquired of the Saviour, "Art thou come hither to torment us before the time?"

THE TEN VIRGINS.

F. I. RICHARDSON.
(Kingston, Jamaica.)

In Matt. 25:1-13 is recorded what is known as the parable of the ten virgins. The first verse says, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

When will this be?—By studying the connection, it will be seen that this is after the fulfilment of the events named in the preceding chapter, especially the signs mentioned in verses 29, 30, the last of which is the falling of the stars. This took place on the night of Nov. 13, 1833.

In olden times, on the event of a marriage, it was the custom to send out young women to meet the bridegroom. They would go out to some convenient place, and tarry for him until he was seen coming, when they would trim their lamps, and escort him into the city. The Saviour has made use of that custom to illustrate an event to take place after the falling of the stars, in 1833.

Who is the bridegroom?—Christ. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:7.

Have any gone forth to meet the bridegroom, or, in other words, have any been expecting the coming of Christ, since 1833; and if so, when was it?—Yes; in the great advent movement of 1840-44.

Did the bridegroom come, as they expected?—"While the bridegroom tarried." Matt. 25:5.

In what time, then, are we now living?—The tarrying time.

Then who are represented by the ten virgins?—Evidently those who, since 1844, have professed to be looking for the coming of Christ. Rev. 6:12, 13; 7:1-4; 14:1, 4.

What are the lamps?—The word of God, the Bible. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

How did some of the virgins become wise?—They studied their Bibles, and gained an understanding of them. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; and none of the wise shall understand." Dan. 12:10. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

What is the oil?—The Holy Spirit. “But unto the Son he saith, Thy throne, O God, is forever and ever, . . . therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Heb. 1:8, 9. “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek.” Isa. 61:1. “God anointed Jesus of Nazareth with the Holy Ghost and with power.” Acts 10:38.

What were all those virgins doing while the bridegroom tarried?—Sleeping. “While the bridegroom tarried, they all slumbered and slept.” Matt. 25:5.

What happened at an unexpected hour?—“At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.” Verse 6.

How did they respond?—“Then all those virgins arose, and trimmed their lamps.”

What did the foolish find they lacked?—Oil (verse 8); that is, they lacked the Holy Spirit; they had only the form of godliness.

Of whom did the foolish ask oil?—Of the wise.

Could the wise grant the request?—No; they had only sufficient oil for themselves.

Can a person have so much of the Holy Spirit that he may divide with those who have not?—“Though . . . Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.” Eze. 14:14. See Acts 8:14–21. Every person must possess the Holy Spirit for himself.

What has God promised his true followers in the time when the coming of the Lord is drawing very near?—The latter rain, or a special outpouring of his Holy Spirit. “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5:7, 8. See Joel 2:23.

For the last year or two what has been the leading thought in many of the articles in our periodicals as well as at the general gatherings of our people?—“Receive ye the Holy Ghost.”

Has there not been a general awakening and trimming of lamps in this respect, especially in the last year?

Then does not this message, “Receive ye the Holy Ghost,” of the third angel’s message, correspond to the midnight cry of the first angel’s message? “And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.” Matt. 25:6, 7.

What event very soon followed the midnight cry of the first message?—The bridegroom came.

What then must soon follow this corresponding work of the third message?—“And the door was shut.” Probation closes. Matt. 25:10.

Where are the foolish, or those who have only the form of godliness, when probation closes?—Gone to buy. Verse 10.

How earnestly or diligently will some search?—“And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8:12.

Were the foolish virgins ever admitted to the marriage?—No. “Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.” Matt. 25:11, 12.

What is the solemn and earnest exhortation to all at the present time?—“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” Verse 13.



TRUE EDUCATION.*

ELDER L. MC COY.

“THEREFORE whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.” Matt. 7:24–29.

The Saviour was the greatest teacher the world ever knew. “He taught them as one having authority, and not as the scribes.” Christ was the most wonderful person that ever attempted to preach. A man’s word is worth no more than he is. A man’s promise is worth no more than he is worth. You might have a note indorsed by some one else, and make it worth more; but your own words are worth no more than you are worth. Behind those words of Christ was a mighty power.

He was a man; he was a faultless man. He purposes to take men and women who have been spoiled by sin, and make them faultless. We always delight in reading that, in the beginning, God made man upright; that there was no sin in him. But he purposes to take man, after he has been spoiled, sold and delivered into the hands of the enemy, a long time reveling in sin, full of wounds to the crown of his head, having no good whatever, and make him faultless. No one but the Almighty could do such a work as this. He gives, in exchange for man’s sins, his righteous character. It is this righteous character that fits him for usefulness in this life.

This wonderful discourse of Christ’s was an outline of the power of salvation. If we had no other scriptures than that to read, it would teach us the way from earth to heaven. Every paragraph, every word, is fraught with wonderful meaning. Man missed the mark, made mistakes, and was unable to retrieve himself from his fallen condition; but Christ has undertaken to save him, and the very fact that he has undertaken the work is positive proof it will be accomplished. We do not know how; we can not understand that. We have only to remember that Christ has undertaken the work, and that he never makes a failure of anything.

The redemption of humanity is to be complete; the restoration is to be complete; yes, full and complete. Our characters, when formed, will be faultless. Man’s character was ruined; it must be re-created. The old things will pass away, and all things will become new. While Christ is responsible for the work, man himself has a part to perform; he is not to be altogether passive. The plan of salvation provides that you and I must take

a part in this matter. We might style it character-building,—bringing man back to his original state. It might be termed education. The purpose of education is to train the powers of the intellect so they will meet the requirements of God. This is true education. We would be powerless and helpless without Christ to intercede in our behalf. Christ says, “Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure.” Phil. 2:12, 13. It is the power of God that helps you. He also says: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matt. 11:28–30. The yoke implies service. I have seen somewhere a beautiful picture of an ox, with a yoke lying beside him on the one side, and an altar standing on the other side, with the inscription, “Ready for either.” Service or sacrifice—we should be ready for either. If it is necessary to sacrifice our present comfort, then we should do that; but if long and tedious service is required, we should cheerfully give that.

The Saviour took upon himself our nature, and gave his life for our miserable lives, that we might become partakers with him of the divine nature. Blessed thought! we shall be like him, faultless. If Adam could have lived a faultless life, he could have formed a righteous character; but since he fell, it is necessary for us to have the help that only Christ can give. The help that Heaven offers enables us to form just such characters as Adam would have had if he had never sinned. There should be nothing less than a complete restoration; anything less than a faultless character will come short of the plan of salvation.

It is our privilege to claim all that God has provided for us. Satan would be glad to take us into his service; but God would have us come upon the righteous plane, and live such lives as he can approve when he comes. God has set forth Christ to be the bearer of salvation. We can accept this salvation; or we can reject it, and go down to utter ruin. If we reject it, whose fault is it? God has done everything he can to bring about salvation without using force. He has used everything that heaven could devise without using force. That he has never used. “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” If we will only will to have everlasting life, God will give it to us.

True education is the development of the God-given powers of the human soul. The largest measure of these powers is found only in the heart’s connection with the *Light* and *Life* of the world. This is the *higher* education.

The ideal man of the world—the Great Teacher—left the heavenly courts, that he might rescue man from sin and ignorance. “The only begotten Son of God clothed his divinity with humanity, and came to our world as a teacher, an instructor, to reveal truth in contrast with error.” He said of himself, “For this cause came I into the world, that I should bear witness unto the truth.” The people won-

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

dered at his words: there was a power and sweetness in his speech, a freshness and tenderness in his manner, that arrested the attention and convinced the hearer. His logic was so forceful and convincing as to confound his enemies. The honest-hearted were drawn toward him and melted by his tenderness, while the dishonest were aroused to madness and desperation.

He was the *True Light*, shining amid the moral darkness of superstition and error. At his anointing, a voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased." This was repeated again at the transfiguration, with the injunction, "Hear ye him."

The Great Teacher was the embodiment of all truth. "Professedly high and learned men may be fools in the sight of God; and if so, the high and learned statements of their doctrines, however they may please and charm the senses, and though they may be handed down from age to age, and rocked in the cradle of popular faith, are a delusion and a falsehood, if not found in the inspired lessons of Christ." He is the source of all wisdom. "In his humanity the glory of heavenly illumination fell directly upon him, and from him to the world, to be reflected by all who receive and believe on him, mingled with the perfection and the luster of his own character."

The Bible, the light of revelation, is the source of all knowledge, the text-book of true education. What the world needs the most today is knowledge,—the world needs that only the word of God imparts. The world now, as in the apostolic age, is seeking blindly to the god of this world, ignorant of the true and living God. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts." Many suppose the heathen world became wicked because it lapsed into ignorance. Not so; it became wicked and disobedient, and spurned the counsel of God, and then it lapsed into ignorance and idolatry. The nations now in the grossest ignorance were once the most enlightened nations of the earth.

(To be continued.)

SPIRIT FILLED.

The King's Messenger.

OUR life must be emptied, that it may be filled. Our self-life must meet with a complete surrender before He can take full control. There must be no mental reservation whatever, no holding on to things, to ideas, or desires. Emptied of self and surroundings, with no dictation about the time, or place, or nature of our service. We must let him choose, and must lie as clay in his hands, or as instruments by his side, to be used by him for his purpose, which will ever be for our good.

We are to be so filled that we may use him, or his gifts, or his power. We can not fill even when emptied; but we must let him empty and fill, and empty and fill, as is his pleasure. We must have no choice nor desire in the matter, only his glory. Our eye must be single if our whole body is to be filled with light. Surrender, an unconditional, unquestioning, complete surrender; then as unconditional, unquestioning, and complete obedience. No talking back, no excuse, no asking why or wherefore; simply "observe and do." "Keep my commandments."

Obey always, ever. Obey God rather than man. Get the mind of the Spirit, never mind nor fear criticism; mind, fear God. Trust him.

Take him at his word, believe him and his word; be right with him, be true to him. In the spirit of humility come into companionship with the Holy Spirit, and let him transform and change and fill you. Never tell him how. Let him choose. It is his work, and he knows how. Receive *him*—not his *power*, but his *personality*—not his gifts, but himself.

"TO THINE OWN SELF BE TRUE."

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

— Selected.

SPIRITUAL MORTIFICATION.

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

PAUL says, "Reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11. We are already "dead in trespasses and sins" (Eph. 2:1); for "the wages of sin is death," and "all have sinned, and come short of the glory of God." Therefore, in the sight of God, we are all dead. It is not our "reckoning" that produces death. To "reckon" ourselves dead unto sin is to "recognize the truth of God's word; it is simply to believe what God says. While we are dead in sin, sin has dominion over us; but it is when we "reckon" ourselves dead unto sin that we cease to do evil and learn to do well. "How shall we, that are dead to sin, live any longer therein?"

Concerning the tree of knowledge of good and evil, God said to Adam: "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. But to all appearances, Adam did not die for almost a thousand years; yet when he ate of the forbidden fruit, he passed upon himself the death sentence. He forfeited life, he entered upon death's way. All the remaining years of Adam's sojourn upon the earth it was necessary for him to *reckon* himself dead. He must reckon himself as dead from the very time that his act of disobedience separated him from life.

Is this reckoning of ourselves to be dead all we have to do? No doubt this question will come up in the minds of many. Are we not admonished to mortify the deeds of the flesh?—Yes; *we are* to mortify the deeds of the flesh; but let us look into what this mortification of our members really is. *Mortification is nature's plan for taking care of dead things.* It is God's method of disposing of those things that have ceased to live. If an animal dies, mortification immediately begins; and unless recourse is had to some artificial process to stop it, it will go on doing its work until the thing is completely destroyed. So after we have reckoned ourselves to be "dead indeed unto sin" because it is so,—because God says so,—spiritual mortification will begin at once.

The real trouble with many professed Christians is that when their pride, position, passions, appetites, etc., are attacked by this process of mortification, they become alarmed. The sloughing off of the dead tissues of the "old man" is not pleasant and agreeable for either us or our neighbors. Perhaps you will hear of some unpleasant and uncomplimentary remarks that your neighbor has been making concerning your *mortification*. When we reckon ourselves dead, and begin to mortify, those around us are sure to find it out. We can tell dead things by the odor arising therefrom. The devil tells us that this condition of affairs

will never do. He urges us to employ compromises, excuses, apologies, hypocrisies, and various other cunning devices, for the purpose of suppressing the undesirable symptoms that indicate that the "old man" is mortifying.

They cease to *reckon* themselves dead, and so they soon become unreconciled to the process of spiritual mortification, which God has ordained to begin its work at the death of self. And whereas, a short time before, they reckoned themselves dead, they *now* cease the reckoning process. They resort to vigorous artificial processes, in their effort to restore the "old man" to life. They seem willing to make any compromise, and participate in any deception, which promises to mitigate their reproach, or to check the process of the spiritual mortification, whose discovery is responsible for their humiliation. Remember, *dead things always mortify* IF THEY ARE LEFT ALONE. Therefore, to mortify the deeds of the flesh, we need simply to *reckon* the deeds of the flesh *dead*, because God says they are, and then *leave them alone*.

By the use of alcohol and other chemical preservatives, it is possible indefinitely to preserve the carcass of a dead animal. Mortification does not *appear* to be present, yet the animal is dead. Sometimes professed Christians are so successful in their efforts to preserve their dead selves that mortification does not appear to the world. Although they are dead, they do not seem to mortify. It must have been this sort of people that the Saviour styled "whited sepulchers,"—the very habitations of death whitened up on the outside.

Let us make no effort to preserve or embalm the "old man." The Egyptians were adepts at embalming dead things; but we, as sons of God, are called "out of Egypt." God has told believers in Jesus to reckon themselves "dead unto sin;" and he has declared to all who do this, "Ye are dead, and your life is hid with Christ in God." Let us believe his word, and reckon ourselves dead, although, as in the case of Adam, it may not yet appear to *human eyes* that we are dead. Let us willingly and gladly submit our dead selves to God's process of mortification; and although it implies the humbling of pride, the denial of appetite, etc., let us, by the grace of God, allow our dead, sinful selves to mortify.

THE RECKONING OF LIFE.

Now, if this reckoning of death is settled, let us go on. Having *reckoned* ourselves to be "dead indeed unto sin," *reckon* now, by faith in the same divine word, *reckon* ourselves to be "alive unto God through Jesus Christ our Lord." Glorious thought! It will require the same faith, the same reckoning, to recognize that we are alive indeed—to appreciate that we have everlasting life—that it required to appreciate that we were dead indeed; "for it doth not yet appear what we shall be." Just as it did not appear that we were really *dead*, and we had to reckon it, so, also, it will not appear that we are *alive* unto God: we must reckon it so because God says so.

We are the sons of God, Jesus is our elder Brother, God is our Father, eternal life is ours; yet all these things concerning life must be taken by the same faith that reckons our death; for "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." 1 John 3:2. *Then* faith will be sight. The good fight of our faith will be finished, we shall see eye to eye and know as we are known.

So let us be faithful, first, in reckoning ourselves to be dead unto sin, and in allowing spiritual mortification to make perfect our reckoning; and, second, in Christ Jesus reckoning ourselves to be alive forevermore.



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23.

Do not forget the 12 M. hour of prayer for one, another, our work, and for those for whom special requests are made.

GIVING AND RECEIVING.

Is thy cruise of comfort wasting? Rise and share
 it with another,
 And through all the years of famine it shall serve
 thee and thy brother;
 Love divine will fill thy storehouse, or by hand-
 ful still renew;
 Scanty fare for one will often make a royal feast
 for two.

For thy heart grows rich in giving; all its wealth
 is living grain;
 Seeds which mildew in the garner, scattered, fill
 with gold the plain.
 Is thy burden hard and heavy? Do thy steps
 drag wearily?
 Help to bear thy brother's burden: God will bear
 both it and thee. — *Selected.*

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

We need to be in working order. We have
 no time to lose. We know not how long we
 may have free access to the people.

A great work is devolving upon those who
 believe the truth, to so exercise their talents
 that they will be increased, and God be glori-
 fied in the earth.

One thing we can do, and that is to pray
 that the Lord will disperse the fog and mist
 of darkness, and let the sunlight shine upon
 the Word just as it reads.

Teach our sisters that every day the question
 is to be, Lord, what wilt thou have me to do
 this day? Each vessel consecrated to God
 will daily have the holy oil emptied into it,
 that it may be emptied out into other vessels.

Ministers of other denominations should
 have an opportunity to be called to the mar-
 riage supper of the lamb. Why should not
 our ministers seek earnestly to become ac-
 quainted with other ministers, and show more
 decided, respectful interest for those who have
 not had an opportunity to hear the truth? We
 do not wish the ministers passed by. We need
 more ministers to engage with us in the work.

The work you are doing to help our sisters
 to feel their individual accountability to God
 is a good and necessary work. Long has it
 been neglected; but when this work has been
 laid out in clear lines, simple and definite, we
 may expect that the essential duties of the
 home, instead of being neglected, will be done
 much more intelligently. The Lord would
 ever have us urge upon those who do not
 understand, the worth of the human soul.

Many youth as well as our older sisters mani-
 fest themselves shy of religious conversation.
 They do not take in the matter as it is. The
 word of God must be their assurance, their

hope, their peace. They close the windows
 that should open heavenward, and open the
 windows wide earthward. But when they see
 the excellency of the human soul, they will
 close the windows earthward, cease depending
 on earthly amusements and associations, break
 away from folly and sin, and will open the
 windows heavenward, that they may behold
 spiritual things. Then can they say, I will
 receive the light of the Sun of Righteousness
 that I may shine forth to others.

Educate the youth to help the youth; and in
 seeking to do this work each will gain experi-
 ence that will qualify him to become a conse-
 crated worker in a larger sphere. Thousands of
 hearts can be reached in the most simple way.
 The most intellectual, those who are looked
 upon and praised as the world's great and
 gifted men and women, are often refreshed by
 the most simple words, humbly spoken, by one
 who loves God, who can speak of that love as
 naturally as worldlings speak of those things
 that their minds contemplate and feed upon.
 Words, even if well prepared and studied, have
 little influence; but the true, honest work of a
 son or daughter of God, in words, or in a serv-
 ice of little things, done in natural simplicity,
 will unbolt the door that has long been locked
 to many souls.

QUESTIONS AND ANSWERS.

My eyes have just been opened to the Sabbath
 truth, but I do not believe the dear Lord is going
 to lead me out of my present church home, but help
 me to let my light shine there, that others may be
 led to glorify God.

Of course you are to shine where you are as
 long as possible. As a rule, I believe the
 Lord would have one remain, as long as pos-
 sible, in the place where the truth found him,
 as a witness. If, however, you find that you
 are tempted to withhold your testimony, you
 may know that Satan is beginning to close in
 about you; and then you need to take care that
 you do not come in under a shadow of darkness.
 It will sooner or later end in your coming in
 with us. I never expected to leave the Methodist
 Church, and should not have done so, if I had
 not been led of the Spirit of God into the place
 where I am.

While all educational reading is very interesting, I
 have found nothing applicable. What shall I teach
 my family, and how? I have the theory of Adventism,
 and at times the spirit, I think. We live isolated
 from neighbors, school, and church; and are horri-
 bly poor. When I read, "Teach all the branches
 from the Bible," I lay down the paper in despair.
 It is like, "Live health reform," followed by an
 advertisement for some prepared food of the sani-
 tarium. Are there any books that my children can
 study at home? Would you advise a public school
 or home school, if either were in my power?

The first thing you need is to cultivate that
 spirit of contentment, and those habits of
 cheerful thrift, which will take the horror of
 poverty out of your experience: none of the
 children of our God are reduced to being "hor-

ribly poor." An understanding of your rights
 and privileges as a citizen of the kingdom en
 route through an enemy's country will be a
 good beginning to that enlightenment that will
 make the Bible an illuminated text-book, from
 which to study health reform and all science
 so effectually that you will become the best
 teacher of your children in all the best things.

As helps in applying the principles of Chris-
 tian education, you have the Testimonies; but
 outside of them I know of no other. The
 need is, however, so great that there will cer-
 tainly be some practical, simple helps before
 long. It would be a great deal better for your
 children to study at home, if you could teach
 them. A home school is the proper thing.
 You should be able yourself to help them along
 in their studies. If you can not, get some one
 to unite with you in employing a teacher. You
 say that to read, "Teach all the branches from
 the Bible," is like, "Live health reform," fol-
 lowed by an advertisement for some prepared
 food of the sanitarium." But you can learn
 to prepare your own healthful food. You do
 not need to have those prepared at the sani-
 tarium. They are of course a great help; but if
 you understand the principles of health reform,
 you can live them out with the things that you
 can produce in your own home. In this same
 way you can find everything that you need in
 the word of God, if your eyes are only opened,
 and your understanding enlightened. It is a
 question of teaching the Word by the Spirit of
 God more than anything else, and this ability
 is at the command of the most isolated, and
 the one who has the least of temporal re-
 sources.

Of all the different branches of the work outside
 of my home, I am most interested in rescue work
 among women, and would like some advice along
 that line. Do you advise our sisters to go to those
 houses on missionary visits? I have in mind a case
 of a woman whom I met while canvassing for the
Signs of the Times. I accidentally got into one of the
 worst houses here, and the proprietor, who seemed
 like a very refined woman, talked freely on re-
 ligion, and was much pleased with the *Signs*, and
 asked me to come again, promising to take the
 paper. When I went the second time, we had a
 most precious season. She took the paper, and I
 left her with tears in her eyes. I expected to call
 again soon; but my pride got the best of me—
 or is it pride? I should like to know if it is pride that
 keeps me away. I have always had a desire to
 work among that class, but do you not think we
 may bring a reproach upon the cause of Christ by
 this work?

It is only the Lord himself who can indi-
 cate the field into which you should carry the
 gospel. Some of our sisters should carry the
 gospel message into the houses of sin and
 misery; for those who are the farthest away
 from God have the strongest and most impera-
 tive claim upon those who know him; and
 those women who are separated from every-
 thing good by their evil lives certainly are
 among this class. It is exceedingly unfor-
 tunate that pride should at any time get the
 better of any one, especially in such a case
 as this. It was certainly manifest that the
 Spirit of the Lord was at work upon the heart
 of that woman, and I should advise you to go
 to her again, as I hope you have not lost your
 chance to win her soul. The only way in
 which you can bring reproach upon the cause
 of Christ is to be untrue to him in your own
 character, and to neglect the work that he has
 given you to do. If Christ were here, what
 would he do for those poor souls who are shut
 away in all these prisons of vice and iniquity?
 Do not hesitate to do any work that is indi-
 cated as yours. I would not say to any woman
 that she should go into any one line of work;
 but when it is clearly manifest that the Lord is
 leading her in any direction, she should go
 promptly, and with courage and faith; for in
 leading, he always goes before into any place
 where he would have us follow.



IT PAYS.

It pays to wear a smiling face
And laugh our troubles down;
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness fair.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive with sympathy and love
Their confidence to win;
It pays to open wide the heart,
And "let the sunshine in."

— Annie E. Treat.

DISEASE AND ITS CAUSES.

Drugs and Their Effects.

MRS. E. G. WHITE.

THE fourth case, the person to whom was given opium, was again presented before me. She had awakened from her sleep much prostrated. Her mind was distracted. She was impatient and irritable, finding fault with her best friends, and imagining that they did not try to relieve her sufferings. She became frantic, and raved like a maniac. The gentleman before mentioned looked sadly upon the sufferer, and said to those present: "This is the second result of taking opium."

Her physician was called. He gave her an increased dose of opium, which quieted her ravings, yet made her very talkative and cheerful. She was at peace with all around her, and expressed much affection for acquaintances, as well as for her relatives. She soon grew drowsy, and fell into a stupefied condition. The gentleman mentioned above, solemnly said: "Her condition is no better now than when she was in her frantic ravings. She is decidedly worse. This drug-poison, opium, gives temporary relief from pain, but does not remove the cause of pain. It only stupefies the brain, rendering it incapable of receiving impressions from the nerves. While the brain is thus insensible, the hearing, the taste, and the sight are affected. When the influence of opium wears off, and the brain arouses from its state of paralysis, the nerves, which had been cut off from communication with the brain, shriek out, louder than ever, the pain in the system, because of the additional outrage the system has sustained in receiving this poison. Every additional drug given to the patient, whether it be opium or some other poison, will complicate the case, and make the patient's recovery more hopeless. The drugs given to stupefy, whatever they may be, derange the nervous system. An evil, simple in the beginning, which nature aroused herself to

overcome, and which she would have overcome had she been left to herself, has been made tenfold worse by the introduction of drug-poisons into the system. The result of these poisons is a destructive disease of itself, forcing into extraordinary action the remaining life-forces to war against and overcome the drug intruder."

I was brought into the sick-room of the first case, that of the father and his daughter. The daughter was sitting by the side of her father, cheerful and happy, with the glow of health upon her countenance. The father was looking upon her with happy satisfaction, his countenance speaking the gratitude of his heart, that his only child was spared to him. Her physician entered, and after conversing with the father and child for a short time, arose to leave. He addressed the father thus: "I present to you your daughter restored to health. I gave her no medicine, that I might leave her with an unbroken constitution. Medicine never could have accomplished this. Medicine deranges nature's fine machinery, and breaks down the constitution, and kills, but it never cures. Nature alone possesses restorative powers. She alone can build up her exhausted energies, and repair the injuries she has received by inattention to her fixed laws."

He then asked the father if he was satisfied with his manner of treatment. The happy father expressed his heartfelt gratitude and perfect satisfaction, saying: "I have learned a lesson I shall never forget. It was painful, yet it is of priceless value. I am now convinced that my wife and children need not have died. Their lives were sacrificed while in the hands of physicians, by their poisonous drugs."

I was then shown the second case,—the patient to whom nux vomica had been administered. She was being supported by two attendants, from her chair to her bed. She had nearly lost the use of her limbs. The spinal nerves were partially paralyzed, and the limbs had lost their power to bear her weight. She coughed distressingly, and breathed with difficulty. She was laid upon the bed, and soon lost her hearing and sight; and after lingering thus a while, she died. The gentleman before mentioned looked sorrowfully upon the lifeless body, and said to those present: "Witness the protracted influence of nux vomica upon the human system. At its introduction, the nervous energy was excited to extraordinary action to meet this drug-poison. This extra excitement was followed by prostration, and the final result has been paralysis of the nerves. This drug does not have the same effect upon all. Some, who have powerful constitutions, recover from abuses to which they may subject the system; while others, whose hold on life is not so strong, who possess enfeebled constitutions, never recover from receiving into the system even one dose: many die from no other cause than the effects of one potion of this poison. Its effects are always tending to death. The condition the system is in, at the time these poisons are received into it, determines the life of the patient. Nux vomica can cripple, paralyze, destroy health forever, but it never cures."

The third case—that of the young man to whom had been administered calomel—was

again presented before me. He was a pitiful sufferer. His limbs were crippled, and he was greatly deformed. He said that his sufferings were beyond description, and life was to him a great burden. The gentleman whom I have repeatedly mentioned looked upon the sufferer with sadness and pity, and said: "This is the effect of calomel. It torments the system as long as there is a particle of the poison left in it. It ever lives, not losing its properties by its long stay in the living system. It inflames the joints, and often sends rottenness into the bones. It frequently manifests itself in tumors, ulcers, and cancers, years after it has been introduced into the system."

The fourth case was again presented before me,—the patient to whom opium had been administered. Her countenance was sallow, and her eyes were restless and glassy. Her hands shook as if palsied, and she appeared greatly excited, imagining that all present were leagued against her. Her mind was a complete wreck, and she raved in a pitiful manner. The physician was summoned, and seemed to be unmoved at these terrible exhibitions. He gave the patient a more powerful potion of opium, which he said would set her all right. Her ravings did not cease until she became thoroughly intoxicated. She then passed into a deathlike stupor. The gentleman already mentioned looked upon the patient, and said, sadly: "Her days are numbered. The efforts that nature has made have been so many times overpowered by this poison that the vital forces are exhausted by being repeatedly induced to unnatural action to rid the system of this poisonous drug. Nature's efforts are about to cease, and then the patient's suffering life will end."

THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

THE study of the intellectual life must bring us to the consideration of those different systems of education known as the common school, and the Christian. And I feel that the best place for me to say some things that I have to say on this subject is the REVIEW Home department, rather than any of our educational periodicals, since I wish to speak more directly to fathers and mothers.

Any advocate of that radical reform in education that is necessary to bring it to the Christian basis is met by peculiar prejudice upon the part of both the church and the world. The wisdom of this world can see nothing in it but foolishness, while some good people consider it heretical in principle.

"Do you mean to say," such a one will exclaim, "that a child can be *educated* out of sin? Does not the Bible teach that he must be born again?" and sometimes, without even waiting for a reply, he will cut the subject squarely off; close heart and brain to any light upon it; and without really intending to do so, place a bar as far as his influence can extend against the most vital work of the gospel in the world.

That education has not been given its proper place in the gospel message, has been the principal reason of its tardy progress, and the cause of many errors.

It is by the truth, through the Spirit, that men are born again; and education is the process by which the soul becomes permeated with truth or with error.

"But," some one will say, "have not ignorant persons been converted?"

Certainly they have. But they were not converted through ignorance, but through a clear knowledge of *some* truth.

Another will ask, "Have not persons been actually converted who knew almost nothing as it should be known,—who had been filled

up, in fact, with all manner of worldly knowledge?"

This is also true; but they were not saved by the worldly knowledge, or their knowledge of worldly things, but through the use of a little truth, used by the Holy Spirit.

Souls are born again while intellect is filled with the strangely mixed harvest grown from a sowing of truth and error, like wheat and tares gathered together into the barn; and it is the office of true Christian education to separate this mixed harvest, and dispose of it on its merits. But how much better it would be if the separation could be effected before the sowing!

An early Christian education is the blessing of the Lord that maketh rich, and addeth no sorrow. It is its office to nourish intellect with principles and facts, such as shall make it more than probable that when the time comes to the growing child for personal choice, the will shall quickly yield itself to the leadership of the Holy Spirit, instead of to the world and self.

The difference in the two systems of education is the same as between the two systems of feeding to which reference has been already made. One is the effort carefully to select a pure food-supply,—truth unmixed with error,—just as far as, with present ability, it is possible to discern the truth (and present ability, like present truth, is always up to date, under the ministry of the Holy Spirit); while the other is either the "happy-go-lucky" method of taking things just as they come or the selfish commercial scheme, by which anything, from a style in shoes to a text-book, that can be made to go in the trade, has the right of way, gets in, and stays as long as it can hold its ground against all competitors.

There is no doubt that the salvation of the soul depends upon the manner in which intellect handles the thought-material, either good or bad, that is thrust upon it. Even after reading again that wondrous promise that "whosoever shall call upon the name of the Lord shall be saved," I am constrained to say, after Paul: How then shall they call on him in whom they have not believed? and how shall they believe in him concerning whom they have been taught unbelief instead of faith, by the teachers to whom the work of education was committed by careless parents, and the books that were written for the purpose of scooping the market instead of the promulgation of truth and the glory of God?

For those who know no better than to send their children to the schools in which *anything* may be taught, God has a merciful, providential concern (Rom. 10:1-4); but for those who know the dangers and privileges in these two systems of education, he can have but one sure word of warning. Rom. 10:16-21; 11:1-11.

A SEASONABLE HINT.

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

Does every mother among us remember to give the little folks their daily midsummer tepid bath? If not, I can assure even the most tired and overworked mother that it will pay. Not many country mothers will take time in the morning for it; but they can have a wash-tub or a pail filled with water, and left standing to warm in the sun until after the dinner work is finished. Then the younger children can be undressed, bathed, and induced to take a nap.

This is conducive to the happiness of the home, and the rosy cheeks and sweet tempers of the children will many times repay the trouble.

A PHILOSOPHER.

In winter-time he 's happy
When he 's pelted by the snows;
In summer-time he 's singing
If he gathers one sweet rose;
And earth seems ever better
For the happy way he goes.

If dark the tempest 's frowning,
And no stars are in the night,
He thanks God for a shelter,
And sleeps, and dreams of light;
And somehow earth is brighter;
For he ever makes it bright.

And so, in joy and sorrow,
He walks his earthly way,
And thanks God for to-morrow,
And does his will to-day:
And somehow earth is brighter
For that lesson—love—obey!
—Atlanta Constitution.

"AS UNTO THE LORD."

MRS. M. C. DUBOIS.
(Grand Ledge, Mich.)

The day had been a trying one to Mrs. Lee. Everything had gone wrong. The children had been more than usually mischievous, and husband exacting. Her housework was perplexing, and had dragged. Much she had planned to do remained undone; and as the long July day drew to a close, she sank into a low rocker on the cool veranda for a moment,—the first time she had sat down, except at meal-time, since early dawn.

The merry voices of her romping little ones at play in the yard were borne to her ear, but their happy voices awakened no echo of loving response in her heart. Soon she heard her husband calling her name, but she made no response. A feeling of discontent, and even of hardness, was creeping in. For a moment she felt that she was the most unhappy woman she knew. What did her life amount to, anyway? She was nothing more than a family drudge; the most of her time was spent in the kitchen, looking after the wants of her family. She had no time to work for the Lord. Oh, why had she been so foolish as to get married? Had she remained single, she might now have been out doing some useful work in the great harvest-field; but instead of that, she is scarcely known beyond the four walls of her humble home, with no opportunity to work for the Master, whom she thought she loved so well.

Her head went down upon her toil-stained hands, while tears fell like rain. Thus her husband found her a little later, and said, tenderly, "Mattie, dear, what is the matter?" and raising her tear-stained face, he pressed a kiss upon her trembling lips. Just then little Susie and Freddie came bounding up to her side, and asked, "Mama, what ails you? is you sick?" and both reached up their grimy little faces for a kiss, with, "Mama, I loves you; I do."

Poor Mrs. Lee! What could she say? Could she tell her feelings to her husband, bending so tenderly over her? Could she tell him she had felt sorry, even for a moment, that she had become his wife?—No, no! he must not know the real state of her heart; so she crowded back the tears, as she arose to go indoors, with, "There is nothing the matter," on her lips. Her husband wisely remained quiet, but a feeling of sadness stole over him as he thought of his wife's tears and clouded brow.

Mrs. Lee bathed her swollen eyes, brushed her hair, then lighted the lamps, and drew her basket of mending to her side, and silently sewed.

Soon the family gathered in, but a feeling of restraint brooded over all, as they looked at

mother's dark face. Thus the evening passed until Mr. Lee took the Bible to read for their evening worship.

Was it chance, or did the Holy Spirit direct him to read Colossians 3? Mrs. Lee had often read this chapter before; but somehow there was in it this evening something new, to which she had never paid much attention. The Holy Spirit riveted her attention to the seventeenth verse, also to the twenty-third and twenty-fourth verses.

The words came like a revelation to her. Was she caring for her family as a sacred trust from God? Was she doing her work heartily, as unto the Lord? Were all her household duties performed to glorify God? How little had she had the glory of God in view in her household arrangements! She had looked upon housework as irksome, to be got over as soon as possible.

Is it any wonder she often became sad and discouraged? The Lord helped her to see her needs as she bowed at the altar of prayer. She confessed her discontent, and pleaded for help to do all, henceforth, as unto the Lord. When the family arose from their knees, the frowns had vanished from her face. As she put her little ones to bed, she thanked God for opening her eyes to the greatness of her work.

The next day Mrs. Lee went about her work with a joyful heart, no longer feeling that hers was a life of drudgery. Let no mother sigh for greater fields of usefulness than her own home offers.

THE DISCOURAGED ONES.

EDSON J. DRIVER.
(Fresno, Cal.)

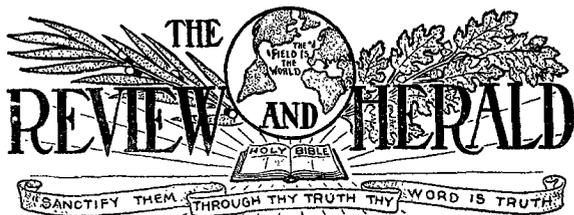
"WHEN those who profess the name of Christ shall practise the principles of the golden rule, the same power will attend the gospel as in apostolic times."

In almost every church we find sad ones who, because of some weakness or imprudence, are neglected and shut out from loving communion with their brethren. They are avoided, and gradually their hearts grow cold and hardened. Discouragement turns to despair, and they are lost from the fold.

We do not, we can not, realize how heavy their burden is, nor how much *our* self-righteousness has contributed to make it so. Perhaps such a trembling one comes to your church. You do not feel as if it were *your* place to make it pleasant for her, and almost every one feels about the same way. Do you suppose, when she thinks it over, she blames you?—Alas, no. She envies you, and *blames—God*. Have you ever thought of it in that light?

A "Pharisee stood up and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." We disapprove of this proud, self-sufficient spirit, but how far removed is it from us? Have we exercised that divine love which seeks the marred and soiled victim of sin—the very outcast of society? We find all through the Saviour's life a chord of deep and tender sympathy for the despised and discouraged ones. He seeks them where they are, breaks to them the bread of life, and cheers their sorrowing hearts.

We are our brother's keepers. "For evils that we might have checked, we are just as responsible as if we were guilty of the acts ourselves." Do we criticize the unfortunate, and mete out to them a measure of coldness? Rather let us try, by every means within our power, to lead them back to Christ. O, how blessed will be the time when we realize how much this means, and open our hearts to the downcast, and visit them in their homes, and speak words of love to comfort and cheer them.



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JACOB was in danger from Esau, who was coming to meet him, with four hundred men.

Jacob knew that he had wronged Esau, and that the wrong had been growing and rankling in the breast of Esau all these years. And he knew that he could not meet Esau as he was.

Jacob needed power with Esau. He had no physical power; there were no four hundred men with him; there was no power with him with which to defend himself against Esau.

Jacob needed power with which to overcome Esau, and he knew it, and he took the true way to obtain POWER,—the way of God; the way of repentance; the way of consecration; the way of Christianity.

Jacob, that night of wrestling, and the morning of clinging, gained power with Esau by gaining power with God. And if you wish power with MEN, with your greatest enemy, who is coming to meet you to-day, to-morrow, or the next day,—if you wish power with that man, gain power with God to-day.

Power with God is the way, and the only true way, to POWER WITH MEN. Thou hast "power with God and with men," said the Lord to Jacob, when he must meet the vengeful Esau.

After that they met as brothers. Esau met Jacob as a brother instead of as an enemy, and did him all the kindness he could; and they went on together as brethren. And that is the way things always go with men when one finds power with God.

PATRIOTISM is not only love of the country of one's birth, but also love of the country of one's naturalization.

Christian patriotism therefore is not only love of the country of one's Christian birth, but also of one's Christian naturalization.

Naturalization is that procedure through which persons born in another country—aliens, foreigners—become citizens of a certain country of their choice.

Is there, then, anything in Christian experience that corresponds to naturalization? Is there such a thing as Christian naturalization? Read Ephesians 2:11: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision of the flesh made by hands; that at that time ye were without Christ, being ALIENS from the commonwealth of Israel, and STRANGERS from the covenants of promise, having no hope, and without God in the world."

So, you were aliens, were you not? Aliens become citizens of a government by naturalization. And, when in the act of being naturalized they take the oath of allegiance to the new government, the new sovereign, here are the specifications. I copied them the other day from a gentleman's certificate of naturalization. You and I were aliens. We have become naturalized into the commonwealth of Israel, the kingdom of God. And now, what is involved? Read—

This is to certify, etc., that J—B—"on being admitted to citizenship by this court, took the oath to support the Constitution of the United States of America, and that he then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the emperor of Germany," etc., etc.

If he had been a British subject, it would have read, "and particularly to the queen of Great Britain and empress of India."

How much did he have to renounce?—"All allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever." And what in particular?—"And particularly to the emperor of Germany." You see, that sweeps the board.

And how fully? and for how long?—"Absolutely and forever renounce and abjure all allegiance and fidelity." Thus he is to turn his back "absolutely" upon all his former "allegiance and fidelity to every foreign prince, potentate, state or sovereignty WHAT-SOEVER." That is in general. And in particular, to the one to whom he was particularly subject. That is, in earthly governments, the way aliens are naturalized.

Now how is it with us who "were aliens"?—"Now therefore ye are no more strangers and foreigners, but FELLOW CITIZENS with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2:19, 20. Thank the Lord.

And how does our naturalization in the commonwealth of Israel, our being made fellow citizens with the saints, stand as to allegiance? In this did you renounce and abjure, and have you renounced and abjured, "absolutely and forever," "all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the"—prince of this world?

Are you a Christian patriot?

"It is God which worketh in you both to will and to do"—two things, and yet one; for willing and doing are always united. "To will," that touches the inner life, the springs of action; "to do," that touches the outer life, the streams of action. Begin, if you will, with the inner, "to will." This word "will," translated, has within it the thought of actively determining, to actively determine what you are to do. It does not mean determination, apart from myself, but that God is in me, touching me at the very center of my being, taking hold of my will, creating my desire, sometimes directly, sometimes through indirect agencies; creating my want, giving me hunger, setting my hunger and craving in a certain direction; willing, not as sovereign of the will, that is, not willing against will, but creating will in harmony with his will, affecting and molding it by his presence, drawing it into the avenues of tenderness and compassion by his own indwelling tenderness and compassion, creating my will. "It is God which worketh in you . . . to will." If this be true that God is working in me, then the will so created must necessarily result in the harmony of my will with his will.—Selected.

STUDIES IN GALATIANS.

Verses 3-5.

"GRACE be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom he glory forever and ever. Amen."

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ." Such is the salutation in every epistle by Paul, except that to the Hebrews; and, slightly varied, in both by Peter.

Yet it is not by any means a mere form. These epistles have come to us as the word of God, which they are in truth. This salutation, then, though often repeated,—yea, even because often repeated,—comes to us as the word of God in greeting and full assurance of his favor and peace everlastingly held forth to every soul.

Grace is favor. This word of God, then, extends his favor to every soul who ever reads it, or who hears it.

His very name is Gracious—extending grace. His name is only what he is. And what he is, he is "the same yesterday, and to-day, and forever." With him is "no variableness, neither shadow of turning." Therefore by him grace, boundless favor,

is always extended to every soul. Oh, that all would only believe it!

"And peace." He is the "God of peace." There is no true peace, but that of God. And "there is no peace, saith my God, to the wicked." "The wicked are like the troubled sea, which can not rest."

But all the world lieth in wickedness, yet the God of peace speaks peace to every soul. For Christ, the Prince of peace, "our peace," hath made both God and man one, having abolished in his flesh the enmity, to make in himself of two—God and man—one new man, so making peace—"making peace through the blood of his cross." Eph. 2:14, 15; Col. 1:20. "And, having made peace through the blood of his cross," he "came and preached peace to you which were afar off, and to them that were nigh;" peace to you all. Therefore, always and forevermore, his salutation to every soul is, Peace to thee. And all from God the Father, and from our Lord Jesus Christ!

Oh, that every one would believe it; so that the peace of God, which passeth all understanding, could keep his heart and mind through Christ Jesus.

"Let the peace of God rule in your hearts." Let it; that is all he asks of you. Don't refuse it, and beat it back; let it.

"Who gave himself for our sins." O brother, sister, sinner, whosoever you be, laden with sins though you be, Christ gave himself for your sins. Let him have them. He bought them—your sins—with the awful price of his crucified self. Let him have them.

He does not ask you to put all your sins away before you can come to him and be wholly his. He asks you to come, sins and all, and be wholly his, sins and all; and he will take away from you, and put away forever, all your sins. He gave himself for you, sins and all; he bought you, sins and all; let him have what he bought, let him have his own, let him have you, sins and all.

He "gave himself for our sins, that he might deliver us from this present evil world." Notice that to deliver us from this present evil world, he gave himself for our sins. That shows that all that there is of this present evil world to each one of us, is in our sins.

And they were "our sins." They belonged to us. We were responsible for them. And so far as we were concerned, this present evil world lay in our own personal selves, in our sins. But, bless the Lord, he gave himself for us, sins and all; he gave himself for our sins, ourselves and all; and this he did in order that he might deliver us from this present evil world.

Would you like to be delivered from this present evil world?—Let him have yourself, sins and all, which he bought, and which therefore by full right belong to him. Please do not rob him of what is his own, and so still remain in this present evil world, when at the same time you would like to be delivered from this present evil world. Please do not commit the additional sin of keeping what does not belong to you.

As they were our sins, and he gave himself for them, it follows plainly enough that he gave himself to us for our sins. Then, when he gave himself for your sins, your sins became his; and when he gave himself to you for your sins, he became yours. Let him have your sins, which are his, and take for them him, who is yours. Blessed exchange; for in him you have, as your very own, all the fulness of the Godhead bodily; and all "according to the will of God." Thank the Lord.

Why should there not be to him "glory forever and ever"? And why should not you and all people say, Amen?

THE Scriptures came not "by the will of man; but holy men of God spake as they were moved by the Holy Ghost." "The Spirit of the Lord spake by me." 2 Sam. 23:2. Then the Scriptures are the words of the Holy Spirit. Then if you wish the Holy Spirit to speak to you, and to be perfectly sure that he speaks to you, just open your Bible and read.

DECEIVED—WHO? HOW MUCH?

ONE of the features of the last days, set forth to arouse alarm, and awaken action, is that deception of the most fatal kind will be abroad, and well-nigh all-powerful, in the land. One of the most emphatic injunctions given for the Christian in these times is, "Be not deceived."

To be deceived is to be misled; to be made to think that something is true which is false, and that something is false which is true: and this is usually practised on the part of the deceiver, to gain some advantage over the victim, for the deceiver's benefit, or to lead the deceived into trouble, and perhaps destruction, for the sake of hatred or revenge.

But why, speaking from the standpoint of the great moral and religious field to which the Scripture admonitions apply, should any one be deceived? It is not that God has irrevocably doomed any one to deception, or will suffer deceptive power to fall upon any one to such a degree as to put it beyond his power of discernment to detect, or his ability to resist, if he will lay hold on the source of strength provided. The rule by which God acts in this matter is, in a sufficient number of instances, clearly stated. It is spoken of those whose blindness could be said to be a judicial infliction of punishment from heaven, if that could be said of anything of that nature; but, as the record shows, it was nothing of that kind, but a condition for which the persons involved were themselves responsible. It reads as follows: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The apostle had just before been speaking of the working of Satan "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." In this scripture much is stated, and much is implied. It is most clearly and explicitly declared why any are left to be deceived, and to perish.

A more strictly literal construction, and translation, makes it seem, to the writer, at least, a little more forcible. We quote from Berry's "Inter-linear Translation of the New Testament:" "The working of Satan in every power, and signs and wonders of falsehood, and in every deceit of unrighteousness in them that perish because they received not the love of the truth, to save them. And on this account God will send to them a working of error that is false, for them to believe, that all who believed not the truth, but delighted in unrighteousness, may be judged,"—*krithosin*, condemned.

The perfect vindication of God's justice stands out upon the very face of these statements: "They received not the love of the truth [which was designed], to save them." But no one can receive the truth, or the love of it, till it has been set before him. This, therefore, shows that these persons had had full access to the truth, and opportunity to receive it; and when one has had the truth fully offered to him, and urged upon him in all its strength and loveliness, but refuses to receive it, and persistently turns his back upon it, upon whom lies the blame of his consequent blindness and error?—The answer refuses to be withheld: Upon himself alone, most assuredly. Mark the force of the expression, "God will send to them a working of error that is false, for them to believe." He sends it in the sense that he will not, according to his own established law of free moral agency, interfere to control men's wills, and forcibly restrain them from error and evil, which they deliberately and persistently choose to follow. Does the reader call to mind any great manifestation of the "working of error" abroad in the world to-day?—Most assuredly, if he has ever heard of Spiritualism. How could any movement more emphatically meet the prophecy than does this great colossus of deception?

A further description of those who will be taken in the snare of these last-day delusions is given in 2 Tim. 4:3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto

fables." This shows still more fully that the course of those who are taken in the insidious deceptions of these times is wholly voluntary and self-willed.

Now, how far will this deception go? how far will it spread? and how much will it include? Our Lord himself gives the answer to these questions, in language the full scope of which is not easily comprehended. Instructing his people in reference to the signs and characteristics of the end of this age, he says: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. The "elect" here mentioned are not persons unconditionally predestinated to the possession of truth, so that it is impossible for them, for that reason, to be deceived; but this election, like all Bible election, is election of quality and character. Those who accept, and cling to, the truth, from the love of it, and who accept, and link themselves with, Christ, in the union of the everlasting covenant, are elected to be kept from error, and to be saved. Error has no power to blind and betray them. But if it were possible, even this class would be deceived. It follows, therefore, inevitably, that everybody else will be deceived. This reduces the human family at last to just two classes,—those who stand fast in the truth, and those who are swept away by the errors and the evil influences of this fearful time. Take in, if possible, an idea of the condition of the world when this state of things is reached!

That which apparently gives power to the work of these false Christs and false prophets, is the signs and wonders they perform, from which another important lesson is drawn; namely, a sign or wonder, that which would strike the multitude as a miracle, is no proof that the movement in connection with which it is done is of God. These deceivers are called "false prophets." A prophet is one who foretells future events, and predicts what is coming. So these deceivers predict a time of righteousness and good, instead of a time of calamity and evil on account of the sins of the world, which the Lord declares. But these false prophecies will never come to pass; and those who live and act on the supposition that they are true will perish in the deception.

The Christs that appear are also "false Christs." A Christ is a savior. And such very persons these deceivers claim to be—nothing less. This is one of their prominent and cardinal doctrines, that man is his own savior; that all the God there is, is what man has in his own bosom. One can not go far, at the present time, without meeting some of these pseudo-teachers with their great swelling words of vanity.

What further words of warning and instruction can be needed to set forth the present situation? We are warned of a phenomenal period of deception to come upon the world; and we behold it now; we are told who will be exposed to this deception—those who choose fables, and delight in unrighteousness, rather than in light and sound doctrine; we are told how extensive this deception will be, taking in every soul who does not take God's word to be the lamp to his feet, and the light to his path; we are enjoined to study carefully the word of God, to be not deceived, to be sober, and watch unto prayer. Every soul endeavoring so to walk, God will lead to the light, and not suffer him to stumble on the dark mountains of error.

"Walk in the light! and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God himself is light."

U. 3

THE word of God is quick and powerful. "Quick" signifies "living." The word of God is living. Is it that to you? When you and I receive that word so that it is *in us*, we have life. Only so much of the word of God as you get *in you*, will do you any good. Christ lived by the word of God. The word of God is *living* and *powerful*. So then if you find yourself weak, and ready to fall, what is the matter?—You lack the word of God. "I have esteemed the words of his mouth more than my necessary food." Job 23:12. "Let the word of Christ dwell *in you* richly."

SYMPATHY.

THIS neglected grace is fellow-feeling, a sorrow for the losses, disappointments, or sufferings of others. This is the general meaning of the word, though it may have a wider application sometimes. A person may profess to have sympathy, and know nothing of its real office; while another may show it in a marked degree, and still never mention it in words.

A rich man once said to a Quaker, "I can't help feeling for the poor heathen." The shrewd discerner of affairs replied, "Dost thee feel in the right place? Dost thee feel in thy pocket?" The man in this case may have had some feeling for the heathen; but from the question asked, we see that the Quaker concluded that his sympathy was of the kind that men seek to offer in words, without any practical demonstration of its existence. The real thing is the exemplification of the golden rule. To make them acceptable, all works of charity should be accompanied with sympathy, which is charity's first cousin.

The first definition of charity is love, or universal benevolence. As such, it is the basis of all the graces, and is "the greatest thing in the world;" but as generally used and understood, the word means a grace men manifest toward those who are in unfortunate circumstances, either financially, or as a result of evil habits, temptations unresisted, or the like. In this sense it comes from those on a higher plane than the recipients as regards the particular thing in which it is shown. For instance: charity may be shown for one destitute and hungry by one who has money and food; it may be (but rarely is) shown by women for their fallen sisters. An honest man may have charity for a thief or a rogue, especially if he thinks the man can be led to reform. Cultivated people may have charity for those who violate the rules of etiquette because their opportunities in life have not allowed them to become familiar with the customs of polite society. These are the common exhibitions of charity.

But sympathy is something to be exercised by all, regardless of the position or circumstances in which they may find themselves. It is the most efficacious balm for the healing of all the wounds one may inadvertently inflict upon humanity. It is often the only thing that will gain entrance to a soul closed by sin and prejudice to all efforts for its salvation. It is the one thing that humanity in its lowest walks can not long resist. Those on an equality in every way may sympathize with one another, and the poor may sympathize with the wealthy, or vice versa.

As we have said, to do to others as we would have them do to us, is the basis of all sympathy. It is possible for persons to be mistaken regarding true sympathy, and think they have it when they do not. The story of the boys with the rabbits is a good illustration of this. Two brothers named Charlie and Willie were given a pair of white rabbits. They were just alike apparently, and there was no question as to which was Charlie's and which was Willie's. One morning Willie arose early, and going to the pen, found one of the pets dead. He returned to the house, saying, "I'm so sorry for Charlie; his rabbit is dead." Soon Charlie went to the pen, not having seen Willie. He returned also, saying, "I'm so sorry for Willie; his rabbit is dead." Each thought he was sorry for the other; but like many older persons, their feelings were for self first.

In the life of our Saviour we are shown many touching instances of his work for humanity; and it is interesting to notice that, perhaps in every case, what he did took the form of sympathy, as the act of an equal, rather than charity, as from one who possessed all power, and who could have bestowed his blessings upon the world with great ostentation if he had seen fit to do so. When the multitude of five thousand men, besides women and children, weary and dusty by reason of the journey from the surrounding cities, at the setting of the sun arrived at the Master's quiet retreat on the shore of the Galilean lake, the record says, "Jesus . . . was moved with compassion toward them." Here indeed was true sympathy. He miraculously fed them all before sending them to their homes; but, contrary to present-day customs, when they at-

tempted to do him honor, he quietly withdrew. John says: "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

When the Saviour beheld the weeping sisters of Bethany, sorrowing because they had lost their brother Lazarus, his sympathetic feelings could not be restrained. This occasion drew from him the wonderful action described by the sacred record in the two short words, "Jesus wept." With a word he could call the sleeping one to "come forth," which he afterward did; but to show that he could be "touched with the feeling of our infirmities," he mingled his tears with those of his friends, and the fact has been recorded in the inspired Word for an everlasting lesson to his children. H. E. S.

DOUBT.

ONE of the things soon suggested by the power of evil to a human being whose heart God has touched, is uncertainty concerning the work done for him. A wavering opinion on the extent, nature, or reality of the work he knows is really accomplished in *himself* is one of the first stumbling-stones of the new convert. This same condition of the mind regarding the work done in the lives of *others* is the huge boulder on the path to destruction, which causes the final overthrow of the unrepentant backslider.

To "waver in opinion," and "to be uncertain as to a truth or fact," are the definitions of doubt. The dangers of this obstacle are constantly seen in the experiences of those who do not cast it aside, and are faithfully pointed out in the sacred Guide-book, so that all travelers on life's journey may avoid them. Peter fearlessly arose from his seat in the tempest-tossed Galilean boat at the Lord's invitation, and walked upon the moving waters without difficulty until he hesitated because of the boisterousness of the wind, and wavered in his opinion concerning his Master's power to support him,—that power which, less than twelve hours before, he had seen manifested in the feeding to satisfaction of thousands of hungry people, with only the supplies necessary to meet the immediate requirements of himself and his companions.

Whatever his years may have been, Peter, at this time, was a young convert. He had left his fish-nets only a few months before; but the work that had been done for him individually, and the power he had seen manifested for others, should have been sufficient to settle his faith. But his distrust overcame him as he began to feel his importance in thus walking on the water in view of his fellows; and in his fear, he took the only course by which he could be saved,—called for the Saviour to help him. The Lord immediately caught him up, saying, "O thou of little faith, wherefore didst thou doubt?" These words were a plain rebuke to Peter for his course; but with them came the assistance that is always freely given to those who ask for it.

Blessings can not be received from God in answer to prayer while the mind is filled with doubt and unbelief. The condition laid down in James 1:6 settles this point. After instructing any man who lacks wisdom to ask for it from the source of all wisdom, the apostle says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." To be sure, blessings will be given to doubters; for God in his mercy causes the rain to fall on the just and on the unjust; but one in that condition can not commune with God, and exercise prevailing prayer.

It is not safe to doubt what God says. The fact that he says it, is sufficient to remove all possibility of failure. The reason given to Peter on the occasion of the message from Cornelius, calling for him, could not have been made more sure. It was, "Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them."

What place is left then for doubting? It is always safe to doubt bad things that are told of others. No harm can result from such a course, and often it is the best one to take. We hear much gossip that is not true, or at least has been greatly exaggerated,

and it is best to know that such things are true before we accept them unconditionally. Make this the safety-valve through which the doubts, which in many seem to be a part of human nature, may pass off; but concerning the work of God, or what he has accomplished for man, especially for ourselves, let us never give room to doubt. H. E. S.

CHINA OUR GREAT MISSION FIELD.

WHEN speaking about China, one hardly knows where or how to begin. I find it best just now to use the same language our dear Master used while here on earth. In all things he is our true model. In him was the true missionary spirit. He came to this world a perfect laborer for the good of others. He worked and lived as one who loved the people in the field where he was appointed to labor. With a heart filled with love and sympathy for the human race, he longed to do them good, as the evangelist says: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:36-38.

Let us now look at the great mission field of China, and we shall find that the word of our Saviour is quite true. There are about four hundred million human beings in the "flowery land" of "Sinim." I wish each reader had a good map of China proper and all the lands adjoining that great empire. The population of some of the eighteen provinces of China amounts to twenty millions or more. The large cities have a population of from a hundred thousand to one million, or even more. In the interior are hills and plains covered with cities, towns, villages, and hamlets. In the morning the traveler may breakfast in a city of from twenty to thirty thousand inhabitants, or perhaps more. About noon he may stop in a large town to dine. After allowing his horse to rest, he may move on; and in the evening, enter another city, perhaps larger than the one he left in the morning. In that way he may travel day after day through the whole empire of China.

Missionaries are comparatively few. In many places there is no missionary. Moreover, there is not a *single one* to carry the *third angel's message* to the poor Chinese. How is that? Did not Christ die for the Chinese as well as for us? The second coming of Christ concerns the Chinese just as much as it concerns us. Do not you think that there are many in the Chinese Empire who would be glad to hear the truth we love so much?

While I was in China, wandering from place to place, upon the hills and down in the valleys, I used to pour out my heart in prayer to my Father to send help in the form of earnest, Christlike missionaries. I used to wonder if the brethren at home in America really love present truth and the coming of our beloved Redeemer, and if they love the Chinese as Jesus loves them; for it seemed to me that if they did, surely they would do something for China. But now I am glad to hear, from some friends here in Battle Creek, that preparations are made for sending workers to China. One dear brother said to me, the other day: "Surely, we will have a company sent there next spring." May God grant that his prophecy may be fulfilled. And it can be, if only the whole body of Christ could realize that all that we have and are belongs to the Lord of the harvest.

Next spring an expedition can be sent out to China. Some of the dear brethren who are now preparing themselves for the service of God may be called upon by the Lord of the harvest, to make China a subject of prayer; and at the same time make all needful preparations that can be made here at home, for entering the Chinese field. I brought with me, from China, a few study-books. So if any one is called by the Spirit of God to go as a missionary to China, I can help him in studying the mandarin dialect, which is spoken over nearly the whole empire. A few lessons can be taken without interfering with other necessary studies. Let him not think that the Chinese language is hard to learn. It is not so. In a few days those hieroglyphics will become his best friends. Their smiling appearance will make him love them; and the thing one loves, he understands very soon, and will never forget. Without a good knowledge of the Chinese language, a missionary is of no account in China; because the Chinese use only their native tongue.

It may be asked, What kind of mission can be carried on in China?—Well, friends, I will tell you what can be done, and what should be done. The whole of China stands open for, and is in great need of, medical and sanitary aid. And as far as I know,

it is the only work that can be self-supporting in a short time. And as a medical missionary may receive the Spirit of Christ just as truly as may a minister of the gospel, he can give both physical and spiritual aid to the poor, needy people. We need men to spread the present truth among the people. Some of our most important publications should be translated into Chinese.

Who are willing to go to teach the Chinese the true way of life? We need men who are willing to go out among the common people, their hearts overflowing with love, and their hands filled with practical help—men who are willing to suffer hardship and even die for our fallen brethren. Many, if not all, of the Chinese can read, and are quite willing to buy books, as you can see by the result of my humble work last year. In less than a year I sold over sixty thousand Bibles, New Testaments, and portions of the Bible. Besides this, I sold seventeen thousand Scripture calendars with a text of Scripture for every day in the year.

The third angel's message should be given to the Chinese in the form of publications; and this should be followed up by good, Christlike teachers, who are, in a humble way, qualified to represent the true character of Christ. If the laborer can not preach a long, well-wordsed sermon, it does not matter so much to the Chinese. The main thing is to represent Jesus in the life, and thus bring them into contact with heavenly things. China is in great need of light on nearly all subjects; and the more light we can give, the better. We must give the people the pure word of God, and explain it through our publications, words, and lives, so that they may see the theme of redemptive love. What the Chinese most need is a true knowledge of God and his love. Other things are important, but this is China's supreme need.

We are not all able, nor permitted, to go out as missionaries to a foreign land; but those who can not go, can have a part in that work, and also do at home the work God has entrusted to every true follower of Jesus. It is not good for all to go abroad as missionaries, but it *is* good, and well-pleasing in the sight of God, that all should have their hearts filled with the same loving compassion that was in Jesus. Let us love all whom Jesus loved; then our love and sympathy will reach away to the needy mission field of China. I am sure of that.

Let the whole church of Christ be in constant prayer for China. By the Spirit of Prophecy we are called to stand where Jesus stood when he wept over Jerusalem. When he who can not but love sinful men, saw the people, who are loved and cared for by the Creator, opposing the law of God and rejecting the true light from heaven, he could not keep back his tears. He did not weep over Jerusalem only, he wept over the whole human race. Let us pray to God that we may have the same mind that was in Jesus Christ.

While Jesus was on this earth, he manifested a true missionary spirit. It is well for us to study the life of Christ. He spent much of his time in prayer. While others were sleeping, we see him, our dear Master, the Son of God, alone, outside the circle of comfort and rest, in earnest prayer for blessing in his most important mission work. In the gloomy and dark night, while the chilling dew was falling, we see him, the lovely missionary, prostrate on the ground, pleading with his Father in our behalf—all because he loved us with an everlasting love. At the same time he prayed for the Chinese also, because he loved them just as much as he loved us. Do we really love the Chinese as Jesus loves them? We should. If we love Jesus we can not but love them, and pray for them, as did Jesus. If we pray until our lives become transformed into his image, then I am sure that both men and money will be plenteous to take the last message of warning to the far East. A praying church is the power of a true missionary movement.

About nine years ago God impressed me to pray for China. I was not disobedient to the heavenly calling. I sought God in earnest prayer for the needy field. God heard my supplication, and told me to offer all my earthly possessions on the mission altar. I continued to pray until God told me to forsake all my friends and comforts for the sufferings of Christ. After this, God told me to give up my position as minister of the gospel at home, and go out to the end of the earth with the glad tidings to those who never have heard about Jesus and his love.

God does not wish us to give more than we can afford to give. Some may not be able to give more than a life of constant prayer. Others, I am sure, can give of their money as well as pray. Still others can give prayer, money, and lives for the cause of God. If we can, why should we not do it? Let us draw nigh unto Jesus; he is always willing to help. He can give strength and willing hearts to offer both lives and money for this most important message of these closing days. E. PRLQUIST.



THE MESSAGE AMONG MOHAMMEDANS.

SINCE Brother Holser's last report concerning the work in Palestine, many interesting and trying experiences have been developed, and successfully passed through. It will be remembered that the converted priest, Sheik Shakker, after relinquishing his position in Lydda, made a tour of the villages surrounding Jaffa, preaching his newly found Saviour. Owing to his priestly attire, all hearts were ready to honor and receive him in the beginning of his visit, and his dignified position for a time held persecution in check. The villagers listened with eagerness and astonishment, and could hardly believe that he had become a Christian. During the first week he visited four villages and two towns, Lydda and Ramleh, returning to Jaffa at the end of the week with two inquiring friends.

During the Sabbath he went into the city, and confessed Christ to all classes, and brought of the higher, as well as of the humbler, people into my house, of whom a large number now believe. The following Sunday he left again, and visited the same villages, but soon returned, being warned by friends that a detachment of soldiers was hunting him. On inquiry, we soon learned that the report was not without foundation, and that all the villages were being carefully searched. He then remained in hiding in this city, and of course their search was fruitless.

At this juncture, all the friends advised him to flee to Egypt; but after seeking the Lord earnestly, I did not feel free to encourage him in this undertaking. We then prayed over the matter; and after prayer, I asked him to choose between remaining in this country, where he would suffer persecution, and would be the means of raising up many believers, and going to Egypt, thus running the risk of losing his ardor and love for the message. He answered, quietly and firmly: "No; I intend to confess Christ here among my friends and countrymen." Some time afterward we found out that it would have been impossible for him to have fled to Egypt, owing to the fact that the authorities had telegraphed to all the cities and ports of the country, instructing them to arrest him.

About this time seventeen cavalymen were sent to the home of his parents, near Nablus (formerly Sichem), and pitched their tent near the house. Each day they demanded a sheep from Shakker's father, who is a farmer and stock-raiser, also feed for their horses, and tobacco for themselves. Two ways now presented themselves to the parents—either to help search for their son diligently or to support the soldiers indefinitely. They chose the former, searching for their son in all parts, and so fulfilled Matt. 10: 21.

After earnestly seeking the Lord, we decided to send Shakker to the hills of Hebron; and then if this place proved unsafe, he could take the overland route to Egypt. Although we had instructed him to go through the villages, it seems as if the Lord overruled our plans, and caused him to go by way of Jerusalem. As soon as he stepped off the train at the latter place, he was arrested and imprisoned. They searched him, but found only his Bible. After they had examined it, expecting to find evidence against him, they burned it before his face. A paper containing texts on Christ and the Sabbath was burned also, but he remarked to them, "I have committed all those texts to memory." They began to curse him, and said he was worthy of death. To show how much they loathed him, they spit in his face. They did not give him anything to eat. He even offered the soldiers about twenty cents with which to buy for him a small piece of bread worth only two cents, but none could be induced to buy any for him. He fasted almost two days before they had mercy on him.

He remained five days in the Jerusalem prison, and was then brought to Jaffa, where he is now, and has been since the 28th of May. Here he has had a remarkable experience. When he was brought here, his thumbs were put in iron clasps, and an officer was so angry with him for denying his former faith that he spit in his face. He endured this treatment with perfect quietness, and the result was that the gruff officer was converted, and afterward begged Shakker's forgiveness. About that time two other soldiers were converted. A barber, who was

called in to shave the soldiers, came in contact with Shakker, and was also converted after attending several Bible readings at my house. The latter confessed to his uncle, who in turn reported it to the authorities, and they at once enrolled him as a soldier. Since then there have been eight other conversions in the barracks alone.

During this time my house has been visited daily by many sheiks, as well as by many from the humbler walks of life. The number of visitors has decreased somewhat, owing to the fact that two soldiers have been watching our house for several weeks. As a result of their vigilance, however, one of the watchers has been converted. For this we feel to praise God greatly: All these men are honoring the Sabbath as much as possible under the existing conditions, and all who have been taught the evil effects of tobacco have given up its use, and all are making rapid advances in other respects. Some time ago one of them was so severely whipped



SHEIK SHAKKER.

for visiting me that he was obliged to lie in bed for two days, but this has only strengthened him. Yesterday nine of them were here to be photographed, and to-day all, including Shakker, were ordered to be whipped. Four, including Shakker, were whipped severely. The others were spared because the one ordered to whip them is a son of God.

Several weeks ago Shakker wrote a letter to the governor of Jaffa, asking for his release. He stated that he has been a law-abiding citizen, that he has done nothing against the government, and that all he asks for is his God-given right to exercise free thought. In reply he received a personal visit from the governor. But all the governor came for was to scold and curse him, and finally spit in his face.

A short time afterward three of the higher officers visited Shakker, and at first spoke very kindly to him, offering him a cigarette, which he declined. They afterward offered him a position in Acre (Akko) as head teacher of the Koran. He told them that he could not accept such a position, as he did not become a Christian for money. This changed their demeanor at once. He had hardly spoken, before they all began to strike him, and spit in his face. He was very much cast down after this experience, and all through the following night his converts were praying for him, and speaking soothing and cheering words to him. The treatment he had received so weakened his physical condition that he could hardly sleep at night. Another painful incident happened recently. Shakker's parents wrote to the governor, telling him to do with Shakker as he sees fit, as Shakker is not their son any more. In this place he does not receive anything to eat. We have thus far furnished him with food and clothing. Hafiz, my interpreter, has visited the barracks daily, reading and praying with these men.

I especially ask all God's people to remember us in their prayers, as we have new and trying experiences each day.

HARRY KRUM.

BULUWAYO, AFRICA.

Our company arrived at the mission farm, April 5. We had hoped to leave Cape Town by the last of February, but March 10 Dr. Vigne, of Buluwayo, sent us word to stay away a month longer. Thus far we had followed the counsel of the brethren in South Africa, but word came from a physician in Buluwayo, who has spent six years in Rhodesia, to stay away a month longer. We left Cape Town, however, the 27th of March, stopping a few days at Kimberley. Leaving there Sunday, April 2, at 10: 20 A. M., we made good time, reaching Buluwayo at 7 P. M., Tuesday. From Buluwayo to the farm, a distance of thirty-five miles, we rode in a wagon drawn by eight mules. Little did we expect, when we left America, that we would be so long on the way. All were glad to be at their journey's end. The evidence seems very clear that we reached here just at the right time; it was all in the Lord's order that we were detained as long as we were.

All found plenty of work awaiting them at the mission farm. For a long time the brethren here had been anxious to open some out-stations; long had they called for help, and repeatedly had promised the natives to send teachers to different places. News soon spread of our arrival, and inquiry was made as to when that long-promised teacher would be at their kraal? To us such questions mean much: We counseled with the brethren, and decided to act at once. Accordingly, preparations were made, and two out-stations were opened April 25, just twenty days after our arrival. True, we did not have an extensive outfit; but Elder Armitage took a team, some trading goods, and, accompanied by Brother and Sister Lloyd and Brother Chaney, went twenty-five miles north, to Umkupavula, where he pitched a tent, repaired two huts, and declared the station opened. Brother Anderson and I took a team and some trading goods, went six miles south, and pitched a tent. Therefore we now have three mission stations in Matabeleland. Although these out-stations have been opened but a short time, it is very clear to us that it is a move in the right direction.

In a short time we expect to erect, at each of the out-stations, buildings suitable for those connected with the work to live in, also a small store; here at the home station we need two or more buildings,—one in which the doctor can treat his patients; another for school, which we can also use for meetings. As soon as harvest is over, or about the first of July, the natives have promised to build a school-house for Brother Anderson. This will be situated a short distance from his buildings, near a group of kraals. We hope to have these all completed by August. At present the work and workers are divided as follows: Brother and Sister Lloyd are at Umkupavula; Brother Anderson at Inwhabena; Brother Chaney is running a trading wagon for a few weeks; Brother Armitage looks after the building, the home farm work, digging the well, etc.; Walter Mead tends the store at the home station; Miss Starr teaches the school; Dr. and Mrs. Green attend to the natives who come for medical advice and treatment; Mrs. Mead is bookkeeper and treasurer. It seemed best for me to attend to buying the necessary goods in Buluwayo to supply the different stores, and with that work goes the team for hauling the goods. Every week but one since we reached Matabeleland, I have slept from one to five nights on the wagon. This must continue for the present; for just now we are in the midst of harvest and the trading season, which will end about the first of July.

Since it fell to my lot to drive the team, I find it very handy to know how; driving an eight-mule team is not the worst kind of work in the world; and when a man knows that he is where the Lord wants him to be, he can be as happy driving a team of mules or oxen, as when riding on a railroad on a half-fare ticket.

We are now in the midst of winter, and have to have a fire every day. We find our ordinary winter clothing none too heavy; in fact, we need nearly the same amount of clothes here in the winter as in Delaware, Maryland, Virginia, or eastern Pennsylvania. This is especially true mornings and evenings. During the middle of the day it is more comfortable; but the nights are cold and raw.

Our new well is now seventy-five feet deep, and the outlook for water is very hopeful; the water comes in so rapidly at the present time that one man is stationed to draw it up every thirty or forty minutes, so that the men below can continue the work of drilling. We hope soon to reach the proper depth to find a sufficient supply. The windmill, kindly given by Dr. Lindsay, is here; and we expect that the pump and grinder will reach us ere long. These, when placed in working order, will be greatly appreciated; for at present we have to bring all our water over one third of a mile.

Aside from our labors for the natives, we have felt drawn out for the young men in the city of

Buluwayo. Here are scores of well-educated young men from good families, away from home and its refining influence, with scarcely any society except in the office, boarding-house, and barroom. I never saw a field just like this, nor one more hopeful of good results if properly worked. We have tried to do just a little, and we find that our anticipations are fully met. The last time we were in Buluwayo, we invited one young man, chief clerk in a large wholesale and retail establishment, to come home with us. He accepted our invitation, and we learned that he is a member of the Methodist church in England. He is full of theological infidelity. We carefully placed before him some fundamental principles of truth, and he at once yielded his objections. He remained with us over a week, and during his stay placed in the Sabbath-school contributions three pounds sterling; and when he left us, his heart was so full he could scarcely speak, or look into our faces. We talked with him freely, and he made many inquiries in regard to the truth, healthful living, etc. He said there are scores of young men in Buluwayo who can be reached by the kind of labor we propose. Who will come to engage in this work? Unless some one comes soon, precious opportunities will be lost. What we need for that work is a man and his wife, of middle age, with large warm hearts, and a rich experience in the things of God.

F. L. MEAD.

LONDON, ENGLAND.

At the time of my last report we were in Battle Creek, Mich., about to leave for Great Britain. July 19, after having spent one day in New York City, we embarked on the steamer "St. Paul" for Southampton. Our accommodations on the boat were good, and our voyage was an exceptionally fine one. The sea was as smooth as an inland lake all the way. Of the six hundred passengers, we knew of none who were seasick. On those pleasant days the decks swarmed with living beings. Of our own faith there were six passengers.—Brother and Sister Christofferson, from College View, Neb., en route to the Frederikshavn (Denmark) Sanitarium, to engage in the work there; Sister Smith, from Battle Creek, to visit her mother in Bristol; Sister Logan, from Seattle, Wash., to visit her mother at Cambridge; and Mrs. Loughborough and myself.

Our voyage was made in seven days and four hours. We landed in Southampton on the twenty-sixth, and came to London the same evening. We have now spent a week in this city, during which we have attended four meetings with the North London church on Duncombe Road, and made several calls. When we left the British Mission, in October, 1883, there was one Seventh-day Adventist in London. Now there are several hundred Sabbath-keepers, who meet in seven different companies, and hold regular Sabbath meetings.

To-morrow a camp-meeting is to open at Bristol; and another is to begin at Liverpool the twenty-fifth of this month. May the Lord guide us all in the work here is our daily prayer.

J. N. LOUGHBOROUGH.

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THE BLACK HILLS CAMP-MEETING.

I ARRIVED on the grounds at Crawford, Neb., the morning of August 4. The tents were well arranged in a grove in a bend of the White River, a few rods from the depot, the family tents forming almost a complete circle around the large tent.

Elder Wheeler was on the ground early to welcome all as they arrived. Elders Nelson and Morrison came on the morning train. No laborer came empty-handed; but each one seemed burdened in behalf of some branch of the great closing work of the third angel's message.

As the spirit of the message went out to those living in the little village and surrounding country, the tent was almost constantly filled. As the people handed in written requests that our position on the Sabbath and kindred truths be presented, Elder Morrison felt a burden to set forth the Sabbath and law, and with his old-time freedom, coupled with the Spirit from on high, these truths found place in the hearts of the listening people. One hour each day was devoted to the investigation of points of Bible truth. Elder Morrison conducted the study until he was called East to attend to other duties, when the burden fell on Elder Warren.

Some of the signs of the near coming of Jesus having been presented during the day services, word went out that we were dwelling upon these points; and a greater demand being made, Elder Warren occupied several evenings on this theme, speaking with freedom to a crowded tent. Many were standing in almost perfect silence, listening to the situation which confronts the world to-day, as predicted by prophets, apostles, and the Lord Jesus Christ.

Everything was left open to the dictates of the Holy Spirit; and as the workers sought God in prayer and council, perfect freedom was manifested on the part of each. God wrought mightily. When the message to turn the hearts of parents to their children and the hearts of children to their parents, and restore all things before the coming of that great and dreadful day of the Lord, was presented, and it was shown that he could not come until this work is accomplished, the Spirit of the Lord came in with power; and as soon as opportunity was given to make restitution, there was one or more at the stand for a long time, handing in restitution money. As this work of restitution continued, many saw they owed God in tithes as well as in offerings, and restitution was made to God as well as to man. Cash and pledges to push the work in Nebraska amounting to about seventy dollars were handed in.

Elder Warren spoke at length in the interests of the mission work, and the congregation were given the privilege of helping carry it forward. Thirty dollars was raised for this work.

Professor Bland, from Union College, labored in the interests of that school. He found ten or twelve who intend to enter in September.

Dr. Loper spoke in the interests of the sanitarium, answered questions on health principles, and ministered to the sick on the grounds. His timely visit was much appreciated.

Children's, youth's, and canvassers' meetings were held daily. As the sweet, gentle Spirit of the Lord came in when restitutions were being made, and men, women, and children were separating themselves from sin, those from without, looking on, said that surely this was genuine Christianity. Not a wave of excitement could be seen, but a clearing of the King's highway for the Holy Ghost message. The way being clear, an altar service was held Sabbath, which was a day long to be remembered by the Black Hills brethren. When the invitation was given to come forward, six long seats were soon filled with seekers after the Lord. The next day thirty-one persons were buried with Christ in baptism. Fathers, mothers, youth, and children, with brothers and sisters, were baptized together. Some among these were those from without. From the first of the meeting was seen the quiet moving of the Holy Spirit.

There being a good outside interest, Elders Wheeler and Johnson will remain to follow up and develop it. All returned to their homes and various fields of labor, feeling that the Crawford meeting was the best ever held in this region. Why should this not be so as we near the end of all things earthly?

O. S. FERREN.

THE OHIO CAMP-MEETING.

IN company with Elder L. A. Hoopes, I reached the camp-ground the evening the meeting opened, August 3. The meeting was held in Randolph Park, Cuyahoga Falls, about ten miles from the city of Akron. The beautiful park, with its shady grove, was dotted over with white tents, which were well filled with those who had come to enjoy the feast of tabernacles. This meeting, like many others held this year, was larger than had been planned for. All the field tents had to be used for the campers, except one, which was used for the meetings of the young people, children, and for the Germans, who had preaching in their own tongue.

The Conference voted to place one or more German laborers in the field, who will devote their whole time to the work among the large number of Germans scattered throughout the great State of Ohio. The business part of the meeting passed off very pleasantly. Elder Kennedy was re-elected president of the Conference and tract society. Some changes were made in the Executive Committee, which we hope will be for the best interests of the work.

The Ohio Conference has many large interests upon its hands, one of which is the Mt. Vernon Academy. The school has had an interesting and successful year. Professor Loughhead and others of the faculty were on the grounds, and labored earnestly and faithfully for its success. The brethren love their school; and one morning, after a short talk from the professor, in which he stated the needs of the academy in order to start the industrial department, thus giving employment to those who are unable to pay the expense of an education, they responded freely, raising in cash and pledges enough to give it a good start.

A spirit of liberality and good cheer was manifested among the brethren. With all their home interests, including the academy, city missions, and other interests, they have done well in raising money for the work in foreign lands. Elder I. H. Evans, president of the Mission Board, was present, and had an interesting time in presenting the needs of the cause in these destitute fields.

Drs. Hess and Ferciot were present, and gave valuable instruction, both in public and in private. The Ohio Conference has established a medical mission in Cleveland, which is doing a good work, not only in the slums, but on the boulevards as well. The message is to go to the highways and hedges.

The following laborers from outside the Conference were present: Elders S. H. Lane, L. A. Hoopes, and I. H. Evans, and the writer. Elder R. A. Underwood spent a few days at the meeting, and enjoyed his visit very much. W. C. Sisley, president of the Publishing Association, spent several days at the meeting. His talks on the rise and progress of the work, especially showing the good the printed page has done, were very much appreciated.

This was my first visit to Ohio, but I find the same spirit of hospitality and kindness in the East that I do in the West. The third angel's message is the same everywhere, and binds the hearts of the people together in love.

A. J. BREED.

ABILENE (KAN.) CAMP-MEETING.

SOME especially interesting features were connected with this meeting. There were about two hundred persons in attendance, nearly all of whom were present at the opening of the meeting, and there was no ado to leave the grounds until after the close. We endeavored to carry on the meeting according to the instructions the Lord had given us, and he blessed our efforts. From the beginning there was a spirit of seeking the Lord, and with it a spirit of working for others. In the isolated places about the camp the earnest voice of supplication could be heard from small groups as well as from the lone worshiper. This brought the blessing of God into the camp, gave freedom to the minister, and helped the hearers to receive and appreciate the message given. The ministers present were Elders D. H. Oberholtzer and C. A. Beeson, Prof. B. G. Wilkinson, Brethren A. R. Ogden and A. E. Johnson, and the writer. All the laborers did not remain through the entire meeting.

The meeting was made an occasion of dispensing, as well as receiving, good. Work was planned to be done in the city, and not less than two score of the brethren volunteered to engage in it. Besides the distribution of the *Signs of the Times*, this city of thirty-five hundred inhabitants was gone over twice with tracts, papers, and posters advertising special subjects. In every home that would receive it, reading-matter was left, and personal invitations to attend the meetings were given.

Two missionary meetings were held, which were among the most interesting of any, many encouraging experiences being related. Testimonies like the following were given: "When I went out to work, I wondered whether there were many houses in my territory, and hoped that there were not; but before I finished, I wished there were more." "When I conversed with the people, and found them so ready to inquire and listen, I wondered if the people around my home would not be just as interested if visited in this way. I intend to do this work at home." Over and over again different ones said: "I am glad I was set to work."

About twenty-five thousand pages of tracts and twelve hundred copies of various periodicals were distributed, all of which were given for the purpose by the Kansas Tract Society. Time was taken for this work between the afternoon and evening services.

As the result, there was a good attendance and interest from the city and surrounding country. Many invitations were extended to visit the people at their homes, and even to stay overnight with them. But the effects of the work are not limited to this place; for this spirit of work has been taken home to the churches. The camp-meeting has served as a training-school for workers. The work in the city is being followed up by a tent effort, in charge of Elder C. A. Beeson and Brother A. R. Ogden, and with them are associated several laborers, who will work in other lines as the way may open.

J. W. WESTPHAL.

THE INDIANA CAMP-MEETING.

I REACHED the camp-ground, Sunday afternoon, August 13. It is situated in a beautiful grove in the suburbs of Alexandria. The grounds and surroundings are all that one could ask for a meeting like this. It is said to be the largest meeting held in Indiana for many years. Elders Hoopes and Evans had preceded me, and had a good work started, especially among the young people. Brother Evans had taken time to present the foreign mission work, and it was well received.

The Conference was not convened until Monday morning. As the brethren assembled, and realized the object for which the meeting had been called, a

sense of the responsibility seemed to rest upon the delegates. They had been called to lay plans for the advancement of the work of God for this time, and many questions of interest were brought before the delegates. A degree of success had attended the efforts of the laborers during the year that was past; and as the reports from the different departments were brought before the brethren, courage seemed to inspire them. Three new churches were admitted to the Conference, with a membership of about sixty.

As I rode through the State of Indiana, it seemed to me that I never saw a more thrifty field, nor a better place to present the truth, than among the people in these cities and towns. When I reached the camp-ground, and saw the interest manifested there, it caused me to think of old times in the earlier history of the work. I have not attended a camp-meeting for many years where more interest was manifested from the people outside, than at this one.

The editor of one of the daily papers came upon the grounds, and said that he had been a local preacher for twenty years, but had never heard such interesting things brought out from the Scriptures before. He gave good reports of the meeting each day, and urged his readers to attend the meetings, and get all the good they could from what was being said. He urgently requested that meetings be continued in the city, promising to give the best reports he could of the different points of interest. A tent will be pitched in the city, and a company left to carry on the work.

There were some features of the meeting that I was sorry to see; but before it closed, a victory was gained, and these were overcome. The last Sabbath afternoon there was a shout of victory all over the camp. At the close of the service three young men were ordained to the gospel ministry. As the brethren witnessed this solemn service, and realized that God was calling some of their young men in Indiana to bear responsibilities, and take up burdens that had been borne by older ones, it brought a deep solemnity among the people, and many were moved to tears. These young men will add to their working force, and will be the means of strengthening them in this direction.

It was my first visit to Indiana, and not being well acquainted with the Conference, I never realized there were so many cities scattered through the State, as I saw at this time. Large manufacturing interests have been established there. As I compare Eastern cities with those of the West, it seems that in the East there are thousands upon thousands of people to listen to the truth, where there are but few in the districts of the West.

If our brethren heed the counsel the Lord has been giving of late, and push out into the field, success must certainly attend their efforts. God will raise up more laborers to take up the work; money will be brought forward to sustain them; and when calls are made for help in foreign lands, there will be many who will rise up, and say, "Here am I; send me."

There were several strangers upon the grounds, and these were heard to say, "This is the first Adventist camp-meeting I have ever attended. I do not know much about your work; but I wish to go with you." A woman came to me just before I left the grounds, and said, "I am not an Adventist; but I have attended all your meetings, and I see you have the truth. I shall identify myself with you if I have an opportunity." Others asked if we were not intending to give an opportunity for those who wish to unite with us, to do so at this meeting.

In talking with one of the ministers just before leaving, he said that Indiana had never gained a victory like the one gained during this meeting. Elder Donnell was again elected president of the Conference, and has the confidence of the people. It was necessary to leave the meeting before it closed, in order to reach the meeting in Michigan, so I am not able to give a statistical report that would be absolutely correct. This will appear in their State paper, and all having that will get a fuller report than could be given here.

One peculiar feature of the camp-meetings so far has been that more of our people are in attendance than formerly, hence larger preparations have to be made for their accommodation. This led the brethren in Indiana to study the matter carefully, whether to hold a large annual meeting, and their Conference in connection with that, or to hold the Conference during the winter, for the transaction of business, and have more camp-meetings in different parts of the State. The latter plan met with universal favor.

Dr. Paulson spent some time at the meeting, and labored with deep interest for the good of all present. The doctor's work was highly appreciated, and the brethren were sorry he could not spend more time. Brother F. W. Hiddleston, from the Life Boat Mission, Chicago, was there, and did a good work for the children. Brother Hoopes devoted much time to labor among the young. Pro-

fessor Magan was present, working in the interests of the school, and seemed to have all he could do. Brother Boggs was there to represent the publishing work.

As I look back upon the meeting, and see the different lines of work to be carried out, I can say, with courage, If the brethren walk in the counsel of Heaven, success must attend their efforts.

A. J. BREED.

MICHIGAN.

MENDON.—The Lord is continuing to work for the people of this place, by his Holy Spirit. On Sabbath, July 22, four persons found the Saviour, and now are rejoicing in the blessed truth. On Sunday night, July 30, God again visited us with much power, and three others took their stand. A score or more are in the valley of decision. We are continuing our work on the street, and from house to house. We work wherever we find a soul that needs help.

Sunday evenings we hold meetings in the church, and it is filled to overflowing with hungry listeners. Each week we hold three meetings here in Mendon, and four evening meetings in Leonidas, where we have pitched our tent. Leonidas is a little town six miles from Mendon. The tent is crowded to overflowing every evening. Many have said to me, "We are hungry for the truth."

My daughter, who has been connected with the *Life Boat* in Chicago, is with us for a time, and is doing a good work with that little paper. As the people come into the tent before meeting, she goes to them with this little paper, and tells them of Christ. Some subscribe for the paper, and others manifest a deep interest in the work it represents, and wish to learn more of Christ. This little messenger serves as an entering wedge.

The brethren and sisters in the Mendon church are taking an active part in helping to spread this message. My prayer is that all of our churches may rise and shine. Now is the time to work. Let us work with our might while the day lasts.

B. HAGLE,
MRS. B. HAGLE.



FOR WEEK ENDING AUGUST 26, 1899.

—A firm in Birmingham, England, has received an order for 14,000,000 Mauser cartridges for urgent delivery in South Africa.

—Thomas B. Reed tendered his resignation to the governor of Maine, August 22, as representative in Congress from that State, a position he has occupied since 1877.

—The coroner's jury investigating the Bridgeport, Conn., trolley accident, whereby twenty-nine persons were killed, caused the arrest of William Kelly, who admitted having perjured himself to protect the Traction Company.

—Talk of war in the Transvaal will receive fresh impetus from the report that a German steamer, having on board a consignment of 15,000 rifles for the Boer government, has been detained by the Portuguese authorities at Delagoa Bay.

—Notwithstanding the almost universal condemnation by the press of the Cleveland boycott, at a recent meeting of the sympathizers of the strikers on the *New York Sun* a speaker asked his hearers to "follow the example of your brothers in Cleveland," and boycott the *Sun* and all who patronize it.

—The Pennsylvania Railroad Company has devised a plan to relieve its four-track road, and increase the value of its, at present overtaxed, service between Jersey City and Philadelphia. An electric road will be operated all the way, the rates via the trolley-cars to be slightly reduced, thus diverting a large part of the local traffic from the existing line, on which additional through-express trains can then be run to meet the increasing demands.

—Another report has come from the Philippines via Hong-Kong to evade the press censor, who, concerning recent engagements, wrote "stereotyped official phrases and adjectives into the despatches, tending to magnify the American operations, and to minimize the opposition." General Otis says, "Newspapers are not public institutions, but private enterprises, and the correspondents are only here on sufferance." This uncensored report tells of the American abandonment of several towns that were half-cleared of natives in June. "The rebels have returned to San Mateo, which was abandoned for the third time after its recent capture."

—The Church Missionary Society in London has received a report stating that forty thousand persons have died of famine on the east coast of Africa.

—Counterfeit coins are in circulation in the Philippines in large numbers. They represent mostly British, Chinese, and Spanish coins. At present no one in the islands has time to make a systematic search for the counterfeiters.

—Later reports of the Porto Rican hurricane give the number injured as 1,000, killed 2,500, number missing 2,000, homes destroyed 6,421, persons homeless 22,046. The putrefaction of unburied bodies has developed typhus fever at one place.

—The United States Express Company has put into service in New York an automobile for carrying money in the city. It is propelled by electricity, one charge being sufficient for forty miles. Its speed is twenty miles an hour. It was built in Chicago, and cost \$1,800.

—The bubonic plague has broken out in Oporto, Portugal, and the city has been quarantined. An estimated loss to commerce there, as a result of the isolation, already exceeds \$500,000. It is feared that the epidemic is spreading, and several quarantine stations have been established on the Spanish frontier.

—Mrs. Cisco, a wealthy colored woman of Long Island, brought suit against the school authorities of Queens to compel them to admit her son to the white public school, a separate school for colored children being maintained. She was defeated, and had the costs to pay. This decision will surprise many in the North.

—The American Line steamer "Paris," which was stranded on the Devonshire coast for six weeks, as a result of Captain Watkins' mistake, and which was finally towed to Falmouth, has for weeks been worked upon night and day by divers, who have at last succeeded in patching her up sufficiently to allow her removal to Milford Haven, where she will be docked for repairs.

—M. Labori, the junior counsel for Dreyfus, who was shot last week while on his way to the court martial, was able to resume his work, August 22, much to the satisfaction of all who desire to see justice done in the case. The evening previous he received two mysterious parcels, which were found to contain infernal machines filled with gun-cotton. They were opened without accident, as they were not unexpected.

—Notwithstanding the increasing demand for a reduction of the war revenues, search is being made for other sources by which to increase these taxes. A stamp tax is now proposed on all patent-protected articles, and also on all firearms except those used for national, State, and municipal protection. The American people are beginning to learn what the people of Europe have long been familiar with—the curse of militarism.

—War seems inevitable between England and the Transvaal. President Kruger has offered new terms, but they have not been accepted by Great Britain, who would begin the conflict at once were it not for the fact that "under the circumstances, which it is believed now exist, aggressive action needs considerable explanation to justify it in the eyes of the world and of the English minority who still declare that war would be an outrage."

—During an uprising of the anarchists in Paris, August 20, recalling the days of the Commune, the commissary of police was twice stabbed with a knife, seven constables were wounded, and forty-six persons were injured. The mob, then producing hatchets and knives, proceeded to desecrate several churches, tearing down altars and statues, and trampling candlesticks, pictures, and ornaments underfoot. At one place, chairs were carried out, and burned in a heap, on which was thrown the crucifix and other church articles. A fire was started in the pulpit, which was extinguished by persons living near by. The damage done to this one church amounted to 8,000 francs.

—Since the assassination of the president of San Domingo a few weeks ago, the question as to who shall be his successor has been hotly contested. The vice-president at once took the position; but one Juan Isidro Jimenez has been gathering about him an armed force, intending openly to rebel, and take the position himself. He has been making Cuba his headquarters, and was about to sail from Cienfuegos when he was arrested by the United States collector of customs. Much excitement was raised in Cuba over the affair, many claiming that the authorities had no right to arrest Jimenez, as he was apparently only going to Santiago de Cuba; and even if he was going to San Domingo, he would only be returning to his native land. He was released the next day, and proceeded on his journey, making many complaints about his arrest. Under the present policy, it will not be surprising to see this country take a hand in the affairs of the "Black Republic" in the near future.

—The Dreyfus trial continues, as we go to press, without any sign of the end. Indeed, M. Labori says it may continue two or three weeks yet. It seems impossible that Dreyfus can be condemned on the original charge after it and all its supports have been so thoroughly exposed; but the general staff are determined to uphold the dignity of the army at all costs. A plan is now being worked up by the enemies of the Alsatian captain, in case the present tactics fail, to charge Esterhazy, or some other officer, with the original act of selling secrets of governmental plans to Germany, and by some means connect Dreyfus with the act, as an accessory, thus making him guilty of a lighter crime, and getting him sentenced for a short term. This, they think, would satisfy the honor of the army. In this case, Dreyfus would be set free at the close of the trial, as he has already been imprisoned five years. It is to be hoped that no such scheme will be successful, but that full justice will be done to the man who has been so inhumanly tortured.



SPECIAL NOTICES

THE annual meeting of the Oklahoma Tract Society will be held in connection with the camp-meeting at Kingfisher, O. T., September 21 to October 2. All librarians should be sure to send in their reports for quarter ending June 30, without delay, if they have not already done so. C. MC REYNOLDS, Pres.

THE annual meeting of the Oklahoma Conference will be held in connection with the camp-meeting at Kingfisher, September 21 to October 2. If any churches have not elected delegates, and sent in the names, let them attend to it next Sabbath without fail. Send names to Hattie Sorenson, Columbia, O. T. C. MC REYNOLDS, Pres.

OKLAHOMA AND INDIAN TERRITORY CAMP-MEETING RATES.

A RATE of one and one-third fare for the round trip will be given on all roads to those living in Oklahoma and Indian Territory who attend our camp-meeting. Be sure to take a certificate with each ticket. All will pay full fare going, and will pay one-third fare for return ticket. This is what is known as the certificate plan. Let no one fail to get a certificate, and have it signed by the proper officer on the grounds. Some always fail to do this, and have to pay full fare both ways. Those having to change roads, and get a second or third ticket, should take a certificate with each ticket. C. MC REYNOLDS.

A MISSIONARY OFFER TO MISSIONARIES.

BATTLE CREEK COLLEGE can give to a number of young men who wish to become practical missionaries the opportunity both to fit themselves for their work and earn a livelihood, and to pay their way through school in the meanwhile.

First, it offers the facilities of the broom shop to those who desire to learn that trade. A deposit of fifty dollars at the time of entrance entitles a young man to board, room, and tuition for three months, until he learns the trade, when he is given an opportunity to work in the broom shop to pay his entire way through school. This privilege holds good for three years. Several students availed themselves of this offer last year, and did well, turning out three thousand dozen brooms in that time.

Second, the tailor shop is in need of two good pants- and vest-makers, who can work half a day each in the shop, and attend the college. They will, in this way, be enabled to pay their expenses.

Third, a good shoemaker is needed. A fair trade has been built up by those who have filled the position in the past, and without doubt a good shoemaker could support himself and go to school while carrying on his trade. An experienced hand is needed, who can, if desired, give instruction to others.

The only class the college expects to admit are those who are missionaries at heart, and who are filled with a burning desire to be workers in Christ's lines, both here and in their future fields. That they may be given an opportunity to make of themselves better Christian workers, the foregoing offers are made. For further particulars, address P. T. Magan, College, Battle Creek, Mich.

THE MISSIONARY MAGAZINE.

THE *Missionary Magazine* is published by the Foreign Mission Board. It is a monthly, and is devoted entirely to fields outside the United States. Every issue gives a symposium of one or more fields. It is distinctively the missionary's magazine. Laborers from all parts of the world are contributors to its pages. It inspires the hearts of its readers to deeds of self-denial, to the consecration of their lives for the Master's service. It is a true epitome of what our people are doing in other lands. It is a necessity for every household that desires to keep posted in regard to the advancement of the message in the regions beyond.

In a meeting on mission work, the other day, a call was made for some regular readers of the magazine to testify of their appreciation of its contents. Many were instantly on their feet, and bore ringing testimonies for the paper. One said, "We take all our denominational papers, but none compare with this for inspiring my life in service to my Master." Another said, "Till I got to reading this magazine, I had no interest in other lands. Now I realize the importance of helping those in darkness as never before." Another said, "I feel acquainted with all our foreign missionaries since I have had their pictures and read their letters in the magazine." One brother said, "It is the best journal for children and youth we publish. It is ahead of anything I ever saw to acquaint our children with geography and travel. I would not be without it."

A sister writes: "In the study of the needs of the foreign fields, my soul has become more and more burdened. Although I can not go to help, yet I can pray and give. Lately I have been impressed that I can easily double my offerings, so hereafter I shall give twice the amount I have been giving. I am indeed thankful that I have become interested in the foreign work."

One mother writes: "My little girl, nine years old, is so interested in the *Missionary Magazine*, that she can hardly wait from one issue to the next. She reads every article, and says she is going to be a foreign missionary."

Why should any family be deprived of this soul-stirring magazine? The subscription price is only twenty-five cents a year. Order through your librarian, or send twenty-five cents and your address in full to the Foreign Mission Board, rooms 1905-7, 150 Nassau St., New York City, N. Y. Let every family in the denomination take this magazine.

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.		
Maine, Brunswick,	Aug. 24 to Sept. 4	
Vermont, St. Johnsbury,	Aug. 24 to " 4	
New York, Hornellsville,	Sept. 7-17	
New England, Pawtucket, R. I.,	Sept. 15-25	
Pennsylvania (local), Allentown,	Sept. 7-17	
DISTRICT TWO.		
Cumberland Mission, Knoxville, Tenn.,	Aug. 25 to Sept. 3	
Tennessee River, Paris, Tenn.,	Sept. 14-24	
DISTRICT THREE.		
Wisconsin (local), Clear Lake,	Sept. 4-11	
" " Sextonville,	Sept. 12-18	
" " Clintonville,	Sept. 19-26	
Illinois, Peoria,	Aug. 24 to Sept. 3	
" (local), Mt. Vernon,	Sept. 14-24	
Michigan (local), Manistee,	Sept. 8-17	
DISTRICT FOUR.		
* Nebraska (State), Seward,	Sept. 19-25	
" (local), Alma,	Aug. 23 to Sept. 4	
Iowa (local), Northwestern, Cherokee,	Aug. 29 to Sept. 3	
" " Northeastern, Charles City,	Sept. 12-17	
" " Southeastern,	Sept. 26 to Oct. 1	
DISTRICT FIVE.		
Colorado (State), Longmont,	Aug. 24 to Sept. 4	
" (local), Grand Junction,	Oct. 4-11	
Kansas (State), "Riverside Park," Wichita,	Sept. 7-17	
Oklahoma, Kingfisher, O. T.,	Sept. 21 to Oct. 2	
DISTRICT SIX.		
Upper Columbia (local), Baker City, Ore.,	Sept. 14-25	
North Pacific, Tacoma, Wash.,	Sept. 22-	
California (local), Santa Rosa,	Oct. 5-15	
" " Visalia,	Oct. 19 to Nov. 5	

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

*Preceded by workers' meeting.

RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

NOTICES.

WANTED.—To correspond with a good Seventh-day Adventist Baker. Address D. B. Staples, Minnewaukon, N. Dak.

FOR SALE.—Forty acres of good land near city of Plankinton, S. Dak. A good opportunity for a home or for an investment. For terms address W. W. Eastman, Hill, N. H.

WANTED.—A place to work among Sabbath-keepers on a farm, by an experienced man, thirty years of age. Ohio or Michigan preferred. Address Herschel Foggin, Jerrys Run, W. Va.

ADDRESS.

The address of Dr. David Paulson is now Chicago Medical Missionary Training-School, 1926 Wabash Ave., Chicago, Ill., instead of Battle Creek, Mich.

PUBLICATIONS WANTED.

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

R. F. Cupepper, Beeville, Tex., periodicals and tracts.

Mrs. J. F. Woods, Box 875, Warsaw, Ind., desires publications for use in rack.

J. H. Kraft and Mrs. E. Hasselbacher, Trinidad, Colo., wish no more papers until further notice.

Obituaries.

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

MARSH.—Died at College Place, Wash., Aug. 1, 1899, Phoebe A. Marsh, aged 84 years. To her belongs the blessing of those who die in the Lord. G. W. REASER.

GIDDINGS.—Died in Manatee, Fla., June 29, 1899, H. S. Giddings, aged 70 years, 2 months, 5 days. He leaves a wife, four sons, and three daughters. He has been a believer in the third angel's message for many years. MRS. M. M. STOWELL.

GOULD.—Died at Olifton, Tex., of consumption, Bertie Gould, aged 20 years. He was kind to his mother, and she is comforted with the assurance that he will be raised at the first resurrection. The funeral services were conducted by the Lutheran minister. * * *

LUNDBERG.—Died at the Medical Missionary Training-School in Chicago, Sister Sophia Lundberg, aged 25 years. She leaves a husband, father, and four sisters to mourn her loss. She fell asleep with a bright hope of immortality. Funeral services were conducted by the writer, assisted by Elder Johnson. L. D. SANTEE.

SCHOVNOVER.—Died at Meadville, Mo., July 8, 1899, of la grippe and bronchitis, Edna L., our infant daughter, aged 14 months, 8 days. We do not mourn as those that have no hope. LIONEL H. AND MELISSA V. SCHOVNOVER.

HIBBARD.—Died at Stoughton, Wis., June 17, 1899, my beloved husband. He was kicked by a horse, June 13. During his brief, painful illness, he was conscious to the last and died in full hope of a part in the first resurrection. EMMA A. HIBBARD.

RUMSEY.—Died at Vanetten, N. Y., July 3, 1899, my dear husband, Isaac J. Rumsey, aged 93 years, 8 months. Funeral sermon was delivered by Rev. P. R. Pittman (Methodist). Text, "Mark the perfect man, and behold the upright: for the end of that man is peace." Ps. 37:37. CHARLOTTE D. RUMSEY.

FERRER.—Died at Big Horn, Wyo., July 9, 1899, after three years' suffering from tuberculosis, Victor Leland Ferrer, aged 5 years, 4 months, 8 days. Comforting remarks were made by Elder Bruce (Congregationalist), assisted by Elder Stevenson (Methodist), from 1 Thess. 4:13. O. S. AND S. E. FERRER.

PARNHAM.—Died near Hooser, Kan., July 14, 1899, my beloved husband, H. Parnham, aged 62 years, 11 months. His sufferings during his short illness were borne with patience. A wife and eight children mourn his loss. Brother Oberholzer spoke words of comfort, from John 11:23. H. E. PARNHAM.

GOLDEN.—Sarah N. Golden, of Battle Creek, Mich., aged seventy-nine years, died of heart-disease, Thanksgiving day. She had been a firm believer in the third angel's message for many years. Her trust in God was calm and serene to the last. She has two brothers and three sons living. Words of comfort were spoken from 1 Thess. 4:13-18. L. A. HOOPES.

LEAPER.—Died at the residence of her parents, near Brownsdale, Mo., Aug. 16, 1899, of consumption, Ora A. Leaper, aged 23 years, 5 months, 24 days. She leaves a husband, a young child, parents, and other relatives to mourn her loss. She died in the blessed hope of a part in the first resurrection. Funeral services were conducted by Elder A. C. Long. DANIEL GRAY.

TURLEY.—Died at Jersey City, N. J., June 23, 1899, of consumption, Sister Eva Turley, in the nineteenth year of her age. Fully consecrated to her Lord, rich in faith, Sister Turley was developing into an earnest worker for souls, when suddenly disease laid its hand upon her, and in a few short weeks death claimed her for his own. Calmly, and without a murmur, she bore her suffering, and fell asleep with the bright hope of a soon awakening. The funeral service was conducted by the writer, and words of comfort, based on Job 14:14, were spoken to a large number of friends. A. R. BELL.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

	LEAVE.
No. 11, Mail and Express, to Chicago.....	12.00 M.
No. 1, Chicago Express, to Chicago.....	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....	12.55 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.
Nos. 11 and 75, daily, except Sunday.	Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

No. 10, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	3.27 P. M.
No. 7, Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols).....	7.35 A. M.
Nos. 10 and 74, daily, except Sunday.	Nos. 4, 6, and 8, daily.

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

MICHIGAN CENTRAL

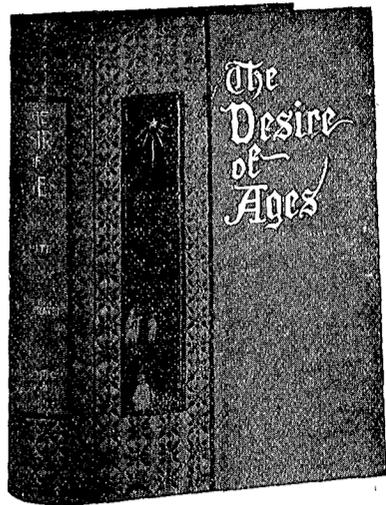
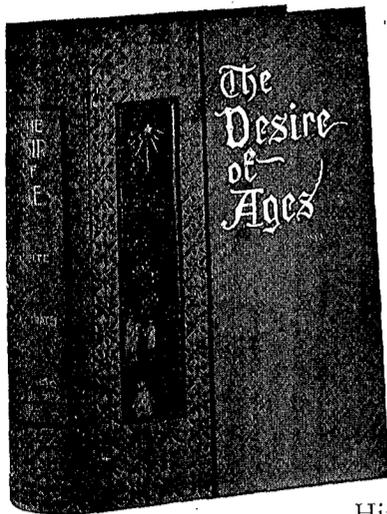
"The Niagara Falls Route."

Corrected June 25, 1899.

EAST.	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac m'n.	*Atlantic Express.
Chicago.....	pm 9 35		am 6 45	am 10 30	pm 3 00		pm 11 30
Michigan City.....	11 25		8 43	pm 12 08	4 40		am 1 20
Niles.....	am 12 40		10 15	1 00	5 37		am 2 30
Kalamazoo.....	2 10	am 7 25	pm 12 10	2 08	6 52	pm 6 00	4 00
Battle Creek.....	3 00	8 05	1 00	2 42	7 28	6 45	5 00
Marshall.....		8 30	1 30	3 09	7 51	7 10	5 27
Albion.....	3 50	8 50	1 50	3 30	8 11	7 30	5 50
Jackson.....	4 40	10 05	2 35	4 05	8 50	8 15	6 30
Ann Arbor.....	5 55	11 10	3 47	4 58	9 43		7 49
Detroit.....	7 15	pm 12 25	5 30	6 00	10 45		9 15
Falls View.....					am 5 02		pm 4 15
Susp. Bridge.....					5 17		4 35
Niagara Falls.....					5 30		4 40
Buffalo.....				am 12 20	6 14		5 30
Rochester.....				8 18	9 50		8 40
Syracuse.....				5 15	11 50		10 45
Albany.....				9 05	pm 4 15		am 2 60
New York.....				pm 1 30	8 15		7 00
Springfield.....				12 16	6 19		7 40
Boston.....				3 00	9 05		10 34
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	Mail & Express.	*News Express.	*Weste n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....			am 10 30		pm 3 00		pm 6 00
New York.....			pm 1 00		6 00		am 12 10
Syracuse.....			8 15		am 2 00		pm 12 25
Rochester.....			10 05		4 05		pm 2 25
Buffalo.....			am 12 05		5 20		pm 3 50
Niagara Falls.....					6 02		4 32
Falls View.....					6 34		5 05
Detroit.....	pm 8 20	am 6 50	am 8 25		pm 12 40	pm 4 35	11 25
Ann Arbor.....	9 43	7 48	9 40		1 38	5 45	am 12 30
Jackson.....	11 16	8 50	11 05	am 3 45	2 40	7 30	1 35
Battle Creek.....	am 12 40	10 00	pm 12 25	5 00	3 50	9 08	3 00
Kalamazoo.....	1 40	10 37	1 20		4 28	10 00	3 55
Niles.....	3 15	11 57	2 55	5 40	5 05		5 05
Michigan City.....	4 26	pm 12 55	4 10		7 05		6 01
Chicago.....	6 30	2 30	6 05		8 55		7 50

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.10 p. m. daily except Sunday.

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



Why not in your home read a few pages every morning and evening (in connection with family worship) from

The DESIRE OF AGES

Or some other good book? Systematic reading is as important as regularity in diet.

THE VICTORY.

125

The tempter thought to take advantage of Christ's humanity, and urge Him to presumption. But while Satan can solicit, he cannot compel to sin. He said to Jesus, "Cast Thyself down," knowing that he could not cast Him down; for God would interpose to deliver Him. Nor could Satan force Jesus to cast Himself down. Unless Christ should consent to temptation, He could not be overcome. Not all the power of earth or hell could force Him in the slightest degree to depart from the will of His Father.

The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard, is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ.

When Satan quoted the promise, "He shall give His angels charge over Thee," he omitted the words, "to keep Thee in all Thy ways;" that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself, unbidden, in a position that would necessitate the interposition of His Father to save Him from death. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission.

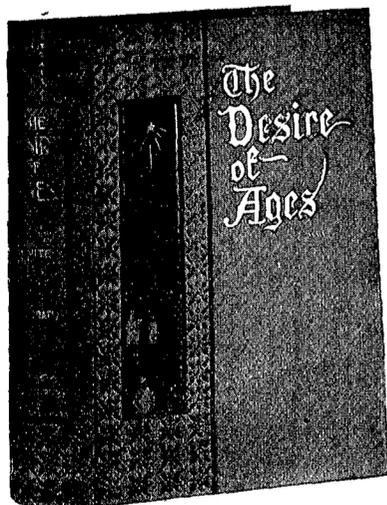
Jesus declared to Satan, "It is written again, Thou shalt not tempt the Lord thy God." These words were spoken by Moses to the children of Israel when they thirsted in the desert, and demanded that Moses should



"If Thou be the Son of God, cast Thyself down."

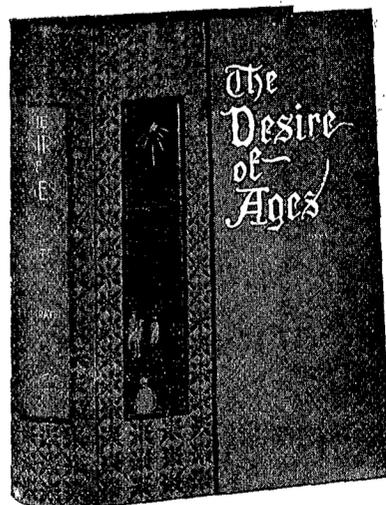
Try the Plan
OF
Giving to God,
IN
Study AND Prayer,
THE
First and the Last
Half Hour
OF
Every Day.

"They that wait upon the Lord shall renew their strength."



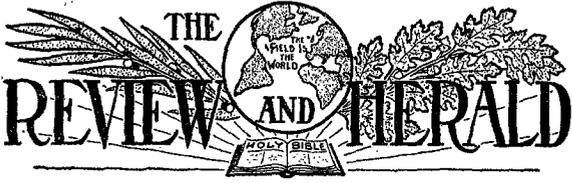
At Least
Two Meals a Day
ARE
Necessary for
Physical Health.
CAN WE
Thrive Spiritually
on Less?

"The words that I speak unto you, they are spirit, and they are life."



When we begin to gain strength physically, nourished by wholesome food, we plan to do physical work.

When we begin to gain spiritually, nourished by wholesome food,—God's words, his life,—we plan to do spiritual work. Let us plan for strength before planning for work.



BATTLE CREEK, MICH., AUGUST 29, 1899.

THE *Missionary Review* for August is even better than usual.

THE folly of yielding one's mind and choice of action wholly to others is shown by the case of some iron-workers in a New Jersey town, who have been ordered to strike by a committee with headquarters in Kansas City. "The men were reluctantly forced to obey the order, as refusal on their part would cause them to be expelled from the union, and they could not then obtain work in shops controlled by it."

WHILE the nations of the world are turning their eyes toward China, with interest in her commercial and national life, should not Christians, especially Seventh-day Adventist Christians, be turning toward her with interest in her people and their opportunities of eternal life? The article, "China Our Great Mission Field," on page 558 of this issue, written by a brother who has spent ten years in that country, is especially interesting because it is real experience. It is well worth a careful reading.

A TELEGRAM received at the General Conference office just before going to press announced the arrival, in San Francisco, Friday, August 25, of Elder Irwin and Elder S. N. Haskell and his wife, from Australia. They had a stormy voyage, but report all fairly well. A stop of about ten days will be made on the Pacific Coast to hold a district conference in General Conference District 6, after which they will come on to Battle Creek. Elder Haskell will labor in America for a time in the general work.

A NEW law has gone into effect in Japan, which places all sects, pagan or Christian, under the absolute control of a local governor. His consent must be had before any religious propagators can begin work, before churches can be built, before ministers can be changed or their number increased. What the effect will be upon missions remains to be seen, but the representatives of the empire have said, since the new law was published, that Christian churches will not be interfered with, and that the law is only to make it possible to keep a record of the various sects and their work.

A SCHEME to abolish the race difficulties in the South has been proposed by a colored bishop in Texas, which, in some respects, is similar to the one lately indorsed by several other leaders of the colored race—that of transportation to Liberia, on the west coast of Africa. Like them, he proposes to separate the races; but instead of the expensive and almost impossible task of removal to Africa, he advocates the establishment of a colored State in this country. New Mexico and Oklahoma have been proposed, but his plans have not yet been perfected. But one thing has been found that will entirely obliterate race prejudices; that is true Christianity.

A WORLD'S council on missions is to be held in New York City, twelve days, beginning April 21, 1900. It is expected that three thousand delegates will be in attendance, gathered from every nation on the earth.

PRESIDENT SCHURMAN, of the Philippine commission, says that "the educated Filipino is the equal of any other civilized man in the world." This report, coming from one who has spent months in the Philippines to study the situation in an official capacity, should have great weight. Dr. Schurman speaks quite differently from those who used the word "savage" so frequently in connection with Agoncillo during his Washington visit last winter.

THE Religious Liberty Association has issued another tract from the writings of Alexander Campbell against Sunday laws. In his plain, forcible style and Christian way, the matter in this tract is in no way inferior to that in the first one. And when so many of the people of the Disciple denomination are, through the Christian Endeavor movement and otherwise, so thoroughly enlisted in the making and enforcing of Sunday laws, these strong, good, and true words of Alexander Campbell's should be put into their hands, that they may be recovered from the snare of the enemy. And of course it is first-class reading for anybody. It is No. 57 of the *Religious Liberty Library*. Forty pages; two and one-half cents a copy.

EVERY Seventh-day Adventist woman, and indeed every other woman, ought to have that tract, "A Woman-Ministry," and ought to study it carefully. Seventh-day Adventist men, and other men, too, can also study it to great profit. No greater impetus could be given to the third angel's message, both among our own people and before the world, than will be given as certainly as the principles drawn out in this tract shall become the life of our Seventh-day Adventist homes. No better advertisement of the truth can be made than for the world to know that the principles of this tract are the principles of Seventh-day Adventist homes. Let the tract have an open, clear place in the home of every Seventh-day Adventist in the land. And from these homes let the influence of its blessed principles reach out to all other homes. Seventy-two pages; price, five cents.

MICHIGAN CAMP-MEETING.

THIS was a good meeting throughout. The last Sabbath there were fully twenty-five hundred persons on the grounds. It was a good day—a day of seeking God, of confession of sins, and of victory over sin and disease.

Brother Hiland Butler, with a corps of earnest assistants, held meetings nightly on the streets in the city of Ionia, and daily in the factories and reform school. This was a great benefit to the people of the city and to the camp-meeting. The street meetings were attended by great crowds. At times more than a thousand persons, in buggies and on foot, were pressed close together on the street, besides many at the surrounding windows, listening to the gospel in song, and sermon, and testimony. Besides this, many of the people of

the city attended the afternoon and evening meetings at the camp.

The meeting was a success altogether, and the people return to their homes full of courage, and prepared to carry forward the great work better than ever before.

THE NEW EASTERN QUESTION.

It is astonishing how the minds of men change regarding the things to be gained by the Philippine occupation. When the matter was discussed in Congress last winter, it was said, in answer to those who objected to this country's meddling in Eastern affairs, that as the islands had fallen into the hands of America through the unforeseen fortunes of war, it devolved upon her to protect the Filipinos from other nations, and to establish a sound government for them. Now Dr. Schurman, president of the Philippine commission, who has recently returned from Manila, makes some remarks about the desirability of competition for Chinese soil, of which the *Times-Herald* says:—

This is the "main issue" of the Philippine question. We do not wish the rebellious Tagals nor the fourteen hundred islands for their intrinsic worth. A good farm in Iowa is worth more than the island of Luzon to an American. In our retention of these islands, however, is involved the question of our future share in the fruits of the great commercial awakening of the Orient. When our flag is made supreme in the Philippines, we stand at the gateway to the trade of an empire that is just beginning to respond to the touch of civilization, and whose future necessities are now beyond human calculation.

Thus the American camel, on getting his head inside, at once aspires to occupy the whole tent. The Asiatic islands are not enough, continental Asia must also be entered. Expansion, alias greed, is such always, when supported by force of arms. H. E. S.

IS SEPTEMBER THE MONTH?

If your subscription expires in September, do not neglect to renew without delay, either through your tract society or direct, as you choose.

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John Brown 19⁹⁹/₉

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