

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
Emma E. Craig
box 449

THE FIELD
IS 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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SOMETIME, SOMEWHERE.

UNANSWERED yet, the prayer your lips have
pleaded

In agony of heart these many years?
Does faith begin to fail? Is hope declining?
And think you all in vain those falling tears?
Say not the Father has not heard your prayer;
You shall have your desire, sometime, some-
where!

Unanswered yet, though when you first pre-
sented

This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done?
If years have passed since then, do not despair;
For God will answer you, sometime, some-
where.

Unanswered yet? But you are not unheeded;
The promises of God forever stand;

To him our days and years alike are equal.
"Have faith in God!" It is your Lord's com-
mand.

Hold on to Jacob's angel, and your prayer
Shall bring a blessing down, sometime, some-
where.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done.

The work began when first your prayer was
uttered,

And God will finish what he has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

Unanswered yet? Faith can not be unanswered;
Her feet are firmly planted on the Rock;

Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, some-
where."

—Ophelia G. Browning.

JEWISH HATRED.

MRS. E. G. WHITE.

"THEN led they Jesus from Caiaphas unto
the hall of judgment: and it was early; and
they themselves went not into the judgment
hall."

The Roman governor was called from his
bedchamber in haste, and he determined to do
his work as quickly as possible. He was pre-
pared to deal with the prisoner with magisterial
severity. Assuming his severest expression,
he turned to see what kind of man he had to
deal with, that he had been called from his
repose at so early an hour. He knew that it
must be some one whom the Jewish authorities
were anxious to have tried and punished with
haste.

Pilate looked at the men who had Jesus in
charge, and then his gaze rested searchingly
upon Jesus. He continued to look at him; for
he could not do otherwise. He had had to
deal with all kinds of criminals; but the counte-
nance of the man before him bore the signature
of heaven, not of a criminal. Never before
had one bearing such marks of goodness and
nobility been brought before him. On his face
Pilate saw no signs of guilt, no expression of
fear, no boldness nor defiance. He saw a man
of calm and dignified bearing, who heard the
bitter accusations made against him without
speaking a word to vindicate himself.

Christ's appearance made a favorable impres-
sion upon Pilate. His better nature was roused.
He had heard of Jesus and his works. His
wife had told him something of the wonderful
deeds performed by the Galilean prophet, who
cured the sick and raised the dead. Now this
revived as a dream in Pilate's mind. He re-
called rumors that had reached him from sev-
eral sources, even from his own relatives. He
resolved that he would ask the Jews for their
charges against the prisoner.

Who is this man, and wherefore have ye
brought him? he asked. What accusation bring
ye against him? The Jews were disconcerted,
knowing that they could not substantiate their
charges against Christ, they did not desire a
public examination. They answered that he
was a deceiver called Jesus of Nazareth.

Again Pilate asked, "What accusation bring
ye against this man?" The priests did not
answer this question; but in words that showed
their irritation, they said, "If he were not a
malefactor, we would not have delivered him up
unto thee." When those composing the San-
hedrin, the first men of the nation, bring to you
a man they deem worthy of death, is there need
to ask for an accusation against him? They
hoped to impress Pilate with a sense of their
dignity and importance, and thus lead him
to accede to their request without going through
many preliminaries. They were eager to have
their sentence ratified; for they knew that the
people who had witnessed Christ's marvelous
works could tell a story very different from the
fabrication they were now rehearsing.

The priests thought that with the weak and
vacillating Pilate they could carry their plan
through without any trouble. A pure, right-
principled judge will never sign a death-warrant
hastily, nor condemn a man merely because he
is accused. To those who do this, the same
will be done. But the Jews knew that this
Pilate had previously signed the death-warrant
hastily, condemning to death men whom they
knew were not worthy of death. They hoped
that he would now inflict the death penalty on
Jesus without even giving him a hearing.
This they asked as a favor on the occasion of
their great national festival.

But there was something in the prisoner that
held Pilate back from this. He dared not do it.
He read the purpose of the priests. He re-
membered how, not long before, Jesus had
raised Lazarus, a man that had been dead four
days; and he determined to know, before sign-

ing the warrant of condemnation, what the
charges were against him, and whether they
could be proved.

If your judgment is sufficient, he said, why
bring him to me? "Take ye him, and judge
him according to your law." Thus pressed,
the priests said that they had already passed
sentence on him, but they must have Pilate's
sentence to render their condemnation valid.
What is your sentence? Pilate asked. The
death sentence, they answered; but it is not
lawful for us to put any man to death. This
privilege had been taken from the Jews by the
Romans. The sentence against Christ could
not be carried out without ratification, and the
rulers now asked Pilate to take their word as to
Christ's guilt, and enforce their sentence. They
would take the responsibility of the result.

Pilate was not a just nor a conscientious
judge, but, weak though he was, he refused to
grant the request of the Jewish rulers. Mem-
ories of the reports he had heard concerning
this man's work revived in his mind. He re-
fused to condemn Jesus until a charge had been
brought against him.

The priests were in a dilemma. They had
tried to make Pilate believe that their request
was a reasonable one, but he had refused to
comply with it blindly. They were much dis-
appointed that he had not given them the
power to do with Jesus as they would. They
had condemned him for blasphemy. But in
Roman law the death sentence was not in-
flicted for this offense. The priests saw that
they must cloak their hypocrisy under the
thickest concealment. They must not allow it
to appear that Christ had been arrested on re-
ligious grounds. Were this put forward as a
reason, their proceedings would have no weight
with Pilate. They must make it appear that
Jesus was working against the common law;
then he could be punished as a political of-
fender.

They were forced to bring another charge
against Christ; and in order to do this they
resorted to a lie. Some time before this they
had formed a plot whereby they hoped to lead
Christ to condemn himself before the Romans
who were present. They sent to him men pro-
fessing to be just men, in search of truth, who,
after using words of flattery, asked him ques-
tions regarding the payment of tribute. But
Christ had unveiled their hypocrisy, and the
Romans saw only the utter failure of the plot-
ters and their discomfiture at Christ's answer.
"Is it lawful for us to give tribute unto Cæsar,
or not?" the spies asked. "Show me a penny,"
Christ said. "Whose image and superscrip-
tion hath it?" They answered, "Cæsar's."
"Render therefore unto Cæsar the things which
be Cæsar's," Christ said, "and unto God the
things which be God's."

Now the priests thought to make it appear
that on this occasion Christ had taught what
they hoped he would. But they knew that
while the course they had pursued as religion-
ists had rendered them objectionable in the
eyes of the Romans, nothing could in truth be
brought against Christ as a creator of sedition.

He had avoided everything that looked like condemning or resisting the policy of the government. When one came to him, asking him to decide a question regarding the division of property, he answered, "Who made me a judge or a divider over you?"

As a nation, the Jews questioned Cæsar's right to tax them. They regarded the Roman emperor as a usurper. If they had dared, they would have broken the Roman yoke. They were ready to imperil their lives in an effort to regain their national liberty. Forty years afterward they attempted this, and history bears record to the destruction of themselves and their city.

The Jewish rulers had given ample evidence of their hatred toward the Roman authority, and yet they now brought a charge of treason against Christ. Having failed several times to make him commit himself, or to wrest from him some expression that could be used against him, they were obliged to make a false charge. In their extremity they called false witnesses to their aid. "And they began to accuse him, saying, We found this fellow [the only begotten Son of God] perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a King." Three charges, each without foundation. The priests knew this, but they were willing to commit perjury could they but secure their end.

Pilate saw through their purpose. He did not believe that the prisoner had plotted against the government. His meek and humble appearance was altogether out of harmony with the charge. Pilate was convinced that Jesus was innocent, and he tried to release him. Had he acted decidedly, he would have done what was right. But he allowed other interests to take possession of his mind. The Jews cried out, saying, "If thou let this man go, thou art not Cæsar's friend;" and Pilate allowed himself to be intimidated by these words. He was afraid of the representation that would be carried to Rome if he released Jesus. He proved false to his own convictions, and false to the message sent from heaven to his wife. "When he had scourged Jesus, he delivered him to be crucified."

So God's people will always be persecuted when religious bigotry is allowed to rule. In his zeal, Paul thought that in persecuting the church of God, and leading Christ's followers bound to Jerusalem to be thrust into prison and killed, he was doing God a service.

Let those who would trust to human nature to act mercifully and compassionately when men are brought into strait places, read Old and New Testament history, especially the record of the trial, condemnation, and crucifixion of Christ. Let them learn from this whether human beings may be trusted to act mercifully when their false theories and religious customs or traditions are interfered with.

It makes every difference whose side we are on in the contest. Unless sinners come to Christ, seeking him with the whole heart, and asking for his grace, they will make no attempt to oppose the enemy of God, but to the end of their days will remain his willing captives. Every man who transgresses the law of God places himself on the wrong side. His nature changes, and he becomes evil. All such will assuredly oppress their fellow men. God's people will suffer persecution from those who, if they had the Spirit of the Master, would manifest the same pitying love. But they are moved by a power from beneath, and they teach for doctrine the commandments of men. They do battle against God in the person of his saints; but God would have us remember that we are not to retaliate under provocation.

There is no enmity between Satan and evil men. Those who do Satan's work are not at enmity with him. He inspires the inventions which bring pain to those who are determined

to worship God in accordance with his word. Satan is God's enemy, and he seeks to deprive God's people of the right to follow the convictions of the Holy Spirit. He has formed an alliance with men against heaven's decrees. Fallen men and fallen angels are sure to join in a desperate companionship. Through apostasy both are evil, and, wherever evil exists, will league against good.

Right principles may be acted out, righteous deeds may be done, by those who are persecuted. So it was with Christ. Touched by all human woe, the divine Healer never turned a suppliant away. Wherever he went, blessings attended his footsteps. Suffering humanity received his attention. For all diseases he had a balm. He went about doing good, relieving the oppressed, and comforting the afflicted. All who came to him received his blessing. He brought to men the richest gifts that heaven could bestow. To those who received him he gave blessings as free and abundant as the light of the sun; for he is the light of the world. He came to break down every wall of partition between man and his fellow man. But he was despised and rejected by the very ones he came to bless and save. He came to his own, and his own received him not.

The experience of those who are loyal to God will be in accordance with Christ's words: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me."

ALL.

The King's Messenger.

"ALL" is a short, simple, but comprehensive and powerful word. All great words are of this character. All mighty things are simple. *All* means ALL. All sin means *all* sin, all comfort means *all* comfort; all things means *all* things. We are so apt, because so taught, to take part for all, to be swindled out of our inheritance by taking a portion, and ignoring the remainder. We take the life to come, and let go of the life that now is. We ask the salvation of the hereafter, and lose the fellowship of the here and now. We seek to be saved, to be cleansed, to be blest, to be healed, but we let go of the abiding of the God of all comfort in the things material, financial, and physical. God the Holy Ghost, our God, is an all around God. He touches us on all points, bears all our sorrows, carries all our griefs, heals all our wounds, and comforts us in all our afflictions. He is all wisdom, all love, all power. He is our all in all.

Anything else but *all* on his part or on ours is a failure. If we take him for soul and not for body, we grow lopsided, not symmetrical; if we take him for church and not for business, we again mistake to our loss; if we take him for eternity and not for time, we run the risk of missing both. All or none seems to be his way. Leave all and follow; receive him, and with him all things; forsake all, and all things are yours. All power is given unto him; and ye shall receive power when he comes upon, into, you. "All things are possible to him that believeth," and all things are possible with

God. "All things work together for good," and all shall hear the voice of the trump of God. All things are ready, and all shall know the Lord. This three-letter word, with only two letters, runs in fulness all through the Word. He is Alpha and Omega, the beginning and the end, the first and the last. All in all.

THINGS THAT OTHER PEOPLE DO.

The man who does his best to make the world a better place,
Whose heart is pure, who dares to look his neighbor in the face,
Is not the one who takes delight in holding up to view
And scoffing at the foolish things that other people do.

The man who gains the noble height where fame and honor wait
Wins no delight from petty spite, he gives no heed to hate;
For he has little chance to reach the distant summit who
Gives up his time to smudging things that other people do.

I like the honest man who tries to keep away from sin;
I like the man who seeks to rise, but does no wrong to win:
The world is brighter for the day spent in his presence who
Can keep from finding fault with things that other people do.

— S. E. Kiser, in *Chicago Times-Herald*.

FULFILMENT OF TRUE PROPHECIES.

J. N. LOUGHBOROUGH.

WHEN, in ancient times, the Lord revealed to the people the nothingness of their idols and the untruthfulness of their false prophets, he sent through his prophet these words: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show us the things that are to come hereafter, that we may know that ye are gods [that is, know that ye have divine power to open the future to us]: yea, do good, or do evil, that we may be dismayed, and behold it together." Isa. 41: 21-23.

It is apparent from this text that the power to predict future events, and the fulfilment or failure of such prediction, was a rule strictly applied "aforetime" in deciding who were true prophets of God, and who were the false prophets inspired only by the "lying spirit" (1 Kings 22: 22) of Satan. This being a good rule for those in olden times, why not as good for the "latter days," when false prophets are to arise to deceive if possible "the very elect"? We will therefore apply the test to predictions made by Sister White concerning modern Spiritualism, in the years 1849-50.

That of the former date reads: "I saw that the mysterious knocking in New York and other places was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to more security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost."

At the time of this vision there was only the "rapping" manifestation. Questions were asked, and the answer of "yes" or "no" was given by either two or three "raps." The greater part of the people regarded the "rappings," as they were called, "trickery," or "sleight of hand performance." At that time the idea was not even suggested that "spirit

rappings" would assume to be a religious organization; as it has since done, with its titles of Rev. —, pastor of the First Spiritualist church of —, etc., etc.

In the vision of Aug. 24, 1850, we read: "I was shown that by the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on the earth were accomplished by the same power."

It is since that vision was given in 1850 that Spiritualists have taught, both in their oral instructions and in their printed books and papers (what they did not teach previously to that date), that all the miracles of Christ were wrought by the power of mesmerism; and that he was only a "well-developed medium," etc.

Another statement is given, taken from supplement to "Experiences and Views," page 3, first printed in 1853: "I saw the rapping delusion — what progress it was making, and that if it were possible, it would deceive the very elect. Satan will have power to bring before us the *appearance* of forms purporting to be our relatives or friends now sleeping in Jesus. It will be made to appear as if these friends were present, the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear. All this is to deceive the saints, and ensnare them into the belief of this delusion."

At the time this vision was given, the mode of communicating with the spirits was by calling over the letters of the alphabet, and spelling out the communication, and by a "rap" the spirit designated the letter wanted. No one had, at that date, heard of a case of what has been so much talked of during the last thirty years — the "*materializing* of spirits;" that is, the spirit assuming a bodily form, shaking hands with people, and talking with them in tones that they claim to recognize as the exact tone of voice of a dead relative or friend.

It was about the years 1857-58 — four years after Sister White had put in print that the spirits would assume the forms of dead friends — that mediums claimed to see their friends, and to hear them speak. It was when the writer was holding a series of meetings in Assyria, Mich., in March, 1858, that he first met a medium who claimed that she had actually *seen* her dead friends.

While the Scriptures were being quoted, showing that the dead are unconscious, and that the "rapping spirits" are spirits of devils instead of spirits of the dead, a great power from Satan came upon this medium, who arose in the audience, and in a stentorian tone said: "I don't care anything about your Bible texts that 'the dead know not anything,' and that the spirits are 'the spirits of devils;'" I know *what I have seen*. I HAVE SEEN MY GRANDMOTHER, and TALKED *with her*. I know just how my grandmother *looked*: she had a wart on her cheek. I know how she *walked*, too: she wore a pair of old slippers down at the heel, and 'skuffed' them on the floor when she walked. The first I heard of her coming was the 'skuffing' of the slippers. I looked up, and there was grandmother. I talked with her for half an hour. Don't you think I knew her voice? You need not talk this scripture to me. I KNOW I have *seen my grandmother*." Mesmerized by the spirit of Satan, no doubt she saw the "*resemblance*" of her grandmother.

In the light of this rule for testing prophets, what can we say of the predictions made through Sister White concerning Spiritualism? She stated, when it was not here, what would be done. The things predicted came. That is according to the Bible proof of divine inspiration in the vision.



CHRISTIAN EDUCATION.*

A. T. JONES.

THE other day a gentleman asked me why it is that the Mohammedan religion has a stronger hold upon Mohammedans as a people, than the Christian religion has upon Christians as a people. The answer is, Because the Mohammedans have a Mohammedan education [Voices: "Amen"], and because Christians do not have a Christian education. [Voices: "Amen;"] "that's right." The book of Mohammedanism is the Koran; and all children are instructed in the Koran alone until they reach — I don't know what age — the age of manhood, anyhow. That is what makes them Mohammedans. If Christians would use the Bible as the Mohammedans use the Koran, Christianity would be to those Christians as real, as all-absorbing, and would hold them as certainly and as firmly, as Mohammedanism holds the Mohammedans. Yet it is not enough to say that it would hold them, AS certainly, AS firmly, comparatively: but it would hold them AS MUCH MORE SO as Christianity is stronger, broader, higher, and purer than is Mohammedanism, and as the Bible is above the Koran: so much as the Bible is more than the Koran, so much more would Christianity have a hold upon Christians than Mohammedanism has upon Mohammedans.

It has been remarked by many, and many times, that Catholics, as a people, are more firmly established in their religion than Protestants, as a people, in theirs; and here the same reasoning holds. Let Protestants use the Protestant book of religion as the Catholics use the Catholic books, and Protestantism will have a hold upon Protestants as much stronger than Catholicism has upon Catholics as the Protestant book, the Bible, is above Catholic books. Everybody knows that Catholics, as a people, teach their children, from the beginning, as long as possible, the Catholic religion, from Catholic books; while Protestants do not do that from the Protestant book, the Bible.

This brings us to the consideration of the literature — the Book — of Christianity, as the basis of Christian education — as the text-book in Christian schools. That book we profess to believe, we profess to hold, as the word of God, — as the word, the instruction, the teaching, of him who is the fountain of knowledge, — as the teaching of him who is perfect in knowledge, and like unto whom no man, no one, can teach. We profess that; why not, then, stick strictly to your profession? [Voices: "Amen."] Why not give that book, that word of God, that instruction, that knowledge, which comes from the Fountain of knowledge, which is given by him who is perfect in knowledge — why not give all this the place that belongs to it in the profession we make concerning it?

Pagan literature is still extant in the schools, not simply in the schools of the world, but also in the denominational schools of the Protestant churches of the world. Pagan literature, infidel philosophy, atheistic ideas, are in the text-books and the books of study not only in the schools of the world, but also in the denomina-

tional schools of the churches of professed Christians in the United States.

Now, let me ask you this question: How long must a person study pagan literature before he shall become a Christian by that? How long will he have to study it in order to become a Christian? How much is there in it that will help him become a Christian? [Voices: "Nothing."] Is pagan literature the channel to Christianity? [Voices: "No, no."] How long, then, must persons who desire to be Christians study text-books through which the only thread, from beginning to end, is infidel, atheistic, or pagan, before, by such study, they shall become Christians? Are such books, is such instruction, such education, the channel to Christianity?

But it is said that "these studies are not primarily to teach paganism: the idea is not that the student shall gather the philosophy, or the instruction, that is in this literature; but it is used primarily *as the best means of developing the mind*, of creating mental vigor, of increasing intellectual power." Let us look at that: there is some philosophy on the opposite side of that question. Suppose that I, a student, enter a school where that kind of books is used for the purpose of developing capacity and intellectual power. Suppose I take the course unto completion. I have an immense capacity developed; but *what is in it?* It is not expected that I shall gather from the literature what is in it, because that is intensely, basely, immoral. Everybody knows that, who knows anything of paganism. [Voices: "Amen."] Greece and Rome sank into irretrievable ruin through the corruptions that they gathered from this identical literature, and from the men who made the literature, which forms the study books in the schools both of the churches and of the world to-day, — Homer, Plato, Vergil, Cicero, Cæsar, and others of their kind.

Let me repeat that Greece and Rome were sunk to the depths of immorality that ruined them, under the teaching, and BECAUSE of the teaching, of the men who wrote the literature that is "classical" in the schools of to-day. And upon that awful fact, I inquire, How can the study of that same literature save people nowadays, and make them Christians? I want to know how long people who wish to be Christians can study that literature to profit? And when the colleges and the State schools throughout the nation are teaching these things to their students, and are turning out these students by the thousands every year, how long will it be before, under *such* teaching, this nation shall be brought to the same condition, which must end only in the same sort of ruin to which the Greeks and the Romans, as nations, were brought by like teaching in their day? That is worth thinking of by all Christians, by all those who profess to be Christians, and by all who desire to be Christians.

Now to the thought of the "object of these studies being to develop capacity." Let it for the occasion be admitted. Of what use is this capacity when the student has not taken into it anything valuable? He has the capacity, if you will; but as to any real good, it is *empty*. And don't you forget that every degree of capacity that is made and not filled with that

*Sermon preached at Ionia (Mich.) camp-meeting, Aug. 22, 1899, and stenographically reported.

which is good, will, in these days, inevitably be filled with that which is NOT GOOD. [Voice: "Amen."] That is the evil that there is in that system of education; while the philosophy of true education is to develop capacity only by putting in the good, and develop it no faster than it can be filled with that which is good.

The very idea of what the world supposes to be education is an error; that is, that education is a *drawing out*. The Latin word *educare* means to draw out; and therefore it is said that this means that we are to draw out, to develop, the powers that are within. But all the powers that are within are only the powers of self; and this development is only the development of self.

Now, *the truth* as to education is just the opposite of that. True education is the putting *the good* INTO the man. The true definition of education, and the true philosophy of it, is to "restore the image of God in the soul." That is the taking of something from without, and putting it within the man; and that is true education. The false education is that which takes a man, and develops him as a balloon—puffs him up. It is that which develops a vast intellectual capacity, with nothing in it except what he can gather from the world, which is nothing but bad. Then, when he really desires to receive Christianity, he must throw out all that is there before Christianity can ever possibly get in.

Let Christians hold to only such education as will put into the minds of the children nothing but the truth. And as the word of God is the truth, this demands that the Bible shall be the text-book in all education. It is literally true that there is nothing in the world that will develop intellectual capacity and power as will the word of God. [Voices: "Amen."] The true philosophy of it is this: The word of God is known and understood only by faith. Faith, as it is exercised, "groweth exceedingly," and thus develops the mind on its own part. On the other side, the righteousness of God is revealed to each degree of faith, "from faith to faith." And the righteousness of God is an expanding principle. And so the mind being developed from the side of the individual by the growth of faith, and from the side of God by the expanding power of the righteousness of God revealed to each degree of faith, the Bible is the greatest educating power in the world. *And it never develops a degree of capacity that is not filled to the full by the truth of God,* by the word of God, by the Spirit of God himself. [Voices: "Amen."] This principle is expressed in the Scriptures thus: I cease not "to pray for you, and to desire that ye might be filled with the knowledge of his will, . . . that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Filled, and increasing,—filled, and yet increasing.

Thus in Christian education you have the double advantage: you have that which develops most of all, the human mind; and that which fills all the capacity as fast as it is developed.

Morality is the only security in education. And Christianity is the only true morality. Therefore the only secure, the only true, education is Christian education. The book, the literature, of Christianity is the Bible. Therefore the only true Christian education is that of which the Bible is the sum and the substance, the warp and the woof.

Christian education is more than the cultivation of the intellectual part of man: it is the cultivation of the moral as supreme, and the highest possible cultivation of the intellectual only as tributary to the supremely moral. Yet neither is it the cultivation of only the intellectual and the moral: it is also the cul-

tivation of the physical as well. And this, too, as tributary to both the intellectual and the moral. Christian education, therefore, is the symmetrical and the highest possible cultivation of every faculty,—physical, intellectual, and moral,—in order to glorify God on the earth, and finish the work that he has given Christians to do.

Therefore as certainly as we are Christians, as certainly as we *profess* to be Christians, as certainly as we *would be* Christians, is it not most proper, and high time, that you and I, and all such, should diligently seek a Christian education in its veriest sincerity and its highest perfection?

A DIALOGUE BETWEEN A SEVENTH-DAY ADVENTIST MINISTER AND A ROMAN CATHOLIC PRIEST.

D. T. BOURDEAU.

Seventh-day Adventist Minister.—Salutation, my friend.

Roman Catholic Priest.—Salutation, sir.

M.—I am a Seventh-day Adventist minister, and am come to have a friendly interview with you.

P.—I suppose you have heard of my attending the meetings of your people in this place, and of my speaking to them. . . . I believe in free speech. This is a free country.

M.—That is all right, provided our brethren are not disturbed in their worship.

P.—I told your people that the Bible is not for the common people, but for the elders of the people. Our Saviour told the leaders of the church to search the Scriptures. The fruit of allowing the common people to read the Bible is a multitude of sects.

M.—Did Moses speak only to the leaders of the church? Did he not speak to the common people as well as to their leaders? Was it not so with others who were sent of God to utter the truths we find in the Bible? Is it not written of Christ that "the common people heard him gladly"? Mark 12:37. Did he not thank his Father because he had "hid these things [those taught by Christ] from the wise and prudent," and "revealed them unto babes"? Matt. 11:25. Did St. Peter speak only to the leaders of the church on the day of Pentecost, freely quoting the Scriptures? Did St. Luke make a mistake when he commended the Bereans because they had searched the Scriptures daily, to see whether the things taught them by the apostles were conformable thereto? Acts 17:11, French translation. Were the Bereans leaders of the church before they had joined it? Surely St. Paul did not make a mistake when he praised Timothy because that from a child he had known the Holy Scriptures. 2 Tim. 3:15. Are the common people of our day so weak mentally that they can not understand what the common people could understand in Bible times? Our Saviour was speaking to "the Jews," not to the leaders of the church, when he said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39, 16, etc. A multitude of sects is not the result of reading the Scriptures, but of departing from the Bible principle of the sufficiency of the Holy Scriptures as a rule of faith and practise in religious things. Men too often add their interpretations to the Bible, and do not always let it interpret itself. This does the mischief, and is the principal cause of the multitude of sects.

P.—The Bible is not sufficient. Tradition, or the unwritten word, must go with it. St. Paul complained of such as would not follow tradition (2 Thess. 3:6), and commanded his brethren to "hold the traditions." 2 Thess. 2:15. The Catholic Church is the infallible

interpreter of the Scriptures, and we are safe only as we follow her interpretations.

M.—Paul taught that the Holy Scriptures were able to make Timothy "wise unto salvation," and that they were able to make the man of God "perfect, thoroughly furnished unto all good works." 2 Tim. 3:14-17. What more do we need than to be "wise unto salvation," "perfect, thoroughly furnished unto all good works"?

Did God leave his work unfinished when he undertook to reveal the plan of salvation in his written word, and trust to the imperfect memories and dispositions of erring mortals to supplement his unfinished work with an unwritten word, communicated orally from one man to another? Would men pursue such a course in matters of dollars and cents? Then we might do away with all legal written documents. We might even do away with the written word of God, especially if the unwritten word is above it, as some claim.

The traditions of which Paul speaks were what he had taught his brethren, whether by word or by his epistle. 2 Thess. 2:15. They were really his teachings; and whenever these are produced and authenticated, we will receive them. We have his genuine writings, which maintain the sufficiency of the Holy Scriptures, and know that what he taught orally agreed with his writings. We receive all traditions that agree with the Bible; but those which do not agree with that holy book we repudiate, as our Saviour did those that made void the law of God. Matthew 15. Paul warned his brethren against being spoiled "after the tradition of men," "and not after Christ." Col. 2:8. And Peter struck on the same cord when he said that his brethren had been redeemed, "with the precious blood of Christ," from their vain conversation, or conduct (Greek), received by tradition from their fathers. 1 Peter 1:18, 19. Thus we see that there are bad traditions as well as good ones.

If the Catholic Church is infallible now, she certainly was fallible when, according to her own canons, she kept the seventh-day Sabbath, baptized by immersion, permitted the priests to marry and the laity to read the Holy Scriptures, etc., etc. If she was infallible then, she is fallible now. The early Christians read the Bible, wore it upon their persons, and some of them were buried with it. Speaking of the early Christians, Fleury, a Catholic historian, says that "even many of the laity knew the Holy Scriptures by heart, because they read them continually." He adds: "They usually carried them on their persons, and some of them have been found buried with the Gospels on their breast. St. Chrysostom testifies that in his day many women carried it tied about their necks; that Christians washed their hands before taking the sacred books; that they also saw that their apparel was decent; and that men would not read the sacred books, nor hear them read, without having their heads uncovered. In the time of Diocletian, holy martyrs, having been obliged to forsake all, and to retire to caverns, regretted only that they no more had the consolation derived from studying the sacred books day and night, as they had formerly done."

(To be continued)

It is written, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The heart of the genuine Christian will be filled with love to God, the soul will be all aglow with his love, the strength will be wholly consecrated to his service, and the mind will be filled with his love and power. This principle of neighborly love should be carried out in the every-day life of all who profess to be followers of Jesus.



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

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

He leads us on
 Through all the unquiet years;
 Past all our dreamland hopes and doubts and fears
 . . . He guides our steps. Through all the tangled
 maze
 Of sin and sorrow and o'erclouded days.
 We know his will is done;
 And still he leads us on.

— Selected.

WOMAN'S GOSPEL WORK.

As ONE page of the REVIEW is devoted to this subject, I will write some of the thoughts that have come to my mind while reading these pages.

In the "Constellation of Principles from Personal Letters by Mrs. E. G. White," I read these words: "Teach our sisters that every day the question is to be, Lord, what wilt thou have me to do *this day*?" What a momentous question! And how little we appreciate the importance of asking for help and guidance.

It is surprising that, with all the advantages given to us, and the great need of workers in the cause of truth, so many of us sit idly waiting for something to do. If we could just find our work where we would attain to some notoriety, or be recognized as doing something great and grand, we would gladly be doing a work for the Lord. But with some of us the little things, well done, might be great things, if done in love for Jesus.

"Why stand ye here all the day idle?" was a question asked long ago. The answer was, "Because no man hath hired us." The time is at hand when we need not wait to be hired. There are many things our hands can find to do. Christian Help work is one branch of work through which, though humble in its nature, we may secure great results. We can make the "widow's heart to sing for joy," we may lighten the burden of her life, and give her valuable assistance in rearing her children. At the death of the mother, a father will soon send his children to a "home," or scatter them among strangers. But a mother will labor early and late to keep her little flock at home, be it ever so humble. There are many of these mothers whom we might assist, and the promise is, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Not only can we find homes of this kind among us in the cities, but there is the Haskell Orphans' Home, and other such homes, with their faithful "mothers," who have charge of many children — "some mothers' darlings." These mothers grow faint and weary with their many burdens and the responsibility of looking after the physical and spiritual needs of their children. Could we not lend them a helping hand by sewing, mending, and even washing and ironing? This kind of work would be acceptable to him who said, "She hath done what she could."

Sisters, let us awake to a sense of duty and of our responsibilities and opportunities, and

each day ask for guidance to perform some work that will be well pleasing to God.

SARAH M. SAUNDERS.

EXTRACTS FROM CORRESPONDENCE.

I WISH to speak to you of one case in particular that you may unite with me in prayer for him. He is a man who keeps a saloon by the seaside. Our family, myself included, went to the beach, five miles away, for a day's outing. I take my Bible and papers with me when I go on a trip like this; and during the day I went to the door of a Spanish home, intending to talk with the members of the family, and give them some papers. I found they were not at home. The saloon-keeper from across the way came toward me to inform me that the family were away; and after telling him my errand, he said he would hand them the papers. We immediately began conversation on religious subjects, but he soon told me that we could not talk together, as he has no use for the Bible. He is an evolutionist. I told him I was *real sorry* he had no use for the Bible. From that moment I was drawn toward that soul. We talked together for more than an hour, sitting on the saloon steps. He is an intelligent man, and says that a few years ago thousands of dollars could not have hired him to engage in that business; but when he came to that place, he was sick and penniless, had a family to support, and a liquor dealer told him that if he would start in that business, he would give him all the credit he wished; and he could see no other way to do.

He seemed surprised that I did not censure him for being in such a business, but instead presented Christ as his Saviour, letting him know at the same time that I did not like his business. He spoke of nature as being the only God, and of how he loved it. I asked him, "What is nature?" When I spoke of the power that created and holds in place all things, of course he was ready with the word "gravitation." I then asked him, "What is gravitation?" These questions are too much for an evolutionist. I told him that nature is God revealed, and that we should love it, but not worship the creature more than the Creator; and that gravitation is the power of God. I also told him that he saw only the object, but that I saw what was behind it. As we sat there, — I reading, and he looking on, — he saw things presented in a different light from what the churches present them.

I told him that he need not be afraid of making me angry with his remarks, but that I saw in him a brother traveling to eternity, and that the truths that I presented are so near my heart, and mean so much to me, that I must have him see them in their beauty. He said, "I think I read your face. I see your motive. I read an honest heart. This is a grand thing if I could believe it as you do. The thought of a resurrection to eternal happiness is beautiful; but man has no more of a life after death than that horse out there (pointing to a horse). When he is dead, that ends it."

Oh, the utter loneliness of such a belief! I was obliged to leave him at this point, as my husband and children came for me; but he gave me his address on a card, and said that he would read anything that was not too long, and that if I could change his belief, it would be all right. Of course I alone can do nothing.

I take the liberty to write to you about a perplexity of my own. I can not live without the peace of Jesus. At times during the last few months, as I have seen the love he has for us, my heart has thrilled through and through, and I felt that I would be willing to do anything for him. Sometimes in prayer I feel sure that he accepts me, and then I fall again. I can not understand some

statements in the Testimonies. In volume one it is stated, "Remain before him until you have unutterable longings for salvation, and you obtain the sweet evidence of pardoned sin." In another place it says that when you have confessed every known sin, it is your duty and privilege to believe that Jesus accepts you. In "Steps to Christ" I read: "Do not wait to feel that you are made whole, but say, I believe it is so, not because I *feel* it, but because God says so." I feel guilty about remaining before God until I obtain the evidence of acceptance. I have often told God I would, and then I would get so tired, and my head seemed so confused, I would go away; and then after I had rested, I would hardly dare pray, for I had lied to God. It seems so selfish to ask you to pray for me. May I ask what you think I ought to do?

I am glad that you have written me so freely concerning your perplexity. The trouble is with your faith. You are depending too much upon the sense of feeling, — the emotional part of a religious experience. Please remember that everything in our salvation depends upon the word of God instead of upon our feelings. You do not have to wrestle with God to make him willing to save you. Carefully consider the statement in Eph. 1:6, which assures us that he hath made us accepted in the Beloved. You, with all your sins, imperfections, and needs, just as you are, are already accepted of God in the Lord Jesus. The only thing that remains for you to do is to accept this fact, and act upon it, understanding that nothing remains for God to do, but only for you to *accept his acceptance* of you; that is, to accept the fact that God does accept you, and let that be the end of all worry concerning your sinful condition; and then, through the study of his word, and of your own needs, come to the stature of a woman in Christ.

Gladly allow God to work out his own purposes within you by his Spirit, and then as gladly learn from the example of Jesus how to let them be worked out in your life by the power that works in you. When you are conscious of any failure in right living, it is because the Spirit of God has been especially teaching you, not because he has forsaken you, and left you to your sins. You would never know that anything was wrong in your life, nor yet anywhere else, if the Spirit of God was not with you to teach you that it was wrong. When you see that anything is wrong, as you quickly acknowledge it, and say, "This is wrong; I see it; I will not do it; I will forsake it," then you stand with God himself on that point, thinking as he thinks, saying just what he says about it, and are one to whom he can not impute iniquity. Since you have accepted the decision of the Spirit of God with reference to the matter in question, since you and he are in agreement concerning it, there is no reason why you should carry a burden over it for one moment. If you do, it is because you allow Satan to torment you, instead of allowing the Spirit of God to comfort you.

A great many times the conscientious soul is afflicted by thinking that he fell into sin, when he has simply been nagged and distressed by Satan. That condition exists because of a trembling fearfulness of spirit instead of a quick and ready faith. That trembling of spirit is not in itself counted as sin, but as an infirmity, which the Spirit of the Lord is sent to help. Read Rom. 8:26. Let the Spirit of God help your infirmity, so that you may be strengthened to take hold and hold onto the word of God with a firm grasp, such as shall bring you strength and comfort. God does not wish you to labor before him in prayer until you are exhausted and weary. You would never have to do that if you would believe him as quickly, freely, and entirely as you believe some loving friend. Go to God in prayer with faith and determination to be taught by his Spirit and word, and trust him to lead you; and then, according to the statement made in 1 John 5:13-15, receive that which you have desired.



THE PRAYER OF LIFE.

LEAD me, O God, in life's brave early day,
While skies are clear, and all the world is gay.
So many hurtful blooms my vision greet!
So many paths diverge to lure my feet
Far from thy peaceful, sinless road astray!

And when the morning can no longer stay,
And songs are mute, and noontide's fervent ray
Upon the weary track must fiercely beat,
Lead me, O God!

Nor leave me when the eventide shall lay
Upon life's happy fields its vapors gray:
Clasp then my hand in thine more close and sweet
Than thou hast ever held it; and, while fleet
The night is falling, down the unknown way
Lead me, O God!

— Henry J. Stockard, in *Youth's Companion*.

BEAUTY.

Florence Crosby.

A FEW days ago an agent came to the door, selling various articles supposed to be indispensable to a lady's toilet. She gained access to my study by a series of such clever and remarkable strategies, that I was fairly dumb before the exhibition of her genius, while I thought rapidly of the loss the world sustained in thus ignoring a talent that might shine in war, or statecraft, or a nation's diplomacy. My reverie was disturbed by her voice, saying:—

"Now, I have here a face beautifier, which will remove the lines from the skin. Warranted to do so! You are young, I see, but you have a few marks here and there, which you ought to have taken out. You can surely do it with this preparation, and your face would look like a girl's, not a line would be vis—"

"But, my dear woman," I gasped, forcing her to pause, "I don't want those lines removed. I wouldn't have it done for anything in the world."

Before she could recover from her astonishment at discovering such an anomaly, I went on: "You say I am young-looking except for those lines. That is just the point. Those lines are the insignia of my rank, or one remove from girlhood. I am proud of every one of them. They show that I have lived. It is life written there,—yes, life, with its varied experiences of love, sorrow, joy, tears, hope, disappointment, strife, victory. Think you I would exchange them for the smooth unwritten page of a girl's face? Every line is a ripple mark, showing where the high tides of life have risen."

"But, surely, madam," she interrupted, the agent's instinct reasserting itself in spite of my eloquence, "surely you would like a bottle of this hair vigor? No young woman likes gray hair, and one can see at a glance that yours is prematurely silvered. Now, a bottle of this applied once in—"

"Not for anything," I exclaimed in horror. "My hair is my crown of glory. If it strikes you as being premature, do you not see that it bears its own story on its whitening surface? You yourself were not deceived into thinking I was old. Well, then, let the faint lines and silver threads speak for themselves, and I fancy they tell a tale of life that youth can not."

As the disheartened agent went down the walk, I thought to myself: "Why is it that we

all crave to be young, forever young? She is but seeking to gratify the universal passion for finding the fountain of perennial youth. Perhaps it is the panting of the soul for the time when this mortal body will be dropped, and that soul will know no age. It will be life, life with no shadow of death ever encroaching, ever haunting, ever pursuing."

The face of youth is as a piece of blank paper, smooth, fair, lovely, but with no story written thereon. The beauties of youth have been celebrated since the world began, and the crown of old age will be noted in song and story while the world stands. Youth, with eyes of hope, with brow of satin, with cheeks of rose, and old age, with crown like unto hoar frost, eyes dim to earth, yet glowing with the sight that comes by faith, with forehead furrowed by life's resistless tides, and face on which rests a light "which never was on sea or land,"—all this, and more, has often been dwelt upon, but how few remark the beauty of the man and the woman in the pride and strength of perfect maturity. The lines begin to trace themselves faintly, the white threads creep in here and there; but cheeks still glow, and eyes sparkle with the swiftness of the race. The record of the years is being written there, their trials and triumphs. Which has to you more of beauty and interest—a stone, smooth and with unscratched surface, or one seamed and scarred by contact with nature's awful forces, or smooth only because its lines have been beaten upon by the ocean's mighty currents, or it has been tossed hither and thither, on the bosom of some great giant flood, until at last the storm has hurled it to a place of rest, but with the marks of the conflict forever engraved?

So it is with the face as it receives the record of the passing years. It grows in beauty, if the soul shining through the windows be in touch with God, and it is beautiful with a beauty born of strength, of striving, of failure, and of victory.

THE "RUBBISH" QUESTION AGAIN.

MRS. M. C. DU BOIS.

(Grand Ledge, Mich.)

As I look at it, there is a difference between *saving*, and letting the things saved accumulate until the garret groans with its load of unused cast-offs.

From earliest childhood I was taught to save everything that could possibly be of any use. My parents were poor, and to *save* was a necessity. So, in my childhood home, everything that could be utilized in any form was saved; hence the habit of saving has grown with me, until it seems a sin to destroy anything that could make another more comfortable.

There was truth in what was said in regard to saving "rubbish." It is in the homes of the wealthy and the well-to-do, as a general thing, where the rubbish is allowed to accumulate. I have been in garrets where enough rubbish, in the line of cast-off clothing and furniture, lay scattered about to make several families comfortable, if they only had it. But it is often a delicate matter to offer such things

to poorer neighbors, even when you know they need them; so what is to be done? Here is mother's old arm-chair; it is too good to burn, and tender memories cling to it. It is no longer needed below, so it is stored away. Here is a baby's crib, where the first-born was tenderly watched over; and here is an old faded quilt, each block pieced by loving hands; and, perhaps, an old couch, on which father was wont to lie in his decline. These are all out of place in the well-furnished rooms below, so they are put out of sight in the garret, for the rats and mice to play hide-and-seek among. If such things could only be transferred to some poorer home, instead of to the garret, how much better it would be; but how to effect the transfer is often a perplexing question.

I am glad to say the difficulty of disposing of cast-off clothing, etc., is being solved. So I say, Save everything, even to old buttons and umbrellas; but, in the name of needy humanity, don't let these savings accumulate in garret, boxes, and drawers. "Gather up the fragments that remain, that nothing be lost," is the divine command. Gather up, to give again. If there are no needy ones in your immediate vicinity, remember the different missions that are in need.

When the first call for old clothing, etc., came from the Chicago Mission, the president of our Dorcas society called a meeting to see what we could do. It was decided to do all we could ourselves, and also to send solicitors out among the people, asking for help. The result was very satisfactory. Scores of garments were given. Clothing that was held sacred to the memory of the dead was freely given to the society for distribution among the poor. One mother gave the clothes of her dead child, reserving only a pair of little shoes; for, said she, "Why should I keep them longer? Let them do some good." An old man went to his trunk, and taking therefrom a morning wrapper, the last keepsake of the wife of his youth, said, "Take it, and give it to one who needs it." People seemed glad to give. All joined in doing what they could, both professors and non-professors, until barrel after barrel was sent, some to Chicago, and some to home fields. People gave not only old clothes, but new material was sent in to be made into garments for the needy.

So I say, Save; by all means, save; but don't let the rubbish pile grow. When ready to lay aside garments of any description, or, in fact, any articles of household use, look them over carefully, and preserve such things as can be made to do service in some other form. That which is of no use whatever put into the rag-bag, or burn. Since we have so many missions calling for help, there is no need of saving rubbish. Pretty picture-papers and advertising cards—those, of course, that are suitable—can be made into scrap-books for hospital waifs; and even the children's cast-off toys would be appreciated by them.

Of course I plead for the deserving poor, those who would be willing to pick up windfall apples to dry if they had the opportunity. I know that poor people are often extremely sensitive. Many times one would be glad to help them if he knew just how to do so without hurting their feelings. But by seeking wisdom from God, and then following the leadings of the Holy Spirit, one need not go astray.

Our Dorcas society usually has on hand a supply of ready-made garments. The president of the society was forcibly impressed to carry some children's underclothing to a poor woman in the neighborhood. At first she shrank from going, but the impression kept coming to her; so she selected such garments as she was impressed to take, and went. When she got there, her courage almost failed; it seemed out of place to offer those garments; but the Lord had sent her, and she dared not

back down; so she told the woman what she had brought, and unrolled the clothing. The poor woman wept as she took the clothing, and said she was indeed thankful, as the garments were much needed by her children. So you see it is safe to let the Spirit lead.

Two of our young women, when out soliciting clothing, called at a fine farmhouse, and asked for cast-off clothing. The woman of the house said she had nothing to give. Not long after, our society met at a neighbor's near her home, and she, being invited, came. When she saw what our work was, and the nice warm garments made out of the old ones, she said, "I did not know you used such clothing as this." She was afraid to offend the girls by offering partly worn garments, although those were what they asked for. After this, whenever this woman came, she never came empty-handed.

There is no excuse for the accumulation of rubbish. Rubbish proper, is anything that is *worthless*—fragments, ruins. Such, do not save; but garments of any description, or household articles that can brighten another's home, save by all means. If the habit of saving was practised by every housekeeper, many homes would be far more comfortable than they are. Homes are often void of many little comforts just because there is a waste of that which is looked upon as worthless. "Waste not, want not," is an old saying, of considerable truth. We can each, I doubt not, be more saving, and thereby help some one who is in need.

THE BLACK MAN.

GRACE P. WOOD.
(Tom's River, N. J.)

A WOMAN of my acquaintance has a plan for "keeping her children in order," as she expresses it. As the result is somewhat odd, I thought the readers of the REVIEW would like to hear of it. One of the children, a dear little girl of seven, being the only girl in the family, is allowed to do about as she likes, and is consequently much spoiled. She is very mischievous at times; and when her mother can stand her antics no longer, she says, "If you are not good this minute, the black man will catch you."

This was kept up with seemingly good results, until the little one was five years old. Coming home from an excursion, one afternoon, a negro boarded the car, and stood on the back platform. The little girl watched him intently, for strange to say, she had never seen a negro before. When they reached their corner, she held firmly to her mother's hand, and tried to get off without the black man seeing her. But he stepped off the car, picked her up in his arms, and carrying her across the muddy street, set her down on the sidewalk, with the remark, "Thar, little missy, all safe and sound, and didn't get your pretty shoes wet, either."

Then he ran back to the car. The little girl did not say a word, all the way home, but she thought a good deal, it seems; for the very next time her mother mentioned the black man, she laughed, and said, "He bringed me off the cholley-car [trolley-car], and he laughed to me."

Some time afterward, her father told her that if she was n't good, the "bogy" man would catch her. She put her head to one side, and said, with a laugh, "Will he be like the black man mama use to tell me 'bout? 'cause he 's a fake." They all laughed, and thought she was smart; and she has naturally grown to think so too.

How can they expect she is going to grow up a good woman, with that kind of teaching?

Mothers, if you wish your children to be truthful men and women, you must set them a

good example; for very young children, like monkeys, copy everything they see and hear. So first find the truth yourselves, and then live it, and your children will be blessings and joys in your old age, instead of a curse. The Lord has promised it, and he is a "God of truth."

IF WE WOULD.

EDITH ROSS.
(Boulder, Colo.)

If we would but check the speaker
When he spoils a neighbor's fame!
If we would but help the erring
Ere we utter words of blame!
If we would, how many might we
Turn from paths of sin and shame!

Ah, the wrongs that might be righted
If we would but see the way!
Ah, the pain that might be lightened,
Every hour and every day,
If we would but hear the pleading
Of the hearts that go astray!

Let us step outside the stronghold
Of our selfishness and pride;
Let us lift our fainting brothers,
Let us strengthen ere we chide;
Let us, ere we blame the fallen,
Hold a light to cheer and guide.

Ah, how blest beyond comparing
Earth would be if we'd but try
Thus to aid and right the weaker,
Thus to be our brother's keeper,
Thus to walk in duty's pathway
To our better life on high!

In each life, however lowly,
There are seeds of mighty good;
Still we shrink from souls appealing,
With a timid "If we could;"
But the Lord, who judgeth all things,
Knows the truth is, "If we would."

HOW TO SET A TRAY.

ESTHER A. NELSON.

THE preparation of food for a sick person sometimes requires "more tact than skill." However, it should always be properly cooked as well as neatly served.

When the patient is confined to his room, or to his bed, a tray should be used. In setting the tray, use as pretty dishes as possible; for food will be relished more if served in a dainty dish.

Be sure to have a clean napkin, and place it on the tray so that one corner shall fall over each side and one over each end.

Place the knife, fork, and spoon at the right-hand side of the tray, and the salt, sugar, and butter chip at the end of these.

Cut the bread in a thin slice, and then cut the slice in two, and lay it on a plate. Place this at the end of the tray.

Use only individual dishes; and in dishing the food, do not heap it up, but put only enough in each dish to look nice. If more is desired, the dishes can easily be refilled. Food that has been in a sick-room should never be eaten by any person.

Arrange the food dishes in an orderly way; and if you can get flowers, place a small bouquet at one side of the tray.

A few bright-colored geranium blossoms, with two or three green leaves, sent by a kind neighbor, were recently placed in the room of a dying girl. She looked at them for a short time, then said, "Oh, the beautiful flowers! They make me think more of heaven than anything I have seen for a long time." Little deeds of kindness are often greatly appreciated.

"A HORSE that is weak in the legs may not stumble for a mile or two; but it is in him, and the rider would better hold him up well."

FIELDS OF USEFULNESS FOR ISOLATED GIRLS.

* * *

I AM going to take it for granted that you will help wash the dishes. I know there are many girls who "just hate to wash dishes," although I am sure they would not be willing to eat from them unwashed. And I assure you that in some of our institutions there are many more dishes to wash after each meal than you would have to wash at home in—I was going to say—a week; and unless you have an unusually large family, I think that is so.

"But that would be working in the cause," I think I hear some one say. Not a particle more than in your own home. The sooner the idea that we are doing nothing in "the cause" unless we are directly connected with some one of our institutions is got rid of, the better. "The cause," as I understand it, includes all those connected with it, in whatever place or position; and if we are doing with our might whatsoever our hands find to do, we are "working in the cause."

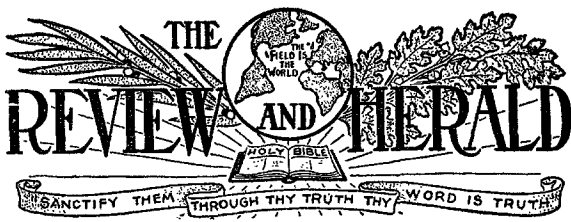
To illustrate: a sister told me of a certain time when she was so unfortunate as to sprain her ankle severely. Another sister helped her a day or two, but being one of those who have a "burden to be working in the cause," she thought she must go down to the office where the State paper is printed, and help fold the papers. She was not needed there; but out of respect for her, she was occasionally allowed to help. The sister with the lame ankle was left all alone, to get along as best she could, and in pain wait on her boarders. Now, in which place would that sister have done the most true missionary work? I think I hear you all answer, "Helping the sister with the lame ankle wash the dishes." I think so, too; and perhaps *your* mother needs some one to *wash her dishes*.

Every day brings its special work, besides the work that is common to all days. One day brings the washing. If you have not a good washing-machine, but are dependent on the wash-tub and the rubbing-board, if you take hold and help your mother do the washing, I will warrant you will get more and better muscular exercise in a given time than you could at any gymnasium, with a pair of dumb-bells or Indian clubs.

"But," I hear some of you say, "mother always does the washing, and I don't like to wash; it makes one's hands grow large." Well, what of it? Are you, my dear girls, made of finer material than your mother? Do you never think that mother's hands were once small and white before they worked so hard for you?

Another day will bring the ironing. There is a verse in the fifth chapter of Ephesians that I often think of when engaged in washing or ironing. Perhaps the thought never occurred to you that God washes and irons. The first part of the twenty-seventh verse of the chapter already mentioned reads, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing."

We all know how beautiful a garment looks that has been perfectly washed and ironed—without spot or wrinkle. But the garments have to be put through a vigorous process before they are in that condition; and skilful hands are needed to obtain a perfect result. So it is with our characters. God washes us in the blood of his Son, and cleanses us from every spot; and in order to have the wrinkles all removed, we must often submit to God's polishing-iron, and in meekness "pass under the rod," even though we have to do and bear many things that are not altogether pleasant.



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ALONZO T. JONES, { EDITORS.
URIAH SMITH. }

SPECIAL CONTRIBUTORS:

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

When the disciples should see Jerusalem encompassed with armies, *then* they were to know that the desolation thereof was *nigh*; and *then* they that were in *Judea* were to flee into the mountains.

The Roman armies, the only armies there were at that time, were a long distance from Jerusalem; and in the nature of things, it must take them some time to reach Jerusalem, even after they had started definitely for that place.

Yet it was not when they knew that the armies were coming toward Jerusalem that the disciples who were in Judea were to flee: it was not till they saw Jerusalem encompassed with armies. But when this should be seen, *then* they knew that the desolation thereof was *nigh*, and their flight must be so sudden that he who was on the housetop could not come down to take anything out of his house, and he who was in the fields could not turn back to take his clothes.

Then the time of the *approach* of the Roman armies toward Jerusalem was the time of *preparation*, in which all who believed should get all things ready, so that when the armies encompassed Jerusalem, the believers could flee suddenly, as they were commanded to do. When Jerusalem was encompassed, the time of *preparation* was passed; *then* was the time for flight. Those who were in Judea were to flee, and those who were *not* in Judea were not to enter thereinto.

All this was told to the disciples before the Lord's death; and they were told to pray that their "flight be not in the winter, neither on the Sabbath day." Thus that subject was to be ever before them and upon their minds. They were to watch for the sign, and pray always with regard to their flight when the sign appeared. In so doing, they were a light to all people in Judea, and had a message for all, that they too might so watch for the sign, and pray with regard to the flight, and be ready when the sign appeared.

These things were spoken before the Lord's death. With his ascension the gospel was preached with the witnessing of the Holy Spirit in Jerusalem and in Judea. And to all in these places the message was given as to the approaching desolation of the land, the deliverance of all who would believe, and the sign by which it should be known when flight was essential in order that they should be delivered from the certainly coming destruction.

Years passed, with much violence, frequent surrections, and great slaughter; but yet there were no armies marching upon Jerusalem. At last, however, the approach of the Roman armies began. Cestius, the Roman commander in the East, "removed with his whole army, and marched to Antipatris." Next he came to Aphek, which he captured; and next to Lydda, which, being deserted, he burnt. And so he "marched forward; and ascending by Bethoron, he pitched his camp at a certain place called Gabao, fifty furlongs [seven and a half miles] distant from Jerusalem." Next Cestius "took his whole army along with him, and put the Jews to flight, and pursued them to Jerusalem. He thus pitched his camp upon the elevation called Scopus [or watch-tower], which was distant seven furlongs from the city." Then "on the fourth day" "he put his army in array," and brought it into the suburbs, or outer city. The people "retired from the suburbs, and retreated into the inner part of the city, and into the temple." Cestius burnt the suburbs, or new city, and passed on, and "came into

the upper city, and pitched his camp over against the royal palace."

And now the real city was encompassed, and the siege was begun. But after besieging the place five days, when the Jews were fearing that the place would be taken immediately, when a faction had actually started to open the gates from the inside, "and to admit Cestius as their benefactor," and when, "had he but continued the siege a little longer, he had certainly taken the city, . . . that very day," just then, Cestius, "despairing of any expectation of taking it," and "without having received any disgrace," "retired from the city, WITHOUT ANY REASON IN THE WORLD." And then "many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink."

The given sign had come to pass. The believers had fled from Judea when the city was encompassed. But those in the city could not flee when it was surrounded. But when the army was withdrawn, then they fled also. Then, as soon as possible, all the armies that could possibly be gathered were brought into Judea, and to Jerusalem, and it, with the temple, was made a heap of ruins.

And NOW, "our country shall repudiate every principle of its Constitution as a *Protestant* and *republican* government;" and "AS the APPROACH of the Roman armies was a sign to the disciples of the IMPENDING destruction of Jerusalem, SO may this apostasy be a SIGN to US that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."

Are you watching for this sign? Do you see this "approach"? Are you ready for the flight? And are you praying that your flight shall not be in the winter, neither on the Sabbath day? Now is the time to watch, to prepare, and to pray.

"Get ready, get ready, get ready."

The passages of Scripture printed in these columns last week, place beyond all question the fact that in these days miracles will be wrought by the power of Satan purposely to deceive, if possible, the very elect, and to draw them away from the keeping of the commandments of God.

As has been also stated before in these columns, the widest open door that is given for the exercise of this deceivableness of unrighteousness is the many and increasingly numerous diseases of the people, and the longing of the people to get rid of their diseases by whatever means, and especially such as will accomplish this the quickest, and with the least effort on their own part.

It is not only true that diseases are constantly becoming more wide-spread, and more numerous, but the offered remedies are multiplying no less rapidly than are the diseases. This of course is but natural enough; indeed, it is inevitable. For when, instead of searching out and intelligently putting away the causes of disease, drugs and medicines are used by which to remove disease, two additional evils are engendered: (1) in the taking of the drugs and medicines the foundation of new disease is laid; and (2) medicines taken frequently, lose what power they at first may have had to give relief. Thus not only are new diseases generated, but new remedies are demanded for the former diseases.

But people are discovering that these are tedious processes, and so they are ready fairly to fly to easier processes. And just here Satan crowds himself in with his "magnetic healings," "Christian science," "hypnotism, and so-called faith healings. We say "so-called faith healings" because there is healing by faith that is true, and not so-called; but this healing is always wrought by the word of God, and the object of it is the keeping of the commandments of God. And this kind only is true healing by faith; because faith comes only by hearing the word of God, and in Christ nothing avails but faith which keeps the commandments of God.

By all these means of healing, except that of true faith,—that which leads to the keeping of the commandments of God,—Satan is crowding himself and his power upon the attention, and also into the confidence, of the people everywhere. And, indeed, what

channel could be chosen by Satan to get a hold upon the attention and confidence of the people, that would be more sure and effective than just this thing of offering quick and easy relief from their diseases? To physicians, or "healers," people readily yield their cases with absolute abandon. And when they do find themselves relieved, the one by whom it was accomplished has a hold upon them that hardly anything else can give.

Now, in all this there is instruction for Seventh-day Adventists. The word of God has spoken it: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," and "shall put him to flight." "The everlasting gospel," as it is briefly comprehended in the third angel's message, is this banner which in this time God has uplifted against the enemy's insweeping like a flood. And God's "saving health" is, and always has been, an essential part of the everlasting gospel.

But this saving health is not bestowed regardless of all procedure on the part of the individual, regardless of all circumstances of cause and effect. It is not assured regardless of principle. In giving it, God will not set himself against himself. He can not, and he must not be asked to, destroy his kingdom in order to give health to men. Satan will do that, especially in these days; for his case is now desperate, because "he knoweth that he hath but a short time" before both his kingdom and himself shall be brought to utter ruin.

But the kingdom of the Lord is from everlasting to everlasting. And though he has inseparably connected "his saving health" with his everlasting gospel, it is "saving health" based upon eternal principle. Accordingly he has given in the third angel's message the principles of his saving health to be proclaimed with a loud voice to every nation and kindred and tongue and people. To the people of the third angel's message God has revealed the causes of disease, and has called us to the eternal principle of effectually putting away the disease by removing its causes.

God intends that his children shall have power with the people. He knows how the enemy like a flood is gaining power with the people, through the channel of ready remedies for their diseases. Therefore in the giving to his people the principles of his saving health for all nations, the Spirit of the Lord is lifting up a standard against that particular inroad of the enemy. Yet, alas! how few of his people are really imbibing these principles of God's saving health! "Pity 'tis, 'tis true" that many even of the Lord's professed people will resort to quack and satanic remedies, rather than diligently search out and faithfully apply the Lord's principles of saving health.

That will never do. When the Lord has given to any people, even in great detail, the eternal principles of his saving health, and has put it all easily within the reach of every one, what but positive disloyalty can it be for any of his professed people to ignore these divine principles, and then resort to quack, drug, or satanic remedies, even though these remedies be presented in the form of signs, wonders, and miracles?

No; let every one who regards the third angel's message, let every one who professes to love the truth of God, put heart and mind diligently to the searching into, and the understanding of, the principles of God's saving health. A number of them have been published in the REVIEW AND HERALD, and more will be. Let these be understood and taught to all people in the Lord's glorious message and work of the everlasting gospel.

Lately a pilgrim in India, making his way to a shrine, was so loaded with chains and iron bands that, when he decided to make part of his journey by railroad, the company demanded that he pay for his passage both regular fare and freight. It was estimated that there was on his body about two hundred pounds of iron; and at night, in his journey on foot, he would stake himself out like an animal. The object of all this was to do penance, to make atonement, for his sins. In relating the occurrence, the *Interior* very justly remarks: "What is Lent, throughout three fourths of Christendom, but an

attempt by personal sacrifice to propitiate God? The same thought which lay at the basis of the Indian fakir's conduct lies at the basis of Lent's abstinence. It is that man must pay at least part of the penalty of his sin in bodily pains. It is that he must atone, in part at least, for that sin which the Bible says was completely blotted out by the one sufficient Redeemer. 'Old Dan Chaucer' struck the key-note of the Reformation in his pre-Reformation line, when he wrote, 'Either he forgives us every whit or not a dele.' But direct as that lesson is taught in the holy Gospels, it has not yet been mastered by Greek, Romanist, or Protestant." The "Studies in Galatians" now being conducted in the REVIEW AND HERALD will help, on this subject, everybody who will read them.

STUDIES IN GALATIANS.

Gal. 3:1.

"O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

Christ having been set forth, crucified *among them*, it was easy for the Galatians to understand the words of chapter 2:20: "I am crucified with Christ." When he was set forth, crucified among them, it was easy enough for all who were willing, to be crucified with him.

Paul preached only "Christ, and him crucified." This he preached wherever he went. And wherever he went, he preached Christ crucified among the people *in that place*. That is, when he was in Galatia, he preached not only Christ crucified down in Judea, but also in Galatia. When he was in Corinth, he preached not only Christ crucified away over at Jerusalem, but also Christ crucified there in Corinth.

In other words, Christ crucified at Jerusalem in Judea, was also Christ crucified wherever there is a man on the earth. And the preaching of Christ crucified at Jerusalem in Judea, to be the true preaching of that fact must be also the preaching of Christ crucified *wherever the fact is preached*. It is simply the preaching of the universal and ever-present Christ the Saviour.

The preaching in Galatia, in Corinth, in Rome, in Britain, in the United States, of Christ crucified *only at Jerusalem in Judea*, is too far away both in distance and in time for the people readily to grasp it as a power in their own lives. But the preaching of Christ crucified at Jerusalem in Judea, and also wherever there is a human soul,—this brings to each soul, *just where that soul is*, Christ, the crucified, the risen, and the ever-living Saviour. And then and there each soul who hears the preaching can be crucified with him (Rom. 6:6), can rise with him (Eph. 2:5, 6), and can *live with him* (Rom. 6:8), as the ever-crucified, ever-risen, and ever-living Saviour.

Such preaching, and such alone, is the true preaching of Christ and him crucified. Such preaching, and such alone, is the true preaching of the cross of Christ. Such preaching of the cross of Christ is the preaching of "the power of God;" and such preaching of Christ crucified is "Christ the power of God, and the wisdom of God." 1 Cor. 1:17, 18, 23, 24.

We can do no better than to say again, in this connection, what we said two weeks ago, on chap. 2:20: Jesus Christ was "*us*." He was of the same flesh and blood with us. He was of our very nature. He was in all points like us. "It behoved him to be made in all points like unto his brethren." He emptied himself, and was made in the likeness of men. He was "the last Adam." And precisely as the first Adam was ourselves, so Christ, the last Adam, was ourselves. When the first Adam died, we, being involved in him, died with him. And when the last Adam was crucified,—*he* being ourselves, and we being involved in him,—*we* were crucified *with him*. As the first Adam was in himself the whole human race, so the last Adam was in *himself* the whole human race; and so when the last Adam was crucified, the whole human race—the old sinful human nature—was crucified with him. And

so it is written: "Knowing this, that *our old man* IS CRUCIFIED WITH HIM, *that the body of sin* might be *destroyed*, that henceforth we should not serve sin."

Thus every soul in this world can truly say, in the perfect triumph of Christian faith, "I am crucified with Christ;" my old sinful human nature is crucified with him, that this body of sin might be destroyed, that henceforth I should not serve sin. Rom. 6:6. Nevertheless I live; yet not I, but Christ liveth in me. Always bearing about in my body the dying of the Lord Jesus—the crucifixion of the Lord Jesus, for I am crucified with him—that *the life also of Jesus* might be made manifest in my body. For I who live am always delivered unto death, for Jesus' sake, that the life also of Jesus might be made manifest in my mortal flesh. 2 Cor. 4:10, 11. And therefore the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

In this blessed fact of the crucifixion of the Lord Jesus, which was accomplished for every human soul, there is not only laid the foundation of faith for every soul, but in it there is given the *gift of faith* TO every soul. And thus the cross of Christ is not only the wisdom of God displayed from God to us, but it is the *very power of God* manifested to deliver us from all sin, and bring us to God.

O sinner, brother, sister, believe it. Oh, receive it. Surrender to this mighty truth. *Say it*, say it in full assurance of faith, and say it forever. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Say it; for it is the truth, the very truth and wisdom and power of God, which saves the soul from all sin.

WHAT TO DO WITH CARE.

THIS question will at once suggest to every Bible reader the instruction of Peter (1 Peter 5:7): "Casting all your care upon him; for he careth for you."

This is a most comforting promise, from which all may draw hope and encouragement; and yet, does it not contain a suggestion which may cause a query in the minds of some? for it reads, "*Casting all your care*," conveying the idea that the object in question is a light matter, something that we can easily handle, can take up and cast away, as we would a pebble, or a block of wood of no great bulk or weight. But no doubt every one feels that there is no burden like his; no trouble quite so peculiar as that which disturbs himself; his trouble, certainly, is too heavy to be handled in this way, and he can not "cast" it anywhere.

A more strict rendering would perhaps help any such troubled soul. Thus, the word "casting" might be rendered "rolling." This makes more provision for cares that are heavier, and less easily moved. We could possibly "roll" burdens that we could not take up and "cast" away. "Rolling all your care upon him" seems not quite so much out of our power. And, indeed, this is the very thought in Ps. 37:5, margin. This he invites us to do.

But there is yet another rendering that gives even a more comprehensive idea, still. We are told that there is a French version which reads, "*Unloading all your care upon him*." Now all are familiar with the process of unloading, especially in those parts of the country where loads are conveyed in two-wheeled carts, drawn by oxen or horses. Such a vehicle is usually stoutly built, and heavy; and when loaded, it is something that can not be lightly handled. It can not be "cast" about as a little thing; but it can be easily unloaded; for it is so constructed, and loaded in such a manner, that the cart and load is nearly balanced in the center; and a projection in the front part engages with a catch on the tongue, and holds all in place when the load is in motion. To unload, it is only necessary to release the catch, give a little lift in the front, to shift the center of gravity, when the cart tips up, and the whole load slides off with a crash to the ground, and the pony trots off cheerfully, with an empty cart. So with our load of cares, with which

we have wrestled and struggled long enough. Just release the catch of our self-dependence, and give a little lift of divine trust, and the load will tip, and slide off, and our souls will go free. So, "Unload all your cares upon him"—the Lord.

The word "care" here means distracting, wearing care, or anxiety,—distress over matters that it is beyond our power to prevent or change. These constitute our greatest load, in this direction. Unload them upon the Lord. All anxiety arises from distrust of God. And when we distrust him, and take thought for ourselves in our own strength, it makes us either "madly active," thinking we have it all to do ourselves, or "utterly desperate," overriding reason and sound judgment. But neither of these conditions is a very pleasant or desirable one to be in.

Let it be noticed further that it is "*all*" our care, not a part of it, merely, that is to be unloaded upon the Lord. But it should be borne also in mind that there are two kinds of care,—one in which we should not indulge at all; and the other, one which we should carefully cultivate and maintain. Just as there are two kinds of fear, one of which is necessary for us, if we would ever obtain heaven; and the other, if we allow it to control us, will land us in the lake of fire. Thus Paul exhorts: "Let us therefore *fear*, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1); while John says that "the *fearful* and unbelieving shall have their part in the lake which burneth with fire and brimstone." Rev. 21:8.

There is no conflict here. One is the fear that arises from the purpose and the living determination to guard against the sin of unbelief—fear lest we may fail to do this, and so come short of the rest which God has promised to the overcomer; the other is that fear and distrust of God which prevents our leaning upon his strength, and trusting his promises. So there are two kinds of care; for while we are to "take no thought" for our life, what we shall eat and what we shall drink, and "take no thought for the morrow," and "be careful for nothing," and cast all our care upon the Lord, we are to "take heed," that is, have a care, lest our hearts "be overcharged with surfeiting, and drunkenness, and the cares of this life," and so that day come upon us unawares.

And we are to "take heed" that no man deceive us, and "lest there be in any . . . an evil heart of unbelief;" and we are to guard against a thousand other dangers that beset us in the last days. One is the distracting, foreboding, anxious care and fear, which brings weakness and discouragement, and by which the mind, if constantly occupied therewith, becomes paralyzed and inactive. The other is the prudent foresight and preparation for what is coming, which will enable us to meet it. When the English version, in which occurs the expression, "Take therefore no thought for the morrow," etc., was made, it is said that the words, "Take no thought," meant, "Take no *anxious* thought or solicitous anxiety." "A prudent man," says Solomon, "foreseeth the evil, and hideth himself; but the simple pass on, and are punished." This holds in the material things of life, as well as in the spiritual. Thus we are to have care to avoid danger, or to prepare to meet it, in places where accidents are most likely to occur, in dangerous places of travel, or where threatening machinery is in motion. We are to take care in matters of eating and drinking, reading, companionship, and all our habits, because of the perils that may lurk therein.

We are warned, too, in the matter of temptations. Too much carefulness in certain companies or in evil circumstances is impossible, because a single false step may be fatal; and also when great responsibility attaches to our words or actions, we are wise if we take every care and precaution. Teachers and advisers should be very careful of their words and actions, because they may be fraught with tremendous consequences. A builder should take care to lay a good foundation, or his superstructure may collapse, and bury multitudes in its ruin.

The passage (1 Peter 5:7) in our version, concludes with the words, "for he careth for you." A strictly

literal rendering would convey an idea, perhaps a little more impressive; namely, "Because with him there is care about you," or "concerning you." "Nothing," says Tholuck, "could be more simple; and nothing could be more persuasive." Certainly, if there is already care with God concerning us, or about us, it must come in as a part of that vast system of watchfulness and care, by which he takes in all the interests of his great universe. As the poet says,—

"There's a wideness in God's mercy,
Like the wideness of the sea."

Why, then, should we hesitate to take the little cares that our finite vision can take in, and unload them in the great storehouse of his love? If one should be tugging along, in great weakness and weariness, by the seashore, a heavy pail of water, and should finally pour the whole into the wide ocean, would the ocean run over? Would it be filled up, apparently, to any greater extent? Neither will the Lord be overburdened, nor his resources be exhausted, if we "unload" upon him all our cares, as he invites us to do. Try it. U. S.

ENDING OF PROBATION.

THERE are many reasons why God can not answer our prayers at the time they are offered. Should he do it, it might be the worst thing that could happen to us. So he waits, and his Holy Spirit strives with us until we can have them answered. But the time will come when the last prayer for souls will have been offered. And when it does come, then there comes a voice from the throne, saying, "It is done," and the censer is thrown into the earth. The work is over. Then those who were engaged in this work cease their ministration; for there are no more prayers to be offered, no more souls to be saved, mercy's sweet voice is no longer heard. The loud cry of the third angel's message will then be in the past.

God is now calling for us to cleanse our hearts from pride, selfishness, and covetousness, that we may be prepared for the outpouring of his Holy Spirit as the prayers with the incense come from the angel's hand. When these things are put away, then God will answer our prayers, and thousands will be converted. How wonderfully God has provided for our salvation. He has not withdrawn himself apart from us. He is in closer touch with humanity than any of us realize. Everything is being done for the redemption of the human family that can possibly be done. The sympathetic cord binding humanity in heaven with humanity upon earth, can never be severed.

Christ in his humanity, with the humanity with which he ascended to heaven, offers to the Father the prayers that have lodged upon heaven's altar. When this is finished, probation ends, Christ and all of humanity go from the most holy place, and he clothes himself with the garments of vengeance. Isa. 63:1-6; 59:16-18. No man is able to enter the temple during the seven last plagues; so the first plague can not be poured out while any one, even Christ himself, is in the temple. Christ is a man; for he took our nature upon himself, and still retains it. As no man can be in the temple when the plagues begin to be poured out, the ministration in the temple must cease before the beginning of the first plague. Hence there is no ground for believing that probation continues after the beginning of the plagues; for there will be no ministration in the temple at that time, and no intercession in behalf of sinners. Extending the time of the continuance of probation beyond the beginning of the plagues presents to the people a false hope that there is a possible opportunity to be saved during the time of the pouring out of the first six plagues, at least. This is a most delusive error.

In conclusion, to corroborate what is plainly taught by the Scriptures, and to bring out some thoughts a little more fully, I quote the following:—

Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished his work in the most holy place, laid off his priestly attire, and

clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out his wrath on those who have rejected his truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other, also that Michael had not stood up, and that the time of trouble such as never was had not yet commenced. The nations are now getting angry; but when our High Priest has finished his work in the sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.—*Id., Experience and Views, page 29.*

Probation can not cease, and the wrath of God can not come, so long as Christ is in the heavenly sanctuary; for he is presenting his own blood and merits in behalf of the human family. Probation will end, however, as soon as Christ ceases to plead.

I saw that many were neglecting the preparation so needful, and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord, and to live in his sight. . . . Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then [time of the falling of the plagues—a period covering the seven last plagues] to do it, and no Mediator to plead their cause before the Father.—*Id., pages 60, 61.*

From this it is very clear that there will be no time to prepare ourselves after the beginning of the plagues.

Before this time, the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—*Id.*

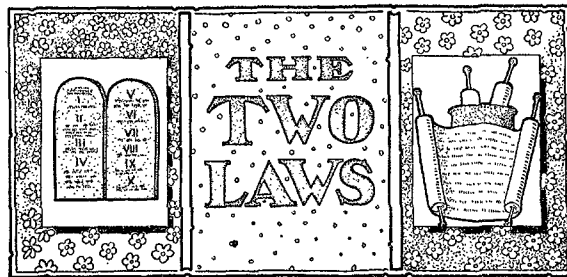
I do not know what language could be used to make it more positive or plainer. Here is another statement concerning the same question:—

Every case has been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received his kingdom, having made the atonement for his people, and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings, and Lord of lords.

As Jesus moved out of the most holy place, I heard the tinkling of the bells upon his garment; and as he left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. . . . It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as his work there is finished, and his intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while he was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment.—*Id., Spiritual Gifts, pages 140, 141.*

It is not necessary to quote more. Both the Bible and the Testimonies teach that the close of probation comes just prior to the falling of the seven last plagues. These false theories that come up from time to time are not only opposed to the teachings of the Bible and the Spirit of Prophecy, but are dangerous errors, and can only result disastrously to those who cling to them. They not only destroy faith in the Testimonies, but lead to other errors, and many times to a rejection of the truth in its entirety. The enemy will strive to deceive us in these times of peril, giving us a false experience. May the Lord help us to keep fully in harmony with the plain reading of the word of God as revealed in the Bible and by the living Testimony.

S. N. H.



WE have seen that the middle wall of partition fell because the enmity was abolished. No one who has even an ordinary understanding of the meaning of English words can fail to see this fact when he reads Eph. 2:14, 15. Read it again: "He [Christ] is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity." Having abolished the enmity, the wall was broken down. Therefore the abolishing of the enmity is the primary act, while the breaking down of the partition wall is only a secondary one, and one which follows as the consequence of the first. Having abolished the foundation, the wall was broken down,—a very logical result.

The second chapter of Ephesians clearly speaks of Jew and Gentile, and the partition wall is mentioned as existing between them. We have seen that the enmity which composed the wall, or made it, exists between the natural man and God. Rom. 8:7. The fact is then apparent that the only thing that builds barriers between men as individuals, as churches, societies, castes, races, or nations, is the one thing; namely, THEIR ENMITY AGAINST GOD.

The opinion is held by many that GOD placed a separating wall between the Hebrews and the outside world; that his care and love, withdrawn to a great extent from the rest of mankind, were centered upon Israel. But God did not design that HIS PEOPLE should build up a wall of partition between themselves and their fellow men.—"Patriarchs and Prophets," chap. 32, par. 17.

From this quotation three facts are evident: (1) That God never built a separating wall between the Hebrew people and other nations; (2) that the Hebrews did build such a wall; (3) that God did not design it, and therefore did not approve of such a thing when it was done. This being true, the fact appears as stated in our last study,—that neither the moral law, nor the ceremonial law, nor yet any other God-given law, composed this wall of separation.

What, then, caused the wall of partition to be built?—The answer is this: "In the days of Christ, selfishness and pride and prejudice had built, strong and high, the wall of partition between the appointed guardians of the sacred oracles and every other nation on the globe. But the Saviour had come to change all this."—"Mount of Blessing," page 64. Not that the whole process of constructing this wall was accomplished during the days that Christ walked among men; but Christ found the wall there; it had been built; and he came to tear it down. "Selfishness and pride and prejudice" had built the wall, and it was "strong and high." Who is the author of the middle wall of partition between man and God, and between man and his fellows?

It was their own evil heart of unbelief, CONTROLLED BY SATAN, that led them to hide their light, instead of shedding it upon surrounding peoples; it was that same bigoted spirit that caused them either to follow the iniquitous practices of the heathen, or to shut themselves away in proud exclusiveness, as if God's love and care were over them alone.—"Patriarchs and Prophets," chap. 32, par. 24.

But this selfishness and pride and prejudice of the Jewish nation, which led them to isolate themselves from the rest of mankind, was by them regarded as the perfection of holiness.

Religiousness was thus measured by the more or less complete observance of the ten thousand rabbinical rules of ceremonial purity; and fanatical observance of them was secured, not less by religious pride than by their appeal to a spurious patriotism, and to self-interest. This severe and inflexible discipline, which regulated every act of

Editors' Note: This is the eighth article in E. J. Hibbard's series on "The Two Laws." There will be twelve in all. Get your neighbor to subscribe, so he will get these valuable articles. Here is an opportunity for you to do some real missionary work.

life, foresaw every contingency, and interfered with common liberty at every step from the cradle to the grave, had been slowly elaborated by the rabbis, to isolate the Jew from all other nations. His very words and thoughts were prescribed; he was less a man than a mechanical instrument. Any deviation in word or deed, or even thought, from RABBINICAL LAW, was regarded as impious.—*Geikie's "Life and Words of Christ," Revised Edition, page 239.*

Nor did this isolation stop here. How could it? It is only the spirit of self-righteousness which can cause a nation to seclude itself from all others; and when this is true of a nation, in its relation to other nations, what can hinder different classes in that self-righteous nation from separating themselves from others of their own nationality, who are regarded as being religiously, or socially, beneath them?

On the national side of this question, we have the experience of Peter in the home of Cornelius, the Roman centurion, as an illustration. "And he [Peter] said unto them, We know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." Acts 10:28.

By the vision of the sheet and its contents, let down from heaven, Peter was to be divested of his settled prejudices against the Gentiles; to understand that, through Christ, heathen nations were made partakers of the blessings and privileges of the Jews, and were to be thus benefited equally with them. . . . Peter spoke with Cornelius, and those assembled in his house, concerning the custom of the Jews; that it was considered unlawful for them to mingle socially with Gentiles, and involved ceremonial defilement. IT WAS NOT PROHIBITED BY THE LAW OF GOD, BUT THE TRADITION OF MEN HAD MADE IT A BINDING CUSTOM.—*"Spirit of Prophecy," Vol. III, pages 327, 330.*

The law, then, that isolated the Jew from all other nations is here distinctly pointed out. It was founded on the tradition of men. And as the transgression of it involved ceremonial defilement, the law must have been ceremonial; yet not the ceremonial law which God gave, but the round of forms and ceremonies which had been added to, or substituted for, the true spirit and letter of both the moral and ceremonial laws of God. E. J. HIBBARD.

(This article concluded next week.)

TO EVERY MAN HIS WORK.

THE idea that God has given to every man his work, and that *this work*, not the work given some one else, is the thing required of him, seems hard for men to grasp. Instances illustrating this fact are innumerable. Because men's eyes are set in their heads to look away from themselves, and toward others they seem to think that they need not be concerned about their own duties at all, but that their whole efforts should be given to watching other men. Not for a moment would we be thought to disparage a proper division of work among those associated together in some effort, nor the putting of some one in charge of the labors of others of less experience. This is right and necessary, and a kindly interest in the work of one's fellow men is also proper and commendable.

We refer to the large class of persons in the world who see nothing but the work of others, or the work for others. Attention has been particularly called to these persons by reports from missionaries in new fields. After the customary report of leaving friends at home, and bidding "farewell to native land," along with a description of the sea voyage, a mention of "our good captain," and a pen-picture of oddities seen on landing on a foreign shore, an urgent plea is made for workers to come and do that which all can see should be done at once. The General Conference or the Mission Board is urged to send laborers to meet the demands of the fruitful field. It is perfectly natural and right that persons on arriving in a new field should be impressed with the extent of the work before them. If this result should not follow, it might reasonably be doubted whether they were the proper persons for the place. But it often seems that the fact is overlooked by these people that this work which they see, and to perform which they ask that some one be sent, is

just what they are there to do. The work has been given to them, but they see it only for others.

Two canvassers have been sent at great expense to a field never before entered with our books. They find no prejudice, but in its stead a disposition on the part of the people to buy their publications. This is their opportunity, and they have found the very work that they were sent to do. Instead of settling down to business, and making a thorough canvass of the field, they hurry over a large section of country, selling barely enough books to pay expenses, and then write home for publication a description of the country, making extended comments on the great need of workers to fill the various openings. Then, because a number of persons are not sent at once in response to their appeals, they feel that no interest is taken in their work, soon become discouraged, and are next heard of as returning home "for their health."

Perhaps they became lonesome in their isolation, and wished for companionship, but such a course is not the quickest one to bring associates. In cases where thorough work is done, native fruit soon results. People are always ready to recognize a work that shows it has some foundation, but adventurers only attract a passing interest. Then, too, reports to the home field telling of success attending work already done are much more likely to interest others to go there than are appeals for help that tell largely of work yet to be done.

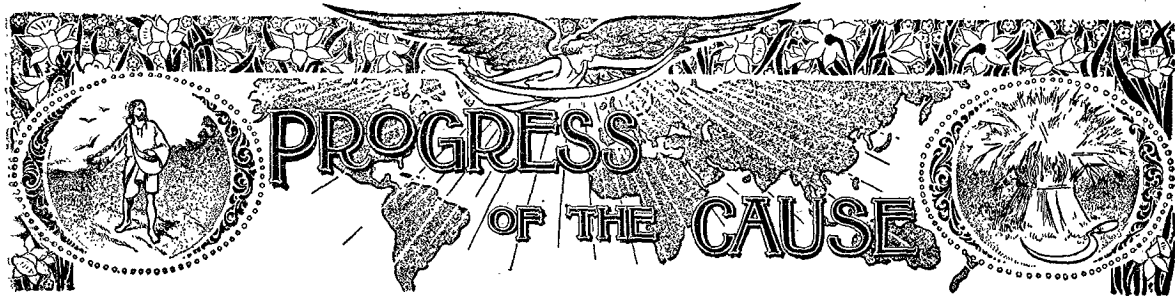
This procedure on entering new fields is undoubtedly the outgrowth of wrong examples in former years. Men have gone abroad on missionary tours, which really amounted to excursions, with the object in view of finding and reporting openings for missionary efforts. These travelers wrote of various places visited simply to give instructions concerning these places for the benefit of pioneer laborers.

They could do no more in the limited time allotted them; yet persons sent to the same places to do the work, have taken up the same strains in their reports as had those who had only visited the field to see the prospects.

But we have been instructed, and experience has also taught us, that these early visits by transient missionaries were "not in the order of God." While many things of interest, and undoubtedly of some profit, were learned, these did not equal at all the expense incurred and the loss of time by the persons concerned. At the present day it is not difficult to learn all that is needed about almost any country, by consulting consular reports and observing current literature. These give the general information required; and as to the special spiritual needs of the people, they are the same everywhere,—a godly example and the word of God, simply the gospel of Christ.

"If you wish to fill your pail, stick to your bush." A little boy engaged with his fellows in picking wild black raspberries, when he found a large bush, called to the others to help him pick it, saying that there were so many that he could not do it alone. When it was done, and another bush was found, the thing was repeated; thus, with much running about, not nearly so much was accomplished as would have been if each had heeded the advice, "Stick to your bush."

All are children of older growth. Canvassers, colporteurs, and other missionaries often remind one of the children in the berry bushes, and, like them, will do well to remain in a place till something is accomplished, and that by their own efforts too, under God. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." Gal. 6:4, 5. H. E. S.



MINISTERS SELLING BOOKS.

THE Lord has recently instructed us, through the Spirit of Prophecy, that the most precious ministry may be performed by ministers in selling our books.

It is a fact quite apparent to all that our ministers do not sell as many books in connection with their ministerial labors as in former years. Many go through a whole summer's campaign and sell but a few dollars' worth of books. A few persons accept the truth, and these are but poorly supplied with our leading denominational books. Because of this, many give up the truth who otherwise would remain firm. A few of our good books, the REVIEW AND HERALD, Signs, etc., placed in the homes of those who have recently come to the knowledge of the truth will be an anchor to them amid the warring elements that surround every soul that departs from evil. And no minister has done his duty who fails to attend to this matter.

Also when the minister leaves a field, there are many whose minds are more or less undecided. If, in all the homes, as far as possible, such books as "Great Controversy," "Patriarchs and Prophets," "Thoughts on Daniel and Revelation," "Man the Masterpiece," "Ladies' Guide," and other smaller books and pamphlets, or periodicals, are left to preach the message, many of these persons would accept the truth who otherwise will drift to destruction.

I believe, too, that there is a great field open in this direction to the ministers who are called to labor among our churches. Many of our own people are but poorly supplied with our denominational literature. In their homes are but few books, and sometimes the REVIEW AND HERALD is absent. My observations have convinced me that this is one reason so many children of Sabbath-keepers leave the truth when they grow up. If parents will banish from their homes all trashy, sensational literature, and supply its place with our own literature, and will teach the children to read and believe it as they grow up, they will see many of their dear children

saved in the kingdom of God as the result. Satan knows the influence of reading upon the minds of the young, and seeks in every way to place before them that which will bring darkness. Shall we not be as wise as he?

Especially should every minister endeavor to place in the homes of Sabbath-keepers the "Testimonies for the Church," and other works from the pen of Sister White. Precious rays of light from God's throne are shining through the Spirit of Prophecy; and unless we take heed to this light, some last-day delusion will in all probability overtake us, and sweep us down to destruction.

Some recent experiences in selling our books have been attended with success and the signal blessing of God. Elder A. O. Burrill and I, when attending some general meetings held in the State since our camp-meeting, took with us a good supply of books, consisting of "Great Controversy," "Patriarchs and Prophets," "Desire of Ages," "Testimonies for the Church," "Early Writings," "Healthful Living," Bibles, etc. At our first meeting we sold about fifty dollars' worth, at the next meeting nearly forty dollars' worth, and at the third meeting twenty-five dollars' worth, and so on. I am sure these books will prove a lasting benefit to the people, some of whom are not Sabbath-keepers.

Personally, I have received a blessing in all the work of this kind that I have engaged in, and feel sure that when we ministers take hold and sell books, we shall see many engaging in the work of selling our books, which contain the message of salvation for this time. G. B. THOMPSON.

NOTES OF TRAVEL.

At the close of the Baker City camp-meeting, from which I last reported, I spent three days at College Place, Wash. I was entertained in the college home, and was much pleased with the atmosphere that pervades the place. There was a general manifestation of good order and industry, which spoke volumes for the good discipline of the institu-

tion. I am sure that "company manners" had not been put on for my benefit; but that I saw them as they are in their habitual life. I had two meetings every day, and three on one day, which practically took the entire time, school duties being suspended for the occasion. I gave studies on the work of the Holy Spirit in its application to the common things of life, and was more than pleased with the genuine interest manifested upon the part of the young people.

One afternoon I went to Walla Walla, and spoke to an interested congregation on the subject of parental responsibility. There were several persons not of our faith in attendance. The instruction was cordially received, and we had a good meeting.

En route to College Place from Baker City, I stopped at Milton, Ore., where I was met by Brother Nichols, and taken to his delightful home. Here I found Sister Nichols waiting for me, with a bountiful dinner ready to be served. After dinner I spoke to the brethren and sisters in the church; and then Brother Nichols took me in his carriage to College Place,—a delightful ride of twelve miles through the Walla Walla Valley, a portion of country well named "The Garden of Eden," on account of its fertility and productiveness,—arriving in time for my evening appointment.

From College Place I went to Tacoma, Wash., to attend the local camp-meeting at that place, which was under the direction of Elder H. W. Decker.

This camp-meeting was a model of orderliness and good spirit all the way through. One thing that especially impressed me at this meeting was that I did not hear a single squalling child. There were a good many children on the grounds, but the mothers seemed to have them so well in hand that this unpleasant feature, which has characterized so many meetings, was entirely lacking. The children were almost always with their parents in the meeting, interested, and, to one speaker at least, interesting listeners. At some of the camp-meetings I have seen some most distressing things in the treatment of children by mothers, and it has been all that I could do to remain a silent spectator.

At the Baker City and Tacoma camp-meetings we had the unusual experience of having a W. C. T. U. meeting in the pavilion, presided over by the president of the local organization, at which I was invited to speak along lines of work which made it possible for me to give many points of truth without offense, and which were received with the greatest cordiality.

After the W. C. T. U. meeting on the camp-ground in Tacoma, I received a special invitation to relate my experience in coming among this people, and to tell why it is that I have remained among them instead of finding out that I had been drawn into error in the weakened condition to which I had been reduced by my illness when I saw the light. I gladly accepted the invitation. The meeting was extensively announced for Sunday night, and the pavilion was packed with people. The entire congregation seemed to be much interested, and one of the brethren who remained a few days after the close of the camp-meeting told me that a profound impression was made throughout the entire community. One woman told her husband, in the presence of her Seventh-day Adventist sister, that what I had said impressed her as truth, and that she believed every word of it. I believe that much prejudice was removed from both sides by these two meetings of the Woman's Christian Temperance Union in connection with the camp-meetings, and doubtless will be the means of a better understanding upon the part of the local unions and our brethren and sisters in regard to the work of each.

The Tacoma meeting closed my camp-meeting season this year. All the camp-meetings I have attended this summer have been characterized by a very eager spirit among our people. There has been such a desire for instruction, and rejoicing in it, as I have never seen before. There is a thirst for the conscious presence of the Holy Spirit among our people. My theme has been the gospel in the home life, and the true principles that should control home government, together with the Holy Spirit's ministry.

I have found our sister everywhere anxious to know just how to proceed in the work that we as women have been called to do. But from the first I have felt that the Lord has enjoined upon me to refrain from giving specific instructions to any, which would lead them to settle down upon human wisdom and help, instead of earnestly seeking God for light, and accepting his leadership. So I have told them all that I can do nothing but point out to them the principles involved in the work, and leave each to make her own personal application of the same.

I find tokens of spiritual growth among our sisters. Instead of the fretful faultfinding about their domestic affairs, which has been noticeable heretofore, this summer there has been a spirit of consecration, and a determination to do each her part

toward adjusting whatever difficulties may exist in the home. Very seldom has any woman come to me this summer with personal complaints, while this was the rule last summer. This summer women have said to me, "I know that I am largely to blame for the condition of things in my home, and I am trying to find out what I ought to do, and to get strength to do it." I conclude that this spirit has been begotten through the work that has been given to our hands as women.

After the Tacoma meeting I went to North Yakima, Wash., where I spoke to a church full of people, several W. C. T. U. women being present. I remained at this place only a few hours, going to Spokane, accompanied by Elder Reaser, the president of the Conference. I met our people in Spokane in their church twice a day from Wednesday until Sunday. A good interest was manifested in these meetings. The church was filled at every service, a large number of people from outside our ranks, including W. C. T. U. women, being present. At this place I had the pleasure of meeting my lifelong friend, Bishop J. H. Vincent, of the Methodist Church, who was holding a conference of Scandinavian ministers in the city at that time. He invited me to the platform during a session of the conference, introduced me, and requested me to speak a few words of "greeting and counsel" to the conference.

From Spokane I went to Victoria, British Columbia, to spend a few days for rest at the quiet home of Brother and Sister Durland, and to do a little to assist Brother Durland in the work in that city, before going to the National W. C. T. U. convention. I found Brother and Sister Durland of good courage in their work; and I can see that there is a large field, which I believe they are adapted to occupy and make productive. Brother Durland is holding services in a hall in the city, and entering every open door with the truth, and an interest is being created. He engaged the largest hall in the city for two services on the Sunday during my visit, announcing that I would speak on the following-named subjects, "What Is the Boy Worth?" and "Why So Many Children of the Church Go to Ruin." These meetings were thoroughly advertised, and there was a large attendance. Brother Durland called on the president of the Victoria W. C. T. U., informing her in regard to the meetings, and she called to arrange to take the Sunday services under W. C. T. U. auspices. I was introduced to the audience on Sunday afternoon by an old friend of twenty-five years' acquaintance, who is now United States consul in Victoria. He and his wife called on me, invited me to dinner, and by questions drew out my experience in coming into the truth. They became interested in the work that Brother Durland is starting in that city.

I had the pleasure of several times meeting the brethren and sisters in Victoria in their chapel, which is in the same building in which Brother and Sister Durland live. There are but few Sabbath-keepers there at present, but there was a good spirit manifested among them. On Sabbath the ordinances of the Lord's house were celebrated. There were twenty-six brethren and sisters present, and I think I never before enjoyed this service as I did at that time.

Victoria is an important place in British Columbia, and I believe that there is a future for our work there. I am going away feeling that we have had a real victory, and that the way is opening for the truth. We have had a great blessing in the little mission home, and I feel courageous, strong, and confident that God is going before me in my work at the National W. C. T. U. convention.

S. M. I. HENRY.

THE DRAINING OF CHICAGO'S MORAL SWAMP.

DOING rescue work in a city like Chicago is like searching for pond-lilies in a marsh. There is an infinite number of reeds and rushes for each lily, and it requires diligent effort to find the lilies.

Undoubtedly thousands of the inhabitants in our large cities have as effectually closed their own probation as the tribes in the land of Canaan had when the children of Israel came to take possession of it. Yet there are jewels hidden in all this moral rubbish.

God knows who are the wheat, and who are the tares; but he has not committed that knowledge to us. We must apparently sow beside all waters. Yet there is an unseen providence that continually guides our steps, if we are fully submitted to him; so that, after all, we shall be dropping the seeds just where God designs they should be sown. God has bidden us not to cast pearls before swine; so if we find that God has permitted us to feed swine, as it were, we should question ourselves whether we are not like the prodigal son, and have only some cheap imitations rather than the genuine pearls.

It did not take the spies a long time to find the harlot who was inspired with a longing for a better life. If we have sown the genuine gospel seed in tears, in the day of Judgment we shall find that not so much of it has been wasted as we may have imagined; for the gospel seed is *immortal*, and, like money, may pass through the hands of many before it actually comes to the one whom God intends it shall reach. For does not God say, definitely, "My word . . . shall not return unto me void"? That which, from a human standpoint, may seem like a dismal failure, when viewed from God's standpoint, who can watch it through its numerous windings down to the end of time, is a signal triumph.

When our work began in Chicago a few years ago, it seemed as if God set his children to work to drain the moral swamp from the bottom; and he raised up men and women of faith and perseverance to do their appointed work. They labored on, not because of the wonderful results they reaped, but for the love of perishing souls. As the years have gone by, one crust after another of society has been broken into, until now it seems as if some in every strata of society are ready for the glorious truths God has committed to us. As a result of all this patient sowing, God is now moving upon the hearts of some of the most influential citizens, causing them not only to look favorably upon this work, but to be eager to learn the principles that underlie it.

A providential train of circumstances has brought us into immediate touch with several of the pastors of the various churches in this city, and they are beginning to use their influence to have us reach their church-members. Various organizations and clubs are calling upon our young people to give lessons in healthful living, physical culture, etc. This is opening wide doors for future work.

Our Life Boat Mission is crowded to the doors almost every evening. The audience is largely made up of men from all grades of society, rather than from the lowest, as was the case when this work first started. Scarcely a night passes that there are not some sound conversions, and almost immediately these persons hunt up their friends in other parts of the world, to tell them what great things God has done. This explains why we do not have at any time a large company of converts here in Chicago. Brother Sadler followed up carefully one hundred converts, and found that sixty per cent. of them are living useful Christian lives. God's book alone contains the complete history of the good that this mission has done. A book is now, however, in preparation, to be entitled "Modern Miracles," which will no doubt be a pleasant surprise to thousands of persons, who have in some way imagined that only small and insignificant results have grown out of this missionary effort.

The Workingmen's Home, which was first opened in what used to be a robbers' den, on Custom House Place, has been transferred to its present commodious quarters on State Street. To show how this institution is being appreciated, it is only necessary to say that its capacity has been so taxed that another building a few doors away from it will be opened in a few days for the benefit of those who can afford to pay for still better accommodations. One of our most active laborers gives his entire time to looking after the spiritual interests of those who come to this institution. Meetings and Bible classes are held by him every day, and the remainder of his time is spent in doing personal work as the Lord opens the way. The young men who serve the food are students in our nurses' classes, and their kind faces and winning ways can not fail to be an inspiration to the hundreds of men who pass in and out daily.

The Children's Home is situated on South Park Avenue, and has been wonderfully blessed of God. Some of the leading citizens of Chicago have shown a decided interest in this work. Here are about thirty-five children surrounded by the influence of a Christian home, fed upon a healthful diet, taught useful work, and furnished with a homeschool under the direction of teachers who are working in harmony with God's plan of education. Nearly every one of these children would be practically homeless if it were not for this institution. The home is taxed to its utmost capacity, and there are sufficient applications to fill another home equally as large.

Last, but not least, the work at the training-school at 1926 Wabash Ave. should be mentioned. This commodious building was leased about two years ago. At that time it was devoid of all furnishings, and scores of changes had to be made here and there in order to adapt it for such work as is being carried on in it. God has moved upon the hearts of our brethren and friends to give toward the work of fitting up the building; but it still lacks many of the conveniences that such an institution should possess. Here are scores of happy-looking young people who have come to take up the nurses' work in Chicago. Their hearts seem to be so filled with the praise of God for the wonderful opportuni-

ties that he has given them in the class work and in the experience, that they forget all about the many little comforts of life they left behind at their homes.

In the basement, nurses are seen hurrying to and fro, busily engaged in giving treatments. The physicians are examining patients, and prescribing the treatments. In a room to the right, a surgeon is performing an operation, explaining carefully each step taken, to the class of senior medical students, who are intently listening, and observing all that the surgeon does. All this is the free dispensary where the healing for both soul and body is so intimately blended that you can not tell where one begins and the other ends.

In the other wing is the *Life Boat* printing-office, where the paper is being published, which has had the wonderful experience of increasing from a mailing list of four hundred and ninety copies in its first issue to fifteen thousand in its latest, and it is daily increasing. It has already become a power in the land, and there is scarcely a warden or a chaplain of any of the State prisons in the United States who has not written letters of the warmest appreciation for the sweet words of the gospel that this paper has carried to the convicts of his institution. From that portion of the *Life Boats* alone which go to the prisons, we positively know that hundreds of men have been converted, and several whose sentences have expired during the last two months have taken the first train after their release, coming directly to the training-school. We have been able to find for them useful positions, which, we are thankful to say, in every case so far they have filled creditably. Many of our larger Conferences have begun to use the *Life Boat* in supplying their local prisons, and they are already meeting with encouraging results. Would it not be well for all to consider how wonderfully God has placed his seal upon this paper for this special purpose? for it is certainly not human wisdom nor ingenuity that has in so short a time created such a wide field of useful work for this paper.

As we thus take a general survey of this work, which has sprung up so marvelously in so short a time, and which now represents so many and varied branches, we can only exclaim, "What has God wrought!" It is a constant source of rejoicing to me to be connected with a portion of God's vineyard where such wonderful evidences of his goodness and providence are daily seen. There can be no doubt that if the workers connected with this work remain true to principle and humble of heart, they will continue to see more and more marked and direct evidence of God's hand at work in this sin-cursed city; for did not God choose sin-stricken Babylon and Nineveh in olden times as the very places where the gospel rays should shine the brightest?

DAVID PAULSON.

ILLINOIS.

ALEDO.—Since our good camp-meeting I have visited several churches, and have baptized ten persons, mostly youth, here in Aledo. A spirit of union and confidence pervades the entire Conference. I shall now go to Chicago, having been assigned to that field.

L. D. SANTEE.

MICHIGAN.

CADILLAC.—Notwithstanding the work here has been moving somewhat slowly, a number have lately taken their stand with us, and the interest has extended into the country in several directions. We believe God has a people in Cadillac. Our trust is in him, and our courage is good.

O. SOULE,
ED. BRISTOL.

MINNESOTA.

SINCE June 13 I have been laboring with the churches at Brookville, Gilchrist, Lake Johanna, and Artichoke. The last-named church now has nearly one hundred members. Two young men started to obey the truth before I left there. I have presented the word of God in public, and also from house to house. I love the cause of God as much as ever, and feel thankful that the Lord gives me strength, even in my old age, to work for him.

C. NELSON.

CHURCH SCHOOLS.

WHEN we fully sense the importance of the light given to us in regard to the education of our children, will not the question rise to that same position in our minds that the Sabbath question already has, and that any question should, on which God says to Israel, "Go forward"?

In September a new school was started at La-Grange, Ohio. At present we have two pleasant rooms in a house, and there are fourteen pupils. God is with us.

MABEL JAFFRAY.

IOWA.

ALBASON.—Although our number is small, we are thankful that our Saviour is willing abundantly to bestow his blessings upon those who will trust him.

We all have trials, but trials ought to be looked upon as helpers, because if we are always sailing on smooth waters, we are not doing more than the least can do. It is not enough to float with the current, we must be able to stem the tide when necessary. Then, too, how dare we be discouraged, on account of others. May not still others follow our example? Let us rather pray, when trials come, "If there be some weaker one, give me strength to help him on." Thus our lives will help others, and we ourselves shall be strengthened.

JOHN PETERSON.

WISCONSIN.

MILTON JUNCTION.—Our church school opened October 2, with an attendance of thirteen. We now have seventeen, and several others expect to enter as soon as the fall work is done.

In our school work we are, as far as possible, following the timely instruction given in the summer school. The Bible is made the basis of all instruction. All seem pleased with the plan of work. There is a good spirit among the children.

Compromises in our educational work now will prove as fatal as they did to the early church; and therefore, by the help of the Lord, we mean to stand firmly for principle.

JENNIE M. SNOW.

MISSOURI.

MOKANE.—After five weeks of uninterrupted meetings in the tent at Mokane, Mo., conducted by Elder H. M. Stewart, assisted during the last half of the time by the writer, it was thought best to take down the tent. When I joined Brother Stewart in labor, there was an excellent interest, which deepened as the meetings continued. Eighteen persons have taken a stand upon the Sabbath, and others are under conviction. Elder Stewart will continue meetings in a house until these shall be reached if possible.

It has been encouraging to see men who have not attended church for twenty years—men who have fallen under the habit of drink and tobacco—turn to the Lord, find freedom in Christ, and testify to his saving power. It is a great privilege to be associated with Christ in these closing days of the triumph of the everlasting gospel.

R. C. PORTER.

LOUISIANA.

SINCE our camp-meeting, July 19-24, I have labored in Welsh, also in Lake Charles, where I am now. At this place there are a few faithful Sabbath-keepers. Two of the sisters have recently been doing Bible work in the town, and canvassing for the *Signs of the Times*.

A church school has been organized in Marthaville, with Sister C. F. Dart in charge; and we expect the Welsh school will be under way before long. It is also planned to have a school in New Orleans. Two or three consecrated workers are needed for this large city. In many respects this State affords a good field for the consecrated gospel worker. Ministerial workers are needed for the northern part of the State, where souls are accepting the truth through the printed page, and by the work of our canvassers. May the Lord send laborers into the harvest-field.

S. B. HORTON.



FOR WEEK ENDING NOVEMBER 4, 1899.

—Two new cases of yellow fever are reported at Key West, and three cases and two deaths at Miami, Fla. No new cases at Jackson, Miss.

—The Brazilian and Bolivian boundary dispute is now satisfactorily settled. The frontier boundaries will be rectified according to the treaty of 1867, putting aside the protocol of 1895.

—A despatch from Madrid, Spain, says that "owing to the ignorance of the Spanish-American peace treaty commissioners, three islands of the Philippine group, the two Batans, and Calayan Island, both north of Luzon, were not included in the scope of the treaty."

—During the Hallowe'en riots at Madison, Wis., students of the Wisconsin University looted the laundry women's dormitory, and after doing so, the male students paraded the streets, clad in the garments they had taken. President Adams is investigating the matter, and many expulsions are expected.

—The marine hospital service has raised, the quarantine against New Orleans, La.

—The United States government receipts for October were more than \$3,500,000 above the total of its expenses for the month.

—Vice-President Hobart, of the United States, is seriously ill. His family has made the announcement that he will not return to Washington, nor take any further part in public life.

—The Missouri, Kansas, and Texas, Sherman train was held up October 31, within the city limits of Denison, Tex., and robbed. The express messenger, Con Cannon, was assaulted and fatally wounded. A sheriff and posse have gone in pursuit of the robbers.

—The forthcoming report of the Philippine commissioners will "recommend permanent American control of the islands." Speaking of the matter, the *Chicago Times-Herald* says: "It will be a unanimous report, and will mark a most decisive step in the formation of the settled policy of this country concerning its Oriental responsibilities."

—General Sir George Stewart White has manfully assumed the entire responsibility for the loss of the 2,000 British soldiers captured by the Boers. He said: "I formed a plan, in the carrying out of which the disaster occurred, and I am alone responsible for the plan. There is no blame whatever to the troops, as the position was untenable."

—At Weir, Kan., a negro miner has been lynched. The only accusation against him was that it was supposed he had murdered a bartender. He had been arrested by officers of the law, and placed in jail; but the mob soon secured him, and strung him up to the nearest telephone pole. Intense excitement prevails over the affair, and a race war seems imminent.

—Admiral George Dewey has announced his engagement to Mrs. Mildred Hazen, widow of General Hazen, and sister of John R. McLean, Democratic candidate for governor of Ohio. They are to be wedded in January. Mrs. Hazen is a daughter of the late Washington McLean, founder of the Cincinnati *Enquirer*. Admiral Dewey and his fiancé were friends when the latter was Mildred McLean.

—The *Tagblatt*, of Berlin, publishes the following telegram from Brussels, Belgium: "The Transvaal legation announces that France and Russia will not permit the annexation of the Transvaal and the Orange Free State, by England. Dr. Leyds has received formal assurance to that effect." Should this be true, and these two nations get mixed up in the fracas, who could predict the final outcome?

—Kaiser William's kindly message to the First Royal British Dragoons, upon their departure for the conflict in the Transvaal, is interpreted to mean that Germany will not interfere in the present struggle that is going on in South Africa. He expressed the wish that the British troops might return from the war "unscathed and well." The emperor of Germany is honorary first lieutenant of the First Royal British Dragoons.

—A despatch from Ladysmith, Natal, South Africa, to the British war-office, dated October 30, states that the Boers captured two British regiments,—the Royal Irish Fusiliers and the Gloucestershire regiment. The number of soldiers surrounded and captured was about 2,000. In addition to this the Boers also captured the British mountain battery of six guns. By a feigned retreat of the Boers, the British were decoyed into a trap, and suffered heavily before surrendering.

—Students of the University of Michigan (Ann Arbor), mostly law students, indulged in Hallowe'en celebrations to such an extent that the city police were obliged to interfere. Becoming tired of simply howling and marching on the campus, the crowd of students had begun to tear up sidewalks and fences on one of the city avenues. One arrest was made; but a mob of 400 students followed the police, bombarding them with mudballs, and crying: "A bas la police," "Mob 'em," and "Rescue him." And this is called "Hallow Eve" behavior! A better way to spell it would be "Hollow Eve."

—A newspaper despatch says that slavery in the Philippines will not be allowed to exist one minute longer than the military conditions warrant; and that the agreement entered into with the sultan of Sulu was only adopted for expediency, and will not be recognized as soon as the military situation is such that it can be ignored. And when the sultan of the Sulus discovers that, will not there be another war in the Philippines? Besides, which horn of the dilemma will the United States take—will she confess that it was double dealing from the beginning? or will she say that it was a valid treaty that was made, and then deliberately break an acknowledged valid treaty?

—The Navy Department of the United States has received a report from Captain Leary, naval governor of the Island of Guam, in the Ladrões, stating that he had been obliged to expel from the island all the friars but one. After arriving there, he soon learned "that his authority as governor was being subverted, and every one of the measures of reform which he proposed was being defeated by the hostile influence of the friars. They resisted every decree, no matter of what character, from a spirit of intense conservatism, and a belief that any disturbance of the order of things which had governed the islands for so many years would cause them to lose their hold upon the natives." Six friars were expelled, being given free transportation. The one friar left was "a man whose character and reputation was such as to convince Captain Leary of his fitness to remain."

—A Baptist church has been organized at Skaguay, Alaska.

—The 900th anniversary of Christianity in Iceland will be celebrated in 1900.

—The American Church Missionary Society (Episcopal) has a Sunday-school in Havana, Cuba, numbering 100 pupils and a dozen teachers.

—The native Christians in Uganda, Africa, purchase every month more than \$500 worth of books and stationery, a large part of the books being Christian.

—The carpenters' strike in New York City, which lasted three weeks, cost the union about \$16,000, the most of which was spent in support of the strikers.

—The city of Toronto, Ontario, presented each of its volunteers for the war in the Transvaal, before departure, with a life insurance of \$1,000, the officers being insured for \$2,000 each.

—The first woman to be received into the Chicago Theological Seminary is Miss Florence Fensham, professor of Old Testament literature in the American College for Girls in Constantinople.

—At a meeting of the second chamber on the foreign budget at The Hague, Holland, a resolution was adopted urging the Holland government to offer to mediate between the Transvaal and Great Britain.

—Fifteen thousand dollars for a monument to John Huss has been collected by the young Czechs of the Bohemian National Church. They will demand for the monument one of the finest sites in Prague.

—Religious services conducted by the Y. M. C. A., in San Juan, Porto Rico, attracted so many soldiers that some had to remain outside the building in the streets, so that additional rooms adjoining the permanent headquarters had to be secured.

—According to a statement made by the president of the international cigar makers' union, a bitter fight is to be waged by that organization against the annexation of the Philippine Islands. Their objection is that over 50,000 Filipinos are engaged in the manufacture of cigars at very low wages; in short, it is the fear of competition.

—The United States has demanded from the governments of Russia, Germany, and France, assurances that "in their division of China into zones of political domination, or spheres of influence, the trade rights of citizens of this country shall be fully respected." "These demands," says the *Chicago Times-Herald*, "are pretty sure to be acceded to."

—Several cases of dum-dum bullets were found by the Boers, at Dundee, which the British had abandoned in their flight from the city. Some of the Boers wished to use the bullets in the next battle, but President Kruger vetoed the idea, saying: "No; it must not be so. Whatever the British are, we Boers are at least humane." It is said that the bullets were then destroyed.

—A recent despatch from London states that "the international conditions of labor in England have not been improved by the war." About 2,000 Welsh miners are likely to be thrown out of work by a strike of the surface engineers and other mechanics, who are claiming shorter hours. With these not working, it will be impossible for the miners to continue work underground.

—In 1820, when missionaries first went to Hawaii, there was neither school, nor books, nor a written language: legal marriage was unknown; and frequently the aged and the infirm were thrown from a precipice by their children. Education is now general on the islands, the instruction in the public schools being in the English language. There are at present 195 schools, with 14,000 pupils.

—For nearly twenty years there has been gospel mission work in connection with the Tombs prison of New York City. The work is managed by a board of ministers and laymen, representing the Baptist, Episcopal, Lutheran, Methodist, Presbyterian, Reformed, and Reformed Episcopal churches. Services are held Sunday and week-days, and the chaplain visits the prisoners in their cells at all times, thus coming in contact with 25,000 prisoners annually.

—Speaking of the war in the Philippines, General Funston is said to have offered the following remedy for the present situation, in his recent address to the students of the Leland Stanford University: "If Congress would drive out the friars and confiscate every inch of church property, the bottom would drop out of the insurrection in one week. . . . The inhabitants of Luzon are completely under the church." This report has elicited a reply from Archbishop Chappelle, of New Orleans, apostolic delegate to Cuba, Porto Rico, and the Philippines.

—The oldest spoken language now existing on the earth is the Chinese. It has an enormous list of words, estimated at from 25,000 to 260,000. The language has no alphabet, each character corresponding to a word, or an idea. Each character must be learned by itself. When the student has mastered 1,000 characters, the succeeding thousands must be learned in the same way. Those which he has mastered furnish no assistance in learning the others. The grammar of the language is so simple as to be almost non-existent. The same word serves indifferently as a noun, verb, adverb, or adjective. Mode, tense, person, gender, and number are lacking, and there are neither conjugations, nor declensions, nor auxiliary verbs. The Chinese characters give no clue to the pronunciation, and no amount of book study will enable a foreigner to speak the language.



CAMP-MEETINGS FOR 1899.

DISTRICT ONE.

West Virginia, Parkersburg, Nov. 17-23

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

RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$188 95

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

Those expecting to attend the District Conference held at Mt. Vernon, Ohio, November 18-23, are requested to write at once to Professor Loughhead, Mt. Vernon Academy, that it may be known how many will be in attendance, so that necessary preparations may be made. A. J. BREED.

DEDICATION.

The mission church building at Grand Rapids will be dedicated November 25, 26. The president of the Conference, Elders A. T. Jones and L. G. Moore, and Prof. J. G. Lamson are invited to be present. W. OSTRANDER.

APPOINTMENT.

ELDER W. H. FALCONER and the writer will hold a two-days' meeting at St. Charles, Sabbath and Sunday, November 11, 12. We would be glad to have the brethren come in from other churches, as this will be an important meeting. Meeting to begin Friday evening. W. OSTRANDER.

GENERAL CONFERENCE BULLETIN.

We offer the *General Conference Bulletin* the remainder of the term, or until Jan. 1, 1901, for fifteen cents. Those who subscribe at once will have the latest official directory of the denomination, also the week of prayer readings. Send fifteen cents in stamps, or otherwise, to the *General Conference Bulletin*, 267 West Main St., Battle Creek, Mich. Write the name and address of the subscriber plainly. To those who have already subscribed for the biennial term, the paper will be continued for the remainder of the term.

You can not afford to miss the offer given above. Remember you get the official directory twice a year, and the week-of-prayer readings for 1899-1900. L. A. HOOPES.

NOTICE!

WANTED.—By C. J. Copenhagen, Relief, Va., the address of Charles R. Johnston. When last heard from, he was in Colorado, a member of the Denver church.

PUBLICATIONS WANTED.

LET all sending publications for missionary work see that they are properly wrapped. Complaints are made that papers are received almost wholly unfit to distribute on account of not having been properly wrapped. A little careful attention on the part of those sending publications will result in a saving of literature and postage.

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

A. B. Cheek, Harrison, Ark., *Review*, *Signs*, *Sentinel*, *Instructor*, *Life Boat*.

Mary E. Claffin, Eldred, Ill., *Signs*, *Little Friend*, *Instructor*, and any other good missionary papers.

E. A. Himebaugh, Verona, Pa., *Signs*, *Sentinel*, *Instructor*, *Life Boat*, *Little Friend*, tracts, immediately.

Isaac Gentis, Chandler, O. T., has sufficient publications.

Obituaries.

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

OSBORNE.—Died at Wichita, Kan., Oct. 6, 1899, our little son, Arthur Melvin, aged 1 year, 6 months. Although sorrow fills our hearts, we rejoice in the sure promises of God, knowing that, if faithful, we shall soon meet our little one where sin and sorrow shall be wiped away. OSCAR OSBORNE, HATTIE OSBORNE.

KING.—Died at her home, fifteen miles from Bakersfield, Cal., Oct. 17, 1899, Mrs. Lavina W. King, wife of I. N. King, aged 75 years, 11 months, 11 days. * * *

PETRIE.—Died in Nunda, N. Y., Sept. 17, 1899, Mrs. Jennie Petrie, aged about sixty-five years. Sister Petrie was a firm believer in present truth. Funeral service was delivered by the writer. Text, 1 Cor. 15: 35. J. B. STOW.

CLARK.—Died at Cafetal, Estanlo de Chiapas, Mexico, Sept. 7, 1899, H. D. Clark, of Anabel, Mo., aged 50 years. He had been up after having a fever, but had a relapse. The funeral service was conducted in German, by Wm. Uhlig. WM. A. CLARK.

TETT.—Fell asleep in Jesus, at Allenton, Mo., after a brief illness, my daughter, Luelia Tett, aged 18 years. Shortly before death, she talked with friends, exhorting them to meet her at the sound of the trumpet, when she will be raised to live with Christ. She had kept the Sabbath five years. M. E. TETT.

HACKLEMAN.—Died in —, July 18, 1899, of consumption, Mary Della Hackleman, aged 15 years, 11 months, 19 days. She united with the Seventh-day Adventist Church in 1894. She bore her suffering with patience and resignation. Words of comfort were spoken by the writer, from 1 Cor. 15: 26. R. S. DONNELL.

COTTRELL.—Died in South Lancaster, Mass., Oct. 1, 1899, of old age, Elder William Cottrell, aged 82 years, 6 months, 26 days. Father Cottrell accepted present truth in the spring of 1865, being at that time a minister in the Disciple denomination. He received the light with gladness of heart, and began preaching it without remuneration. Soon afterward he was ordained to the gospel ministry by prayer and the laying on of hands by Elders James White and J. N. Andrews. His implicit faith in God was often revealed in answer to his prayers in the healing of the sick. In the earlier years of his experience in the message, he expected to live to see the coming of the Lord; but as time passed without realizing the blessed hope, he looked forward to the first resurrection. While in health, he freely gave his life and his money to the cause he loved; and when not able to continue his labors, he urged his son, H. W. Cottrell, to enter the service of Christ. For the last four years he has lived with Elder H. W. Cottrell, in whose home he received every attention and care. Although his mind wandered much toward the last, his thoughts were always clearly expressed when he prayed. He often said this world had no charms for him, and that he was willing to sleep in Christ for a little while. The funeral services were held in the church, October 2, attended by the teachers and students of the academy, members of the church, and others, and were conducted by the writer, assisted by Elder Wheeler. M. D. MATTSON.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect October 9, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

No.	Mail and Express, to Chicago.....	12.15 P. M.
No. 1,	Chicago Express, to Chicago.....	9.00 A. M.
No. 3,	Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5,	Pacific Express, to Chicago, with sleeper.....	1.10 A. M.
No. 75,	Mixed, to South Bend.....	8.20 A. M.

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

EAST-BOUND FROM BATTLE CREEK.

No.	8, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4,	Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6,	Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 2,	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74,	Mixed, to Durand (Starts at Nichols).....	7.35 A. M.

Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Oct. 7, 1899.

EAST.	8	12	6	10	14	20	36
	*Night Express.	*Detroit Accom.	*Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago.....	pm 9.35	am 6.45	am 10.30	pm 8.00			pm 11.70
Michigan City.....	11.25	8.43	pm 12.08	4.40			am 1.20
Niles.....	am 12.40	10.15	1.00	6.37			2.30
Kalamazoo.....	2.10	7.25	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.05	1.00	2.42	7.28	6.43	6.05
Marshall.....	4.50	8.30	1.30	3.09	7.51	7.40	6.22
Albion.....	6.30	8.50	1.50	3.30	8.11	7.30	6.52
Jackson.....	4.49	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.48
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 6.02		pm 4.33
Sasp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....					am 12.20		6.30
Rochester.....					8.13		8.40
Syracuse.....					5.15		10.45
Albany.....					9.05	pm 4.15	am 2.50
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. Spl.	*Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 6.00
New York.....		pm 1.00			5.00		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		am 12.30
Jackson.....	11.15	8.50	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.00	pm 12.25	4.35	3.50	9.08	3.30
Kalamazoo.....	1.40	10.37	1.20	5.15	4.28	10.00	3.35
Niles.....	3.15	11.57	2.55		6.05		5.05
Michigan City.....	4.28	pm 12.55	4.10		7.05		6.01
Chicago.....	6.30	2.30	6.05		8.55		7.50

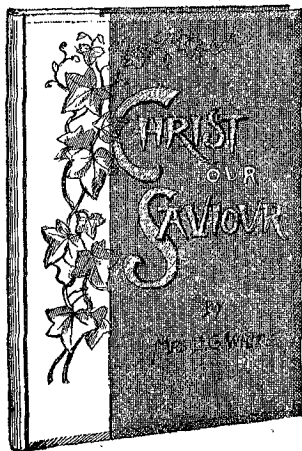
Daily. *Daily except Sunday.

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

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER, Ticket Agent, Battle Creek.

READ THIS COLUMN.



Examine carefully the list of books mentioned.

They contain the message for this time, and are especially suitable for HOLIDAY PRESENTS. MAKE YOUR SELECTION EARLY.

CHRIST OUR SAVIOUR.— Gives a graphic description of the Birth, Early Training in the Carpenter's Shop, Baptism, Ministry, Death, He is Risen, and Ascension of Christ our Saviour. The book contains 160 pages, profusely illustrated, handsomely bound in three styles of binding. Prices, \$1.25, 75, and 50 cts.

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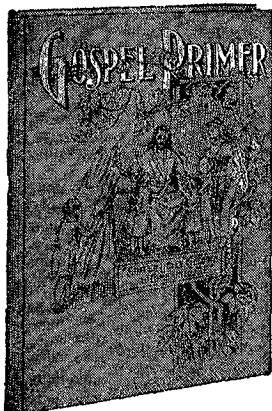
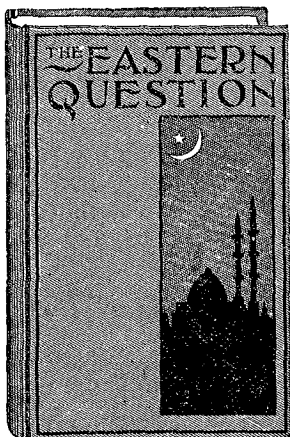
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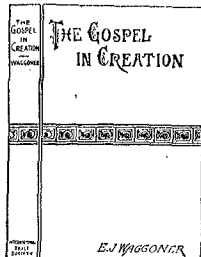
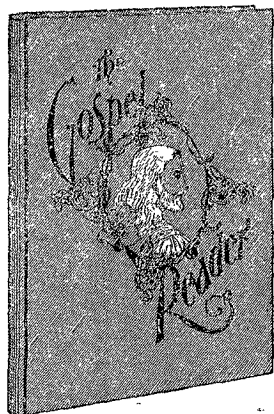
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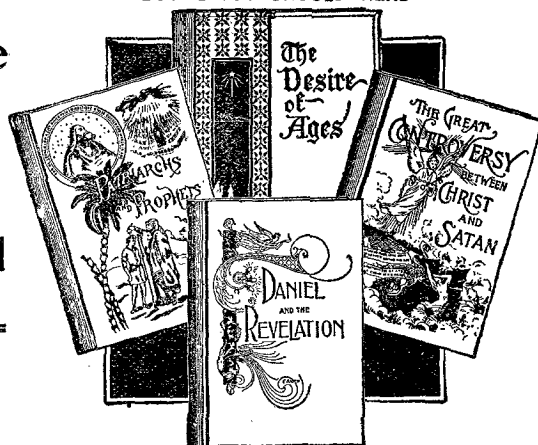
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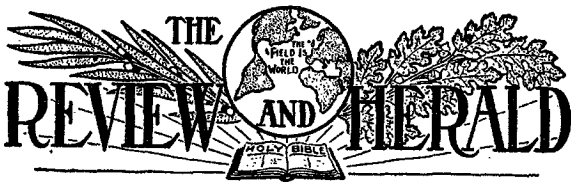
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BATTLE CREEK, MICH., NOVEMBER 7, 1899.

THE conversation begun on page 716 of this paper is not a made-up story; but the report of a conversation that really occurred.

THE *Life Boat* is doing a good work, and is gaining favor constantly in the field which it occupies. The November number is especially good.

THE administration correspondent of the *Chicago Times-Herald* writes, from Washington, "Don't worry about the Philippines: they are coming along all right. But keep your eyes on China."

THE November *Good Health* was out promptly the first of the month, and is a true November number; that is, a number filled with sound instruction that will aid people in preserving health as the cold weather comes on.

THE *Christian Work* remarks that "it looks as if we might get into sectarian complications because of the Philippine question;" because "it is by no means certain that we can give the friars, and especially the Dominicans, the free hand which Archbishop Chappelle insists upon."

THE bicycles exported from the United States last year amounted to nearly fourteen million dollars. This is a million dollars more than the amount of the agricultural implements exported in the same time. That is a good indication of how the interests of pleasure exceed those of industry.

THE Harvest number of the *Signs of the Times* is out, and ready for delivery. It is all that anybody could expect it to be. We especially request every reader of the REVIEW AND HERALD to read the article, "The Ripening of the Harvest," page 16. Please do not fail to do this. Surely it is one of the best that was ever written. Read it.

THE *Independent* says, "We are much mistaken if one of the greatest advantages in the study of Roman institutions of any period is not to be found in the drawing of parallels, and, *mutatis mutandis* [with necessary changes], in the conscientious application of the lesson to our own political life." That is the truth. And that is why Rome is given so large a place in the Scriptures, and, then those scriptures referred especially to the last days. The last days of the world's history have much to do with the "image to the beast." And the beast is nothing else than the ultimate Rome. And the ultimate Rome is but the resultant of the Rome of different periods. Every soul ought to-day to be marking these parallels. It is easily done; for they are unmistakable to the candid student.

At the National W. C. T. U. convention at Seattle, Sister Henry introduced a resolution to deliver the W. C. T. U. from the enactment or enforcement of any laws that "can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days or the manner of their observance." There was a lively time for a while. We have the full report of the whole matter. It was received too late for this issue; but next week it will be printed in full. So get ready for some most interesting reading.

THE supreme court of Georgia confirmed the condemnation of Brother Waters to pay fine and costs or spend six months in the chain-gang, for working on Sunday. However, as soon as this was learned at Gainesville, a petition to the governor and Board of Pardons was signed by a large number of the citizens, asking that Brother Waters be pardoned. And just as we go to press, word has come that the pardon has been granted. Thank the Lord that the spirit of kindness, justice, and humanity still prevails over the spirit of persecution and oppression in the world.

DO NOT FORGET

That a thorough study of the subjects of "The Return of the Jews, and the Millennium" will begin in this paper as soon as the subject of the "Two Laws" ends: that will be about the middle of December. These two subjects are so closely connected that the first can not be so well understood without the second. Thousands upon thousands of people, all over this and other English-speaking lands, are thinking and querying on these subjects. No one whose subscription expires now or later should fail to renew; for every person ought to study the two coming subjects.

OCTOBER 29 the word was sent out from Washington that "the United States has demanded from the governments of Russia, Germany, and France, assurances that in their division of China into zones of political domination or spheres of influence, the trade rights of citizens of this country shall be fully respected." And then the significant comment is made that "their prompt and graceful bowing to the inevitable is a most wholesome sign of the changed status of this country in the affairs of the world. . . . In European eyes the new United States appears much larger, and is entitled to more respectful treatment, than the old." It is now certainly settled that the United States is one of the "kings of the East;" and a very active and powerful one too, since she can demand of three great world-powers at once, and have her demand instantly complied with.

THE WEEK OF PRAYER.

As THE time is rapidly approaching for this important occasion, I presume many are becoming anxious to know the exact date. At the recent session of the General Conference

Committee, the matter received careful consideration, and it was unanimously voted to begin Sabbath, December 23, and close the following Sabbath, thus having two Sabbaths in the time. It was further voted that Wednesday, December 27, be set apart as a day of fasting, wherein it is suggested that secular business as far as possible be laid aside, and the day entirely devoted to seeking God.

Readings for each day are being prepared, and will be sent to all the churches in ample time for the occasion. More will be written from time to time about this occasion, but this brief notice is given that all may know the time, and begin at once to plan for its observance. GEO. A. IRWIN.

HELP FOR BATTLE CREEK COLLEGE.

DURING the meetings of the General Conference Committee recently held in Battle Creek, by request of the College Board some time was given by the committee to the consideration of matters pertaining to the interests of the school, among which was some definite plan to meet the annual interest and demands for payment of notes falling due, that go to make up its large indebtedness. After careful consideration by the committee, the following recommendations were presented to the board:—

Whereas, The Testimonies have plainly marked out how our colleges should be run, specifying distinctly great economy, the cutting down of salaries, and the methods of securing any necessary improvements; therefore, we recommend,—

1. That a careful study of the Testimonies relating to the financial management of our schools be made by the College Board and faculty.
2. That these plans at once be set in operation in the management of Battle Creek College.
3. That no further enlargement of Battle Creek College plant be made, either in buildings or lands involving an outlay of any considerable sums of money.
4. That all moneys received above the necessary salaries and running expenses be applied upon liquidating the interest and debt of Battle Creek College.
5. That wills and legacies be received by this college to apply on its debt.
6. That the board of managers devise some means by which it shall meet its demanded obligations as they become due.
7. That, in justice to the work as a whole in all parts of the field, it would not seem wise for Battle Creek College to endeavor to raise in contributions to exceed seven thousand dollars (\$7,000) per annum, including its surplus in the running expenses.

The College Board unanimously adopted these recommendations, and in harmony therewith have appointed Prof. P. T. Magan to act as their agent to visit the various Conferences and churches composing the school district,—Michigan, Indiana, Illinois, and Wisconsin,—in the interest of the college. Professor Magan will enter upon this work in a few days, and I bespeak for him a cordial reception and a hearty support. While he may ask a small portion of your temporal things to sustain this branch of the Lord's work, he will minister unto you spiritual things in return.

GEO. A. IRWIN, Pres. Gen. Conf.

PLATES for the Trade Edition of "Desire of Ages" mentioned in last week's Special Notice department of this paper have arrived. The books will be ready for shipment in a few days. If you do not have in your possession, or have not ordered, a copy of this book, you should place your order at once with your tract society, or with the Review and Herald Pub. Co., Battle Creek, Mich.