

The Adventist REVIEW AND HERALD

HOLY BIBLE
IS THE FIELD
OF THE WORLD

J. A. M. Lindsley

"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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UNDERSTOOD.

THOU knowest, Lord! Thou knowest my life's deep
story,
And all the mingled good and ill I do.
Thou seest my shame, my few stray gleams of glory,
Where I am false, and where my soul rings true.

Lord, I am glad thou knowest my inmost being,
Glad thou dost search the secrets of my heart;
I would not hide one folly from thy seeing,
Nor shun thy healing touch to save the smart.

Like warp and woof, the good and ill are blended,
Nor do I see the pattern that I weave;
Yet in thy love the whole is comprehended,
And in thy hand my future lot I leave.

Only, dear Lord, make plain the path of duty:
Let not my shame and sorrow weigh me down,
Lest in despair I fail to see its beauty,
And, weeping vainly, miss the victor's crown.

—Henry W. Hawkes.

HOME TRAINING.

MRS. E. G. WHITE.

God has given to every man and woman talents to be used to his name's glory. All have not the same gifts; all are not called to do the same work; but to each God has given the ability to do the work appointed him. There are some who think that unless they are directly connected with public religious work, they are not doing the will of God; but this is a mistake. Every one has a work to do for the Master. Just as verily as the minister has his appointed work, the mother has hers. By educating their children to love God, and fear to offend him, parents can just as surely serve God as can the minister in the pulpit.

It is a wonderful work to make home pleasant, and all that it ought to be. If the heart is given to God, the humblest talents will make the home life all that God would have it. In the home a bright light will shine forth as the result of whole-hearted service to God. The mother is to bring her children to Jesus for his blessing. She is to cherish the words of Christ and teach them to her children. From their babyhood she is to discipline them to self-restraint and self-denial, to habits of neatness and order. The mother can bring her children up so that they will come with open, tender hearts to hear the words of God's servants. The Lord has need of mothers who in every line of the home life will improve their God-given talents, and fit their children for the family of heaven.

The Lord is served as much, yes, more, by the faithful home worker than by the one who preaches the Word. Fathers and mothers

should realize that they are the educators of their children. Children are the heritage of the Lord, and they should be trained and disciplined to form characters that the Lord can approve. When this work is carried on judiciously and with faithfulness and prayer, angels of God will guard the family, and the most commonplace life will be made sacred. All heaven recognized Abraham's faithfulness in this respect, and he who blesses the habitation of the righteous said, I know Abraham. He is the priest of his household, and patriarch in his home. He will command his children and his household after him, to keep the way of the Lord, to do justice and judgment.

Symmetry of character is to be restored in men and women, and God calls upon parents with all their capabilities to co-operate with him in this work of restoration. Uncleanness in the home is a great mistake; for it is educating in its effects, and casts its influence abroad. Even in babyhood a right direction should be given to the habits of children. Teach them to keep their bodies clean by bathing in the morning and at night. Show them that uncleanness, whether in body or dress, is offensive to God. Constant vigilance must be exercised, that these habits may become second nature to the youth. There must be no lax methods in the home; for the children will never outgrow what they have become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them; and impurity will be despised, as it should be.

The Lord commanded the children of Israel to wash their clothes, and put away all impurity from their encampment, lest in passing by he should see their uncleanness. God is passing by our homes to-day, and he sees the unsanitary conditions and lax methods of families. Should we not reform, and that without delay? Parents, God has made you his agents, that you may instil right principles into the minds of your children. You have in trust the Lord's little ones, and that God who was so particular that the children of Israel should grow up with habits of cleanliness will not sanction any impurity in the home to-day. And in training your children in habits of cleanliness, you teach them spiritual lessons. They see that God would have them clean in heart as well as in body, and will be led to understand pure principles, which God designs should prompt every act of our lives.

Oh, that all would understand that these apparently small duties are not to be neglected! Children are peculiarly susceptible to impressions; and the lessons which they receive in the early years, they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood. One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to

spoil the disposition of a child than it does to imprint upon the tablets of the soul principles and habits of righteousness. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right. The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or your future work will be very difficult. Teach them line upon line, precept upon precept, here a little, and there a little. Bear in mind that your children belong to God, and are to become his sons and daughters. He designs that the families on earth shall be samples of the family in heaven.

Children should be clad in plain garments without ruffles or ornaments. The time spent in needless sewing, God would have devoted to educating them or in devotional exercises. That garment you are sewing on, that extra dish you plan to prepare, let it be neglected rather than the education of your children. The labor due to your child during the first years of his life will admit of no neglect. No time in his life should the rule be forgotten, Line upon line, precept upon precept, here a little, and there a little. Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians?

Overindulgence always proves an injury to children. It is the veriest cruelty to allow wrong habits to be formed, to give the lines of control into the hands of the child, and let him rule. Children are not to be taught that everything in the house is their plaything, to do with as they please. Instruction in this line should be given even to the smallest children. God designs that the perversities natural to childhood shall be rooted out before they become habit. In the discipline of your children, do not release them from that which you have required them to do. Do not allow yourself to be so absorbed in other things as to become careless. And do not become weary in your guardianship, because your children forget, and do that which you have forbidden. If you lose your temper, you forfeit that which no mother or father can afford to lose,—the respect of your children. Never scold, nor permit scolding, in the home. Never give your child a passionate blow, unless you wish him to learn to quarrel and fight. As parents, you stand in the place of God to your children, and you are to be on guard.

Parents, never act from impulse. Never correct your child when you are angry; for if you do this, you will mold him after your own image,—impulsive, passionate, and unreasonable. You can be firm without violent threatenings or scoldings. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason for this, and naturally felt abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearances were concerned. But that battle left on the tender

mind an impression that could not be easily effaced. I said to the mother: "You have wronged your child deeply; you have hurt his soul, and lost his confidence. How this will be restored, I know not." This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child, and on every similar occasion these passions are aroused and strengthened. This is the worst policy that can be used in family government; advanced age and maturity of strength warring against a helpless, ignorant little child confirms rebellion in the heart.

But, you ask, Shall I never punish my child? Whipping may be essential when every other resort fails; but before you cause your child pain, you will, if you are a Christian father or mother, let your erring little one see that you love him. You will manifest real sorrow because you are compelled to cause him suffering. You will bow before God with your child, and with a heart full of sorrow ask the Lord to forgive. You will pray that Satan may not have control of his mind. You will present before the sympathizing Redeemer his own words, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." That prayer will bring angels to your side, and your child's heart will be broken in penitence.

It is a very nice work to deal with human minds. All children can not be treated in the same way; for that restraint which must be kept on one would crush out the life of another. Study the minds and characters of your children. During the first years of their lives is the time to work and watch and pray and encourage every good inclination. This work must go on without interruption. You may be urged to attend mother's meetings and sewing circles, that you may do missionary work; but unless there is a faithful, understanding instructor to be left with your children, it is your duty to reply, "The Lord has committed to me another work, which I can in no wise neglect." You can not overwork in any line without becoming disqualified for the work of training your little ones, and making them what God would have them be. As Christ's co-worker, you must bring them to him, and ask for grace to discipline and train them for the kingdom of heaven.

Both parents and children should be under the government of God. They are to be ruled by him. By combining the influences of authority and affection, parents can rule in their homes after the order God has given in his word. There should be no ruling by impulse, no parental oppression; but at the same time, no disobedience is to be overlooked. We are not to reach the standard of worldlings, but the standard which God himself has erected. We are diligently to inquire, What hath God said? God's holy word is to be our rule, and from this we must never turn aside. No waywardness must be permitted on the part of the children; no disregard of obligations on the part of the parents. Our motto must be, "As for me and my house, we will serve the Lord."

REFORMS THAT FAIL TO REFORM.

DAVID PAULSON.

WE are apt to develop an antagonistic feeling toward persons or societies whose work does not seem to bring in any practical advantage to humanity, either physically or spiritually. There are clubs and societies that meet night after night, working out problems, the solution of which, to our mind, could not possibly benefit the world, and the time is apparently worse than wasted. In many cases it is a great mistake to take this view of the matter.

They are plowing and harrowing the ground, into which God wishes us to drop the seed of truth, and are getting society ready to receive with gladness what we have to give them.

The great agitations to-day, which are taking place in every part of the country, in the development of physical health and strength, in most cases stop short of reform, and so they are apparently of little practical value; but they are overcoming the indifference of the people, thus giving us an opportunity to plant the true seed. While it is not necessary for us to bind ourselves up in bundles with those who are thus being used by providence to pave the way for our work, let us hold out a friendly hand to them, offer words of encouragement whenever we can, and recognize them as, after all, factors that contribute to the working out of the great plan of God in this closing work.

Now the mysteries of life
Gather round me;
Now the problems are unsolved
And confound me;
Now I am but like a child;
And the mountain way is wild,
But what time I am afraid,
I will trust.

God, whose mighty love is strong
For me ever,
Christ, with pity, watching still
My endeavor,
I am very much afraid,
Hasten, therefore, to my aid;
Strengthen, quiet, succor me,
Trusting thee.

— Marianne Farningham.

MIRACLES NOT A TEST OF TRUE PROPHETS.

J. N. LOUGHBOROUGH.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not harken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:1-3. Comparing 2 Chron. 32:24 with the marginal reading, we see that the "sign" to Hezekiah is called the working of a miracle.

It has been affirmed by many theological writers, and stated in commentaries on the Scriptures, that the sign of the true prophet is the working of miracles. This is contrary to Scripture, as no such rule is given in the Bible.

If the working of miracles is proof of a true prophet, then the "false prophet" mentioned in Rev. 19:20 would be declared, after all, a true prophet; for of him it is said, "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast." The same power is spoken of again in Rev. 13:14, as deceiving "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." By the same application of this rule, we would be driven to the conclusion that even Satan is a true prophet. Certain spirits who will do a special work under the sixth of the seven last plagues are called "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

A true Bible vision, in which the prophet talks without breath, and walks about while wholly oblivious to things occurring around him, is indeed a miracle of God's power; but

if the proof of a true prophet is to be found in the miracles he performs while out of vision, we would find but few of the Bible prophets who would stand this test; especially if the decision is to rest upon what is recorded concerning their works. It is true that miracles are recorded as being wrought by some of the prophets, as in the case of Elijah, Elisha, and Paul. But who has ever found a record in the Bible of the miracles of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, etc.? Yet these were true prophets of the Lord, and are shown to be such by the rules the Lord has given as the test of true prophets.

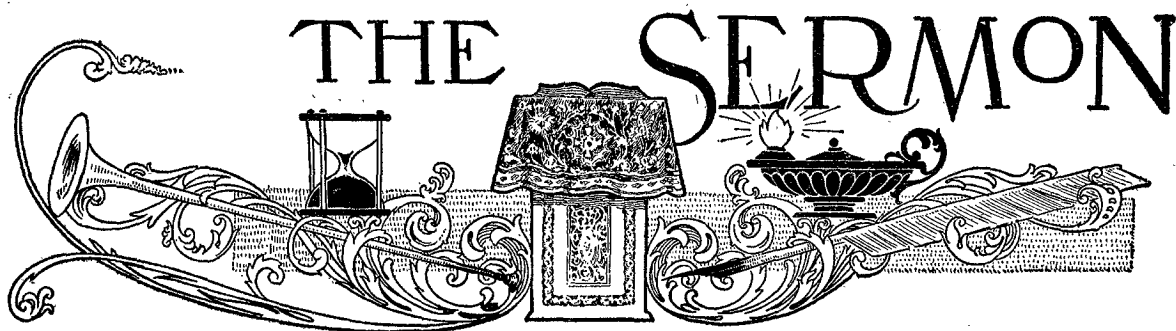
That the working of miracles is *not* the test of a true prophet is clearly seen by reading the Scripture record of John the Baptist. That he was a prophet is shown by the prediction of Zacharias, his father, in relating the vision God had given him respecting the son that should be born to him: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways." Luke 1:76. Our Saviour himself recognized John as that very prophet who should prepare the way before him; for of John he said, "But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist." Luke 7:26-28.

Here, then, is a plain statement of the Saviour, that John was a prophet. Let us apply the test of miracle-working, and see the result. In the gospel, as written by John the evangelist, we have these words: "And many resorted unto him [Christ], and said, John did no miracle: but all things that John spake of this man were true." John 10:41. This statement alone is a complete refutation of the claim that the sign of a true prophet is the working of miracles.

The rule given in the thirteenth chapter of Deuteronomy, which we will designate as rule six in our present enumeration, is to guard against the running after anything wonderful or miraculous until we have first carefully noticed whether its tendency is to a greater nearness to the Lord or to a drawing away from him. This text (Deut. 13:1-3) virtually tells us to apply *all* the rules, especially to see if it is in harmony with God and his law.

This sixth rule teaches that if a miracle is wrought by a pretender, there will be seen with it, when carefully tested, a departure from the sacred truths of God's word, and a lowering of the standard to meet a heart inclined to shun the way of self-denial. The Lord permits such a pretender to arise, and his course is a test to the true child of God, giving him an opportunity to weigh carefully the tendency or motive of said miracle-worker. Those who cling to God's word, instead of being captivated by the false miracle-workers, come forth strong in God as the result of such experience.

In these evil days when many are claiming to be "faith-healers," "divine healers," or "Christian-science healers," etc., it would be well to apply closely the Scriptural rules; for it will need divine rules, and the illumination of the Holy Spirit, to enable us clearly to discern the intent and purpose of some of these "healers," so subtle is their work; while on the other hand are those who openly disregard God's law and his truth for this time. In some instances these pretended "healers" have raged like men filled with madness at even a mention of the law of God. As surely as the Lord has a message proclaiming his holy law, so surely are the men destitute of the movings of the Holy Spirit who rail against his law, and thrust from their presence those who even mention it.



THE PERPLEXITIES OF THE PRESENT HOUR.*

W. S. SADLER.

TEXT, Luke 21:25: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring."

It is not necessary for me to say much as we pass over the subjects brought to light in this verse, as they are subjects more or less familiar, I judge, to all who are here this morning—signs in the sun, moon, and stars; distress of nations, with *perplexity*.

Not only is this true of the nations of Europe, and in the far East, but this country is at the present time involved in a very *perplexing* affair. I read this verse to bring your minds to the twenty-sixth verse: "*Men's hearts failing them for fear*, and for looking after those things which are coming on the earth." I have been forcibly impressed the last week with this uneasy condition of society, as I have been in daily attendance at the trust conference, which was called to meet in this city. Men of thought, men of influence in their respective callings and positions in political or industrial spheres, have assembled—more than two hundred of them—to discuss the subject of trusts, and the various problems connected with this new commercial idea. I tell you, my brother, as I sat there hour after hour, listening to those men,—great men, the world calls them,—I could but say: "How helpless are they to suggest any remedy for these conditions that alarm them." They have no help to offer to the world at this perplexing time. I have been led to see how utterly useless it is for a man to try to explain away, or to account for, the state of things in the world at the present time. He can not do it. One speaker would suggest one procedure as a remedy for the trust, and then another would suggest another remedy, and a third would assert *positively* that the trust had come to stay, and that it is of no use to try to get rid of it.

Men's hearts are failing them for fear. It is so. I was very glad for the presentation to my mind of this great trust question. It has led me to appreciate more than I ever have before the machinery of organization that will sometime render it impossible for us to buy or sell. The smaller trusts will be swallowed up by the larger trusts, until perhaps government control will be the only solution of the problem, and then the entire industry and commerce of this land will be in the grasp of one power, and by one man it will be controlled. It will then be an easy matter to say whether you and I shall buy or sell. These great men have confessed that they are alarmed at the present state of society and commerce. They are thoroughly aroused because it touches their wealth.

But, my dear friends, there are events occurring at the present time which indicate that we are standing on the verge of a crisis that means far more to you and me than the trusts mean, or ever can mean, to these business men and politicians. I wonder if the Spirit of God

is able to arouse us to see where we stand, to the extent that the spirit of greed and avarice is able to arouse these men of business to consider and discuss this great trust problem. I wonder if this condition of social and political unrest means anything to you and me.

There should be a great difference between us who *believe*, who profess to have accepted these great truths that we term present truth, and these men who are unbelievers. They have detected the trend of affairs, but they know not the cause nor the remedy; while we know both cause and remedy, for God has pointed them out to us. We see the foundation of government, of church, and of society being severely shaken. While God is shaking the foundations of this government, and putting a spirit of unrest into industrial affairs, he is also stirring up the minds of the people. What should be the mental and the spiritual attitude of the men and women who know that the end of all things is at hand, and that the Saviour is soon to appear in the clouds of heaven? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:11-14.

You and I, my brethren and sisters, are in a present crisis, and we have a present duty to perform. We are living in the time of the loud cry of the third angel. Before long the call to come out of Babylon will go forth with great power. I fear that we have looked upon this thing as an arbitrary call upon the part of God, calling us out of "Babylon the Great." If God ever calls you and me out of an organization, it is because there is in that organization that which renders it impossible for us to transform our characters, and thus prepare to meet him when he comes. And if the *principles of Babylon* are found in the heart of any man or woman who has separated from certain organizations, can it be truly said that such have come out of Babylon? God is calling us not only out of Babylon as an organization, but he is calling upon us to get out of our *hearts and characters* the principles that have made Babylon what it is. God is calling upon us as a people to take a firm and decided stand. God calls upon us as Seventh-day Adventists, to individually cast out of our hearts the principles of Babylon; and then, when we are out of Babylon, and Babylon is out of us, we shall be prepared to say, "Lo, this is our God; we have waited for him, and he will save us." As long as there is in our hearts one element of confusion, backbiting, or compromise with sin, we are not out of Babylon, and Babylon is not out of us.

Look in any direction you like and you will find that we are in a crisis. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"

There are two things that will enable us to tell whether we are beginning to say, in our hearts, "My Lord delayeth his coming." First, we begin to find fault, begin to smite the brethren; and, second, we begin to eat and drink with the drunken; that is, eat and drink those things that the drunkard eats and drinks.

We must get out of Babylon in our eating and drinking. Babylon is Babylon wherever you find her. Those Babylonish principles in my heart or in your heart will make me or you a part of Babylon. I pray God that he will so literally keep us out of Babylon, and so fill us with his Spirit and his principles, that, wherever we go, people will catch inspiration from us. My dear friends, if you and I can only cause some soul to hunger for truth and righteousness, that will be a great work; for God says that if a man hunger and thirst, he shall be filled.

Take the question of our religious liberty. Let us see what kind of a crisis hangs over our heads in this respect. I know that there has been but little *agitation* on this subject recently. The reason is that the four winds are being held in obedience to the command of God. The world well knows that in time of peace is the time to prepare for war; and you and I, as Christians, should work with untiring energy during this time of peace that is granted us. When the storms of persecution break upon us, there will be but little time then for preparation. If you are not *now* prepared, and have not stored away in your minds the truth, how can the Spirit of God ever bring these things to your remembrance when you stand before kings and rulers?

God wishes us to come out of Babylon ourselves, and bring our children with us. I can not understand how you can come out of Babylon and leave your children in the schools of Babylon. May God hasten the day when there will be a school in every church, and every home will be a missionary center.

Let us look for a moment at the *physical perplexities* that present themselves at the present time. Disease is increasing at an alarming rate. One third of the deaths of the adult population—that is, of the population from fifteen to fifty years of age—is due to consumption. The doctors tell us that cancer is also increasing at an alarming rate. Through the indulgence of perverted appetite the power to resist disease has been gradually lessened, until the present generation is living upon that low physical level that makes them an easy prey to the ravages of disease, which are increasing on the right hand and on the left. The majority of men and women are sick mentally, morally, and physically.

The problem of man's physical decline is one that doctors and scientists are earnestly studying. They expect to discover something that will give men strength and vitality. It does not occur to the average mind that *health is the result of patient and consistent sowing*, of faithful obedience to the laws of health—*obedience that is full of faith*.

The question is often asked me, "Why are so many Seventh-day Adventists sick and afflicted with various diseases?" I will not attempt to answer this question; but in turn, I will ask you a question, which I trust you will be honest with yourselves in answering: "Why is it that the light of health reform and kindred truths has been shining upon this people for more than a quarter of a century, and yet so few appreciate it, accept it, and conscientiously live it out?" I think that if you will candidly answer this question in your own heart, perhaps you may not need an answer to the question previously asked.

When we view the terrible state of human affairs, both moral and physical, is it any wonder that even infidels and atheists begin to fear for the things coming on the earth?

*Spoken at the South Side church, Chicago, Ill., Sabbath, Sept. 16, 1899.

Thank God, you and I know the cause of these troubles, and know how to prepare ourselves for these issues.

We are known by our flavor. "God . . . maketh manifest the savor [the fragrance, the flavor] of his knowledge by us in every place." There is an influence about our lives that tells people whether we believe these things, or whether we say, with the slothful servant, "My Lord delayeth his coming." So with these principles. People will know that these things are of God. I wish to hold up before you this great truth: Men and women are closing their day of probation. I do not believe that the closing of the day of probation is an arbitrary thing. I do not believe that God has an alphabetical list, and is going to begin some day at the letter A, and take the names as they come on the list. We do not have an arbitrary God. It matters not what letter a name begins with. When the probation of the world shall close, it will be because the persons in it will have closed their own probation. Men and women walking up and down the streets of this city, are closing their own probation. I believe that one of the greatest errors is the belief that God is arbitrary, that he is going to ring the bell, and just as he finds us, he will then close our probation; that is not like God.

A flood of light has come to us, which has never come to any other people. At the present time there is resting upon our shoulders a great and solemn duty to qualify ourselves to meet the present issues, to be faithful, and to be able to stand in the coming crisis. I believe that we are about to enter upon the last struggle, the struggle of Jacob, and that our struggle will end only with the dawn of the eternal day. I pray God to keep us faithful, and to help us to realize the importance of the work before us.

Let us put our hands to the plow. Go forward, and never turn back. Remember Lot's wife. Remember Lot. God calls us out of Babylon and out of Sodom and Gomorrah. He wishes our children called out of Babylon and out of Egypt. He wishes our business taken out of Babylon.

I plead with you to take your stand in every ray of light that Heaven has shown you. I beseech you to walk in the light as he is in the light, and then we shall have fellowship one with another, and the blood of Jesus Christ, his Son, will cleanse you from all sin.

THE COMMANDMENTS OF MEN.

FROM a private letter received at this Office we are permitted to copy the following:—

I am a minister of the — Church; was ordained elder at the last session of the — Conference, after having completed my four-year's course. I also hold a certificate of location at my own request of the Conference of which I was a member. The Lord has called me to a work that I can not do inside of the — Conference, or any other Conference, and which I intend to do, no matter what the sacrifice may be, the Lord being my helper.

About two years ago I began to read everything I could get on the subject of church history, beginning with Christ and his apostles, the New Testament, the Church Fathers, and down to the present. I met with a number of surprises, not the least of which was that we have absolutely no authority for substituting the first day of the week for the seventh, and calling it the Sabbath, either from Christ, his apostles, the New Testament, the Church Fathers, or any better authority anywhere than Constantine and the Roman Catholic Church. And I have been forced to the conclusion that we have been "teaching for doctrines the commandments of men," and trampling on the commands of God.

"LET US KNEEL BEFORE THE LORD."

ELIZABETH ROSSER.

(Chandler, Ore.)

Too proud to kneel at Jesus' feet,
That long the heights of heaven trod,
Yet deigned for me to walk this earth —
The Son of Man, the Son of God?

Too proud to kneel at Jesus' feet,
To bow before my Lord in prayer,
Who often in the garden knelt,
And prayed for grace my sin to bear?

Too proud to kneel at Jesus' feet,
Those feet which climbed dark Calvary,
Bearing my load of sin and guilt,
Then, on the cross, were pierced for me?

Nay! Let me kneel as Mary knelt,
And crave his pardon, full, complete;
Then let it be my only pride
That I have knelt at Jesus' feet.

BABYLON IS FALLEN.

GEO. B. WHEELER.

(South Lancaster, Mass.)

THE rapid trend of the churches away from the Bible as the revealed word of God and the highest authority as a rule of conduct and life, is rapidly growing more and more marked, and is an evidence of the nearness of the end. In fact, we are often startled at the marked character of this trend, and especially at its coming from sources where it seems impossible that it should exist. In the Boston *Herald* of October 2, Rev. Dr. Withrow, of the Park Street church, Boston, in a sermon on the great international council of Congregational churches recently held in Boston, is reported as saying:—

The subjects selected for discussion swept a wide horizon, and were of wide import in the particular fields which they covered. Those who projected and those who promoted the council were well aware that an evangelical Christian world had its ear intent to hear what such an assembly, untrammelled by superior authority, nor tongue-tied by precedent, would have to say. Every careful observer of current events recognizes that we are living in religiously unsettled and shifting times. . . . There were some omissions, which caused, I thought, regret in one's mind and heart. . . .

Now as to what these neglected subjects were, I will only mention two: first, the truth and trustworthiness of the Bible; and, second, the deepest sense in which Christ is the Saviour of men. These are fundamental and formidable subjects. Never in a lifetime has the Bible been under such torturing criticism as in the last few years. To be sure, from the beginning it has been a target for the attacks of avowed infidels. Of late another class has arisen, and they have much to say against it.

Some of our seminaries are graduating men who frankly confess that their course has somewhat unfitted them to preach from the Bible. I have been repeatedly visited by anxious young men, and asked for advice as to the method for them to follow. A fair example of these interviews would run like this: "How shall I preach from the Bible, when I have been led to disbelieve a large part of its statements by lectures in the class room, by attacks I have read from books because my professors have referred to them? They have shaken my confidence in not only a little of it, but in a large part of the Scripture. I was born and bred with persons who believed that the Bible had a vision of truth in it."

"Now," says the bewildered young graduate, "as for Moses being protected in a basket of bulrushes, when a baby, and all that, critics say it is nothing but a rehash of the old story of the Accadian king, Sargon,—how he was born in retirement; placed by his mother in a basket of rushes; launched in the river; rescued and brought up by a stranger, after which he became king." This is the old story of Sargon, says the theological professor, and he lived a thousand years before Moses. "How," says the young man, "can I ask a congregation to consider some of these awe-inspiring events of Israel's deliverance if I can not be sure? No such event occurred, say some of our trustworthy critics. How much of the record that we believed to be thoroughly trustworthy has not only been blue-penciled but black-penciled? Now, one

who is in high authority declared that the old theory of direct creation is gone forever."

I am saying that there are some critics who say this. That it is this mighty movement called "evolution" that has evolved things in their present condition. Even critics arise who attack the New Testament. Some of these critics are within the church. They say my old Bible has been found out to be a very misleading book, and it has stirred me to find that any man will teach that with any sort of respect. . . .

If the Congregational council had spoken in terms of approval of confidence in the Bible as an infallible guide to God, I ask you if it would not have lifted up the whole body? The speakers did not make such a noble confession of faith. . . . The Protestant church has been called the church of the Bible. Would it not have added to the glory of the council, been a most suitable and suggestive thing, if, at some time in its many sessions, the Bible had been taken from the table, and a portion of it reverently read before that great assembly? I did not hear that reading of the Bible. That was really a sad omission.

Much more might be quoted to show the drift of this great denomination away from the word of God, but this is sufficient.

In a circular letter which was received a few days ago from the president of the University of Chicago, calling attention to "the American Institute of Sacred Literature," under the direction of "the council of seventy," the first purpose of the council was said to be "to associate more closely those who desire to promote the study of the Bible from the historical standpoint, and of other sacred literature as related to it."

In the platform of this council it is said:—

The council does not stand for any theory of interpretation or school of criticism or denomination; but for a definite endeavor to promote the knowledge of the word of God as interpreted in the best light of to-day. From this point of view also the contributions of other religious literatures are sought by the council, that through the study of these literatures the teachings of the Scriptures may be more clearly understood.

The higher criticism is recognized in these "other sacred literatures" aside from the Bible, and if sacred, must be authoritative. It is also an "endeavor to promote the knowledge of the word of God as interpreted in the best light of to-day;" therefore for this purpose "contributions of other religious literatures are sought." We also notice that the word of God is not its own interpreter, but that other religious literatures are sought as the best light of to-day by which to interpret it.

The council of seventy is made up of presidents and professors of colleges and theological seminaries, many of whom, if not all, teach the higher criticism. Many thousand students have studied under the direction of this institute; and its influence will doubtless be greatly extended: much truth will be taught by it, but the principle embodied in it seems certainly to lead away from the word of God, and to undermine belief in it as the only authority in life and conduct.

Babylon is fallen. As Babylon represents the churches of the present time, from what are they fallen? The word of God is the thoughts of God as presented to men. We are also told that "as the heavens are higher than the earth, . . . so are my thoughts higher than your thoughts;" so when men cast aside the thoughts and wisdom of God, and put their own in the place of it, they fall from a height as great as the heavens are higher than the earth. Is not that what they are now doing?

"TO THEE, thou bleeding Lamb,
I all things owe;
All that I have and am,
And all that I know.
All that I have is now no longer mine;
And I am not mine own; Lord, I am thine."

"AFFAIRS that are done by due degrees are soon ended."

THE MINISTRY WHICH IS NEEDED.

WM. COVERT.

THE call is constant for persons to enter upon the gospel ministry. This call can be read from many a text in the Bible. It is voiced by the church, and announced in her councils. The need of its work is seen in all the world, and felt by every people.

What kind of ministry will fill this urgent demand? Will men who have learned only a theory, and by study got a form of doctrine, satisfy this great and far-reaching call? Will the memorizing of creeds and the learning of peculiar beliefs prepare a man for the Lord's vineyard? Will getting a knowledge of how to combat error and the best methods of labor give the essential education for the sacred calling? To all these questions the answer is, emphatically, *No*.

A preparation for the work of the gospel includes the receiving of Christ with all that Christ has promised to be to such as go forth into the world to preach him. The man who is qualified for the ministry of Christ has become efficient through the power and Spirit of the Great Teacher. He has surrendered all the faculties of his being unto the will of his Maker. He has become an instrument for the Master's use, a medium through whom he may reveal himself.

When such a man speaks, the people will feel the power of Christ speaking to them. His words will be vehicles carrying life to the spiritual nature of the listener. It can be said of this minister, as it was said of Jesus, He speaks "as one having authority, and not as the scribes." The authority, or power, by which the scribes spoke was that which came through the position they held. It was only *official* authority. Not so with Jesus; he held no official position, either in church or state. The authority with which he spoke was the living power, which made him MASTER of all he did or taught. No such vital force could be felt as emanating from the scribes. What they said came with no life nor innate force. Their words sent no thrill of joy to any heart. They did not establish within the soul the living principles of righteousness. The scribes could formally repeat what they had committed to memory in the schools of the rabbis. They could command as one enforcing the labor of a slave, but not as one advising the loving service of freedom.

How different with Jesus! His words came down as showers upon the dry grass, or dew upon the thirsty herb. They made glad the heart of the poor, and of those who were persecuted for righteousness' sake. His lessons gave courage to the despondent, and were restful to the weary. To hear him the multitude sought opportunity, while the priests wished to hinder these interviews. The common people heard him gladly, while bigotry constantly condemned him.

Should not the Christian minister of to-day feed upon Christ that he may give the living bread unto the people? Should he not even grow up into him, and in all things become the revelation of his will, and the manifestation of his life?

Christ adopts and uses the faculties of the living minister as the attributes to be used by divinity in ministering unto the people. The minister of Christ is he who does Christ's work. He is the Lord's servant, working for the salvation of those whom Jesus, through this ministry, is saving. Such a servant bears about in his body the loving of Christ, the living of Christ, and the dying of Christ. He dwells in Christ, and Christ dwells in him. He becomes the incarnation of the principles and life of Christ. In his sermons he delivers the

thoughts of Christ. Christ preaches through him, believes through him, and by him saves sinners and comforts saints. Christ abides in him now, communes with him here, and represents him in heaven. When he works, Christ is with him in the yoke to make him strong. When he thinks, Christ is in thoughts to make him know. All his burdens Christ asks to bear. In his sickness the Saviour makes his bed, and in his death he leaves him not, but will bring him forth from the grave, and will rejoice with him forever.

THE THREE GRACES.

FAITH with composure rests
Ineffably on love;
She has no vain and earthly quests,
Her heart is drawn above;
She leans on charity divine;
Lord, let this precious grace be mine.

Hope, with angelic gaze
Uplifted, from afar,
Sees glory that her King displays,
Her bright and morning star.
Inspired is Hope by love divine;
Lord, let this heavenly grace be mine.

Love, in approved embrace,
Her sister graces holds;
And to her quickening we trace
What each of them unfold.
So spring all flowers and fruits divine;
Lord, make these several graces mine.

— Stephen White.

THE VICAR—THE HOLY GHOST.

E. W. Farnsworth, in *Union Conference Review*.

THE Holy Spirit, since he has taken the place of our ascended Lord, has rightly been called the vicar of Christ. God committed the entire administration of the affairs of the church to him till Christ shall return in glory. He is to superintend everything pertaining to the Lord's house. He must direct all things in the church, all its movements in any and every direction.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. . . . But the manifestation of the Spirit is given to *every man* to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:4-11. Here is one center in the work of God from which emanates all overseeing and directing power—the Holy Ghost. All are amenable to him, and directed by him.

If he is recognized, and given the place assigned him by God, all parts of the organization will work harmoniously; but if he be ignored and argued with, there will be confusion and every evil work.

Here is seen the root of the great apostasy that spread over nearly the whole earth, and darkens the hearts and hopes of untold millions. The rule and authority of the Holy Ghost is set aside. God's vicar is practically voted out of his chair, and a poor fallible man has assumed the place and functions of the one sent from heaven, and even dares to usurp the name "Vicar of Christ."

Paul, in describing that blasphemous work, uses the following language: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4. The temple

of God is evidently the church of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. "In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:22.

When Christ ascended on high, he sat down on the right hand of the throne of God; but he sent down his vicar, who took his seat in the church, the temple of God, there to rule and direct till the end. There is only one "Holy See" on earth; that is the seat of the Holy Ghost in the church, and the Holy Spirit alone can occupy it without the greatest blasphemy.

We may think there is no danger that we shall assume such a place; we have no pope or other high church officials. But let us remember that a majority, or a minority, may assume just that place if they decide questions simply by a show of hands without a knowledge of the mind of the Spirit. That would be the papacy, and that majority, minority, or committee which makes decisions without the enlightenment of the Holy Ghost, would simply crowd the Holy Spirit out of his office, and take his place.

Of course when any body of men have waited upon God till he has revealed his will to them, then the Spirit speaks to the church through that committee. When a decision is thus reached, the conclusion can very appropriately read, "It seemed good to the Holy Ghost, and to us." Acts 15:28.

So important is the voice of the Spirit that the admonition to hear and heed its teachings is repeated seven times in the second and third chapters of the Revelation. "He that hath an ear, let him hear what the Spirit saith unto the churches," is the sevenfold message to us. As often as the church has been seduced by false teachers, and led away from her guide, the call is to her to hear what the Spirit saith. Listen to the voice of the true teacher. Heed the voice of the one who has promised to guide you into all truth. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

REFORMS which are simply changes of form are of very little value. The State may become democratic in form; but if the love of despotic control is left dominant in the few, and the love of political ease is left dominant in the many, the despot will reappear with a change of mask, and the old bureaucracy will be reconstituted with a new nomenclature. Feudalism may be abolished, and freedom of control established. But if the persons who constitute society are still actuated by the principle of "Get all you can, and keep all you get," industrial servitude will reappear under competition, and the victory once won for freedom will have to be won again by a new battle around a new strategic center.— *The Outlook*.

IN his last talk to his disciples, Jesus, in speaking of the "Comforter, which is the Holy Ghost," said, "Whom the Father will send in my name." Not in our name; not for any works which we may do. No: he is to be sent by the Father, in Jesus' name. Glorious promise! Precious assurance. There might be occasion for doubting his coming, should it depend upon our goodness or our works. It is by *faith* that we grasp this promise. In common with every other good gift that "cometh down from the Father of lights," God will send the Comforter. As with every other promise, so with this,—the conditions must be met. Only the obedient can claim any promise by faith. It is *ours* to exercise the faith: it is the *Father's* to send the answer. "But let him ask in faith, nothing wavering." T. E. BOWEN.



STRENGTH FOR THE DAY.

If it costs me such efforts to conquer
The hasty or unkind word;
If by each faint breath of temptation
The depths of my spirit are stirred;
If I stumble and fall at each hindrance,
When a Christian should conqueror be,
Dare I think, dare I hope, O my Saviour,
That I could have died for thee?

Dare I talk of the martyr's courage,
And the love that went smiling to death—
I, who fail in such simple duties,
Forgetting my hope and my faith?
Then a light broke in on my sadness,
These words brought comfort to me—
"Accepted in Christ," the beloved,
"As thy day, thy strength shall be."

—Anonymous.

DISEASE AND ITS CAUSES.

Impure Air.

MRS. E. G. WHITE.

WHEN severe sickness enters a family, there is great need of each member's giving strict attention to personal cleanliness, and diet, to preserve himself in a healthful condition, thus fortifying himself against disease. It is also of the greatest importance that the sick-room, from the first, be properly ventilated. This is beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sick-room.

It is of great value to the sick to have an even temperature in the room. This can not always be correctly determined if left to the judgment of attendants; for they may not be the best judges of a right temperature. Some persons require more heat than others do, and would be only comfortable in a room which to another would be uncomfortably warm. And if each attendant is at liberty to arrange the fires to suit his idea of proper heat, the temperature in the sick-room will be anything but regular. Sometimes it will be distressingly warm for the patient; at another time too cold, which will have a most injurious effect upon him. The friends or attendants of the sick, who, through anxiety and watching, are deprived of sleep, and are suddenly awakened in the night to attend in the sick-room, are liable to chilliness. Such are not correct thermometers of the healthful temperature of a sick-room. These things may appear of small account, but they have very much to do with the recovery of the sick. In many instances life has been imperiled by extreme changes of the temperature of the sick-room.

In no case should sick persons be deprived of a full supply of fresh air in pleasant weather. Their rooms may not always be so constructed as to allow the windows or doors to be opened without the draft coming directly upon them, thus exposing them to the taking of cold. In such cases windows and doors should be opened in an adjoining room, thus letting fresh air enter the room occupied by the sick. Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food. They will do better and will recover sooner when deprived of food than when deprived of fresh air.

Many invalids have been confined for weeks and even for months in close rooms, with the light, and the pure, invigorating air of heaven shut out as if air were a deadly enemy, when it was just the medicine they needed to make them well. The whole system was debilitated and diseased for want of air, and nature sank under her load of accumulating impurities, in addition to the fashionable poisons administered by physicians, until she was overpowered, and broke down in her efforts, and death was the result. These persons might have lived. Heaven willed not their death. They died, victims to their own ignorance and the deception of physicians, who gave them fashionable poisons, and would not allow them pure water to drink, and fresh air to breathe, to invigorate the vital organs, purify the blood, and help nature in her task in overcoming the bad conditions of the system. These valuable remedies which Heaven has provided, without money and without price, were cast aside, and considered not only as worthless, but even as dangerous enemies, while poisons, prescribed by physicians, were in blind confidence taken.

Thousands have died for want of pure water and pure air, who might have lived. And thousands of invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air, and avoiding the use of water. These blessings they need in order to become well. If they would become enlightened, and let medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy, instead of dragging out a miserable existence.

It is the duty of attendants and nurses to take special care of their own health, especially in critical cases of fever and consumption. One person should not be kept closely confined to the sick-room. It is safer to have two or three to depend upon, who are careful and understanding nurses, these changing and sharing the care and confinement of the sick-room. Each should have exercise in the open air as often as possible. This is important to sick-bed attendants, especially if the friends of the sick are among the class that continue to regard air, if admitted into the sick-room, as an enemy, and will not allow the windows raised, or the doors opened. In such cases the sick and the attendants are compelled to breathe the poisonous atmosphere from day to day, because of the inexcusable ignorance of the friends of the sick.

In very many cases the attendants are ignorant of the needs of the system, and of the relation that the breathing of fresh air sustains to health, and of the life-destroying influence of inhaling the impure air of a sick-room. In this case the life of the sick is endangered, and the attendants themselves are liable to take on disease, and lose health, and perhaps life.

If fevers enter a family, often more than one has the same disease. This need not be, if the habits of the family are correct. If their diet is as it should be, and they observe habits of cleanliness, and realize the necessity of ventilation, the fever need not extend to another member of the family. The reason of

fevers prevailing in families, and exposing the attendants, is because the sick-room is not kept free from poisonous infection, by cleanliness and proper ventilation.

If attendants are awake to the subject of health, and realize the necessity of ventilation for their own benefit as well as for the benefit of the patient, and the relatives as well as the sick oppose the admission of air and light into the sick-room, the attendants should have no scruples of conscience in leaving the sick-room. They should feel themselves released from their obligations to the sick. It is not the duty of one or more to risk the liability of incurring disease, thus endangering their lives, by breathing a poisonous atmosphere. If the sick will fall a victim to his own erroneous ideas, and will shut out of the room the most essential of heaven's blessings, let him do so, but not at the peril of those who ought to live.

The mother, from a sense of duty, has left her family, to administer in the sick-room, where pure air was not allowed to enter, and has become sick by inhaling the diseased atmosphere, which affected her whole system. After a period of much suffering, she has died, leaving her children motherless. The sick, who shared the sympathy and unselfish care of this mother, recovered; but neither the sick nor the friends of the sick, understood that precious life was sacrificed because of their ignorance of the relation that pure air sustains to health. Neither did they feel any responsibility in regard to the stricken flock left without the tender mother's care.

Mothers sometimes permit their daughters to take care of the sick in illy ventilated rooms, and as a result, have had to nurse them through a period of sickness. And because of the mother's anxiety and care for her child, she has been made sick, and frequently one or both have died, or been left with broken constitutions, or made suffering invalids for life. There is a lamentable catalogue of evils that have their origin in the sick-room from which the pure air of heaven is excluded. All who breathe this poisonous atmosphere violate the laws of their being, and must suffer the penalty.

WHEREFORE DIDST THOU DOUBT?

ANNA C. WHITE.
(Battle Creek, Mich.)

It is said of Spurgeon that he once confessed to his congregation that he was just passing through a season of doubt and fear. One of his elders said to him, afterward: "Sir, I am sorry you told the people what you did to-day. Just suppose you had been swearing or drinking or gambling, would you have confessed those things to them?" "No," replied Spurgeon, "that would have been a terrible thing." "Well," said the wise old elder, "it is n't half as terrible as disbelieving God. And when you tell your people *that*, you set them a very bad example. Such a thing is to be confessed only to God."

The strongest have their moments of weakness and doubt. Peter, the man of stone, ignominiously failed in the supreme moments of trial. Elijah, God's own prophet, gave way to hopeless despair when all human resources seemed unavailing. David was chosen of the Lord, yet he fell, in the face of temptation.

Just such a crisis came in the life of John the Baptist. Undaunted by opposition, fearless in the presence of kings, not deterred from proclaiming his message even by the threat of death, he finally succumbed in an hour of depression, and sent two of his disciples to question the Master himself. I have often wondered what those disciples thought as they hastened on their errand, and if John's

example had any effect upon their belief in the Messiah.

Passing up the street the other day, a young girl met me with the query, "Miss White, what can one do or say to help those who are discouraged?" In the course of two or three days, as I sat down to answer a letter from a disheartened friend, the question returned to me with renewed force. I thought of the many we know who are heart-sore, and whose hands hang heavy in the midst of life's battle; and I said, to myself, How can we bear "one another's burdens"?

In the first place, it seems to me we should seek to get at the root of the difficulty in their lives, so that we may intelligently go to work to help them.

If they are not Christians, then we may reasonably conclude that their hopelessness is the legitimate result of their efforts to conduct their lives alone—to walk in their own strength; to lean to their own understanding; to follow the devices and desires of their own unrenewed, unregenerated hearts. Our duty is clear: we must make them understand that life can have no meaning, no joy, until they have learned to dwell in God, and to realize that through the merits of Christ they have free access to the source of all life, light, and happiness.

If they are professing a good hope in Christ, study the character of their faith. They may be blind to the fact that "if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Sin hath no more dominion over them. They may claim a living Christ in their lives; they have an inalienable right to all his wisdom to guide them; to all his strength to deliver them; to all his life to quicken them; to all his love to sustain and comfort them.

A *Spirit-led* life can not be a failure: that is an impossibility.

To do any good we must be able ourselves to say,—

"I am so weak, dear Lord, I can not stand
One moment without thee:
But oh! the tenderness of thy enfolding,
And oh! the faithfulness of thy upholding,
And oh! the strength of thy right hand;
That strength is enough for me."

Out of the abundance of our own heart's experience of God's willingness and ability to "supply all your need according to his riches in glory by Christ Jesus," let our lips and lives urge them to come close to him who is "able to make all grace abound toward you; that ye, always having all sufficiency in *all things*, may abound to every good work."

If we would be ministers of comfort and cheer to God's discouraged children, we must fill our hearts and store our minds with his exceeding great and precious promises, which are all yea and amen to those who are in Christ Jesus. And above all, we must be able to sing out of our own experience,—

"He leadeth me
Along life's way: sometimes the clouds hang drear,
Sometimes my heart doth ache: yet he is near,
Himself I see;
I'll follow him.
Be it along the plain or up the steep,
In wonted paths or walking on the deep
With vision dim,
He keeps me sure, alway.
In stormy time or sweetest calm
He holds me in the hollow of his palm,
Safe and secure."

THE Christian's conduct is the Bible in action. It is the living epistle, known and read of all men. The translation of Bible precepts is the Christian's practise. The "acts of the apostles" is the meaning of the faith of the apostles.

PHILIP GIDDINGS.

WRINKLES.

THOSE wrinkles, dear, are lines of thought,
Traced by the hand of Time;
And one can read, just with a look,
Your life there, line by line.
Some tell of sorrow, some of care,
Others of joys and pleasures rare.

Time etches with a master hand
Those lines upon your face;
No artist, dear, whate'er his skill,
Could etch with so much grace
The history of your life, my dear,
In lines upon your face.

The little "crow tracks" near your eyes
Are nothing to deplore;
They merely tell how many years —
Just that, and nothing more.

Then let him write with hand so skilled
The history all complete,—
Your morning, noon, and eve of life,—
Ne'er striving to defeat.

—N. E. Lincoln.

AN OUNCE OF PREVENTION.

MRS. K. GIBSON.

GIVE the boys and girls plenty of fruit. If you have an abundance in the cellar, do not be afraid to use it; and if you are short, do not be afraid to buy. I have often felt sad to see the course pursued by parents who would think it an unpardonable extravagance to buy oranges, pineapples, or cocoanuts in their season for their home table; yet who think nothing of spending twice the amount on doctors or patent medicine after the children are sick.

I think it is much better to take medicine beforehand. Nearly every child likes ripe fruit, and if I could speak only one sentence in behalf of temperance, it would be: Let every mother see that her children are supplied with an abundance of natural wine and oil, which God has bountifully given in fruits and grains and nuts.

Deprive your children of what their nature calls for; and pledges, principles, home influence, and all the rest, will be to them only as "sounding brass" or a "tinkling cymbal."

HOUSEKEEPING HINTS.

S. A. BOWEN.

If the gummed edges of the unsealed envelopes that come to you in these days, are cut off and preserved in a box on your pantry shelf, they will soon be found one of the most convenient collections in the house, or your experience will be different from mine. These strips are very convenient for labeling bottles, packages of various sorts, and canned fruit. In this way fruit canned one year can be kept separate from that of other years, though the cans are all kept in one cupboard. The importance of knowing the age and kind of fruit at a glance is not to be underestimated by the careful housekeeper.

Excellent filling for layer cake, or for tarts, or to trim desserts can be made by thickening juice from any tart canned fruit, with a little corn-starch, making it of the consistency desired, and sweetening to taste. It is easier to digest than ordinary jelly, and is cheaper.

When a carpet becomes very dusty and can not be taken up at once for a thorough washing or beating, it may be nicely cleaned on the floor by moistening a quart or two of fine clean sawdust, and sprinkling it over a breadth or so at one extremity of the room; then brush it into the carpet by lightly rubbing with the broom

partly laid down on its side, afterward sweeping it off quickly and thoroughly; continue thus all over the room, when the carpet will be brightened and freed from the dust that had worked into its fiber. On some accounts the sawdust is preferable to salt, corn-meal, or anything else, although it is better to use any one of these than to raise a cloud of dust in sweeping, as is often done. Care should be taken to have the sawdust, meal, salt, or whatever is used sufficiently wet to take the dust, but not wet enough to leave spots almost muddy. The broom should be dipped in clear water and well whipped or shaken as often as the brush gets dirty at the end. This procedure will make the carpet look almost as if it had been washed. Try it.

FLESH-EATING INCREASES THE LIABILITY TO DISEASE.

HENRY BEACH.
(Battle Creek, Mich.)

At the present time the animals extensively used for food are in a very unhealthy condition. The testimony of examiners is that very few animals are free from disease. Many of these animals have suffered for want of light, pure air, and wholesome food.

When they are fattened, they are often confined in close stables, and are not permitted to exercise, or to enjoy the free circulation of pure air. Many animals are left to breathe the poison of their own exhalations and of other refuse in barns and stables. They can not remain healthy while inhaling such impurities; for disease is conveyed to the blood, and so to the entire system of the animal.

These animals are killed and prepared for the market, and people eat freely of this poisonous animal food. Much disease is thus caused; for physically we are composed of what we eat. And if we eat flesh-meats, we partake of their diseases; and thus plant the seeds of disease in our own blood and tissues.

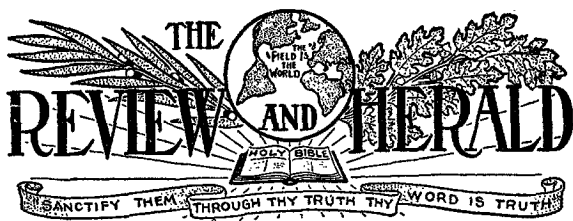
The brain and other organs of the body are affected by the quality of the food that nourishes them; and since the blood is made of the food eaten, it follows that the use of diseased food will result in poor blood, poor muscles, poor brains, and diseased bodies.

The excretory organs of an animal are constantly throwing off poisonous waste matter. When the animal is killed, these poisons remain in its tissues; and when we eat its flesh, we fill our tissues and organs with these poisons; we then burden and overwork the system to remove these poisons from our bodies; thus we enfeeble our bodies, and endanger ourselves to disease and death.

The fluids and flesh of these diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system; and if the person already has impure blood, the difficulty is greatly aggravated by eating the flesh of these animals.

A flesh diet contaminates the blood, and also stimulates the lower passions. It also prevents vigor of thought; and enfeebles the perceptions.

CHAUNCEY M. DEPEW gives the following sound advice regarding health: "I have observed that health and longevity are indissolubly connected with work. Work furnishes the ozone for the lungs, the appetite, and the digestion, which keeps the brain active and expansive. When a man of fifty or upward retires, as he says, for rest, his intellectual powers become turbid, his circulation sluggish, his stomach a burden, and the coffin his home."



BATTLE CREEK, MICH., DECEMBER 5, 1899.

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From the evidence which we have given from the record made by the N. W. C. T. U., it is certain that "the usual exemption for those who keep the Sabbath day," from the requirements of Sunday laws, which the union "favors," does not exempt. That is to say, "the usual exemption" is so hedged about with restrictions that it is robbed of all the quality of an exemption.

In order for any person to have the benefit of this "usual exemption," it is not enough to observe another day, but the person observing another day must "believe in" it.

Nor is it enough to "believe in" and "observe" another day; but the person observing another day must "conscientiously believe in" it.

And when a person does conscientiously believe in and observe another day than Sunday as the Sabbath, still the exemption does not count unless the person "religiously" observes the day that he conscientiously believes in and observes.

And when he "religiously" observes the day that he "conscientiously believes in and observes," still the exemption does not count unless he "regularly" observes the day that he conscientiously believes in and religiously observes.

And then the exemption does not count unless the "religious" and "regular" observance of this day that he "conscientiously believes in" and "observes," is performed "by abstaining from labor and business."

And even THEN the exemption does not count unless the work that he does on Sunday is work of "religion," or work of "real necessity and mercy," or "such private work as will neither interfere with the general rest or with public worship."

That is to say that "the usual exemption" requires belief, and even conscientious belief; and religious action, and regular religious action, on whatever day a man may choose to observe as the Sabbath; and also requires religious conduct, both public and private, on Sunday, or else the exemption does not count.

And even with all this, the "usual exemption" does not exempt from the requirements of the law, but only from the penalty of the law.

This is certain, and we know it, from the fact that Mrs. Bateham, speaking for the N. W. C. T. U., said so at the great hearing on the national Sunday law, before the Senate Committee, in Washington, D. C., Dec. 13, 1888. Senator Blair had said to Mrs. Bateham these words:—

Let me ask you a few questions, Mrs. Bateham, to see if the Woman's Christian Temperance Union understood exactly the relation of what they propose to do to this legislation.

He then stated that an exemption of the observers of another day would allow these observers of another day to do the work of the post-offices, and that of such other occupations as the Sunday law was intended to prohibit, and thus the law would fail of its purpose in prohibiting these occupations on Sunday; that is, it would so fail by means of the very thing which they themselves proposed—the exempting of observers of another day in hope of checking their opposition to the law. His remarks are summed up in the following sentences:—

Now, you go to our Seventh-day Baptist or Adventist friends, for instance, and propose to introduce a principle by which they can carry on the Post-Office Department on the Sabbath just as com-

pletely as they see fit. In other words, you propose to exempt them from the operation of the law so far as it prohibits post-office work on the Sabbath. Suppose you have a Seventh-day Baptist man for postmaster. Suppose you fill up every post-office in the country, on the Sabbath, with Seventh-day Baptist people. You have the Post-Office Department in operation by virtue of this exemption because they can do the work conscientiously on that day.

To this Mrs. Bateham made the following reply:—

If you remember the clause, we do not propose to provide that they shall be able to do this work; but that they shall be exempt from the penalty. They are not allowed to do the work; but they are to be exempt from the penalty. Therefore, unless they could prove that they had not done this work to the disturbance of others, it would be impossible for them to carry on post-office matters, for instance, or any other public employment, on Sunday.

That is to say that by "the usual exemption for those who observe the Sabbath day," every person who observes any other day than Sunday, is subject to surveillance, to arrest, and prosecution; and is thus subject to be put to all the expense, inconvenience, and loss of a course of prosecution, up to the point where it is discovered that all the manifold restrictions of the exemption have been complied with—then, and only then, the penalty of the Sunday law shall not be applied in his case.

In other words, no one can be exempt from the requirements of the law: no one shall be allowed to do any work, either public or private, on Sunday, without being subject to prosecution. But when the prosecution has been put through its whole course, then he may be exempt from the penalty, provided he has fulfilled all the requirements of "the usual exemption," which are that he shall "believe in," and "conscientiously believe in," and "conscientiously believe in" and "regularly" observe, and "conscientiously believe in" and "religiously" observe, another day than Sunday; and provided the work which was done was a "work of religion," or a work of "real necessity and mercy, or such private work as does neither interfere with the general rest nor with public worship."

This is also certain, because it is already a settled rule of the courts: that the burden of proof lies on him who claims the exemption; and also because Mrs. Bateham, speaking for the N. W. C. T. U., said that "unless they could prove that the work had not been to the disturbance of others, it would be impossible for them" to have the benefit of the exemption.

And such is "the usual exemption for those who keep the Sabbath day." By the official and representative statement of the N. W. C. T. U., we know that such is "the usual exemption for those who keep the Sabbath day."

And that such is its exact operation was stated by Mrs. Tomlinson, in the late national convention at Seattle, and can be confirmed by the actual experience of nearly a hundred cases in the courts of several States within the last few years.

What, then, is "the usual exemption for those who keep the Sabbath day" worth, which the N. W. C. T. U. has put itself on record as favoring?—It is not worth the paper that it is written on. It is a delusion and a snare to all who favor it.

We do not say that the women of the W. C. T. U. understand that all this is in the usual exemption; but that is exactly what is in it, whether they understand it or not. And we write this simply that they and all may understand what is in it.

The Outlook also enters the lists as an apologist for slavery and polygamy within the jurisdiction of the United States. And, more inventive than any of its contemporaries, it actually drags down the Scriptures to sustain itself and the new-founded cause of slavery and polygamy. It does it thus:—

In our opinion the way in which Providence, as interpreted by the Mosaic dispensation, dealt with both these evils in the early history of Judaism indicates a better solution of the problem than that afforded by instant and immediate abolition.

Now what sort of discernment or disposition is that in a professed Christian journal, that will reject the Sabbath of the Lord, which is laden with

all spiritual blessings to mankind, and reject it because it was of "the Mosaic dispensation;" and then will ring in the provisions of the Mosaic dispensation in apology for sanctioning slavery and polygamy, which are laden only with the curse?

STUDIES IN GALATIANS.

Gal. 3:6-9.

THE Galatians and other Gentiles were justified by faith in Christ without circumcision. They thus became children of Abraham, because Abraham was justified by faith in Christ without circumcision. They thus became heirs also of the inheritance promised to Abraham, because Abraham received the promise of the inheritance by faith, without circumcision. Therefore, since they were children of Abraham, and heirs according to the promise to Abraham, and had the righteousness which fully entitled them to the inheritance,—all without circumcision,—and since in all this they were exactly as Abraham was, and were walking in the steps of that faith of our father Abraham which he had being yet uncircumcised, what possible need could there be of circumcision?

This is the answer that was made to the demands of the Pharisees who believed, who insisted that Gentiles who believe in Christ must be circumcised in order to be saved. This is the answer, in both Romans and Galatians, to the contention of the Pharisees who believed. This is the Christian argument.

But to this they came back with the question, What profit was there ever in circumcision? What was circumcision for? How did it ever come in? And why should it ever have come in? And they argued, even admitting that Abraham had all this before he was circumcised, and had it all by faith without circumcision, and the Gentiles now coming in and finding it all by faith without circumcision, just as Abraham did, the fact is that after Abraham got it all by faith, he was circumcised. Then, admitting that these have it all by faith, as he got it, why should not these be circumcised after they have it by faith, just as Abraham was circumcised after he got it by faith? Thus, claimed the Pharisees, it is not enough to say that Abraham received this by faith without circumcision, and that the Gentiles have gone far enough when they have received it all without circumcision, as did Abraham; because, when Abraham had received it without circumcision, he was afterward circumcised. Then the Gentiles have not gone far enough in the way of Abraham unless they, having what Abraham had without circumcision, also, as did Abraham, go yet farther, and be circumcised.

This was the claim of the Pharisees who believed, and who went everywhere in opposition to the work of Paul, insisting that all the Gentiles who believe in Christ must be circumcised in order to be saved.

And this same question is raised, even to this day, by many persons. Even to-day there are large numbers of people who ask the question, Why should not Christians be circumcised, because surely Abraham was circumcised, and he is the father of all them that believe? So that, though the same contention is not still carried on that was started by the Pharisees of Jerusalem in the days of the apostles, yet really the same query abides. And the discussion of the question in the books of Romans and Galatians—Galatians particularly—is, even to-day, present truth; not only because of its insisting upon the everlasting truth that there is no justification nor righteousness except by faith, but also because of the truth that those who are justified by faith, as was Abraham, without circumcision are the children of Abraham, and heirs of the promise without circumcision.

Why, then, was Abraham circumcised after he received the righteousness and the promises, and yet his true children—his children by faith—now be not circumcised? The answer is: For the simple reason that circumcision was not in the original plan. It was no part, and is no part, of the original order of God in justification or salvation. The truth is that if Abraham had continued to walk in the faith in which he walked before he was circum-

cised, he never would have been circumcised, nor any of his children.

Why, then, was Abraham circumcised? It is important to know. And in order to know, it is important to look at the record in the Bible; for it is all there, and it is all plain. Notice, in Gen. 11:29-32 is the record of Abram's leaving his native country. Then Gen. 12:1 tells us that the Lord "had said" unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." This shows that it was in obedience to the call of the Lord that Abram left his country, though his father's house and his kindred were with him in this. And it was at that time, when God "had said" to him thus, that God also showed that he would justify the heathen through faith; for then it was that he preached the gospel unto Abram, saying, "In thee shall all families of the earth be blessed." Gen. 12:3; Gal. 3:8.

After his father died, Abram came into the land of Canaan, and then it was that "the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Gen. 12:7. But Abram's kindred were yet with him; and though the Lord had now promised him the land, he had not yet showed it to him as he had said he would do, and he could not show it to him until he had become separated from his kindred as well as from his country and from his father's house. But in the thirteenth chapter, Lot and his people, the only kindred that were with him, did separate from him; and just then, "after that Lot was separated from him," the Lord said unto Abram, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." And the land which Abram then saw, and which was then promised to him, included "the world;" for this promise was "the promise, that he should be the heir of the world." Rom. 4:13.

Then in Genesis 15, Abram said to the Lord: "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Verses 3-6.

At the same time the Lord said to him: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." And Abram asked, "Lord God, whereby shall I know that I shall inherit it?" In answer the Lord made a covenant with Abram,—a covenant of sacrifice,—pledging his own life to the fulfilment of all that he had promised and spoken; for he told Abram to take "an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon." And when Abram had divided them all in the midst, except the birds, and had laid the pieces one against another upon the altar in sacrifice to God, and watched the sacrifice until the going down of the sun, then "a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him," and "when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." And "the Lord made a covenant with Abram, saying, Unto thy seed have I given this land." Gen. 12:7-18.

Thus Abram had received the blessing of God, which was to make him a blessing to all nations; he had received the promise of the world for an inheritance; he had received the promise of the seed in whom all nations should be blessed; he had received the righteousness of God; and God had made his covenant with him, in which he pledged himself: and all this by faith alone, utterly without circumcision, and with no mention or even hint of circumcision, or of any necessity for it. Thus the Lord had given to Abram, and by faith Abram had received, all that the Lord has to give to anybody, and all that anybody ever can receive. And it was, and is, altogether of faith, and faith alone—faith without works, without circumcision.

In the sixteenth chapter of Genesis, "Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai." Gen. 16:2. Hagar conceived and bare Ishmael. And we know, from the other scriptures, that this whole arrangement was altogether a scheme of the flesh, springing wholly from distrust of the promise of God, springing from unbelief; and Abraham had to repudiate it all, and bear the fearful test of the offering of his only son Isaac, on Mount Moriah, before he recovered his true standing in faith alone. It was an effort of themselves to fulfil the promise of God, which, in the nature of things, God alone can fulfil. It was an effort of the flesh to do the works of the Spirit, and so was a lapse by Abram from the true faith and work of God, into unbelief and the plans of self and the works of the flesh. Then it was that circumcision came in. And it was because of this that circumcision did come in. It was a mark made in the flesh as a reminder, a humiliating reminder, of Abram's resort to the flesh; and thus also a reminder that every one who bore it must not make the same mistake that Abram did, but must remain true to the faith and work of God.

Consequently, it is written: "Circumcision verily profiteth if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision." And Abraham was "the father of circumcision" to them who are of the circumcision, when, and only when, they walked "in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Thus it was "a token that God had cut them out and separated them from all nations as his peculiar treasure."—"Spirit of Prophecy," Vol. I, page 262. This must be so until the seed should come in the line of Abraham, in whom alone all these things can be fulfilled.

Thus it is perfectly plain that if Abraham had been faithful to that which he received from God by faith, he never would have been circumcised. And it is equally certain that when any one, receiving by faith in Christ alone, as Abraham received it, that which Abraham received, he needs not to be circumcised.

Since the Seed has come who is the giver of all the promises, who is the pledge of the covenant, who is the one from whom must come all that was promised to Abram, and which Abraham received by faith alone, then, whosoever believes in Him and walks by faith alone in him, as did Abram before he was circumcised, in the nature of things he needs not to be circumcised. For the fruit of this faith was, in Abram, and is in every one who believes, the keeping of the commandments of God. Gen. 26:5; Gal. 5:6; 1 Cor. 7:19. And so it is written: "If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision."—"Patriarchs and Prophets," page 364.

And since the faith of Jesus brings to the believer in Jesus, and gives to the believer in Jesus, the perfect keeping of the law of God, the perfect righteousness of God, there is "no necessity for the ordinance of circumcision." And let all the people say, Amen.

This is the mighty truth that Paul saw. This is the mighty truth that Stephen saw. And though it is made so plain in the Scriptures, and is now so plain to us, yet to the carnally minded Jews and the formalistic "Pharisees which believed," it seemed but the uprooting of all religion, and as fairly an attack upon the very foundations of the Throne.

The Catholic Mirror, Oct. 14, 1899, takes the pains to present, for the instruction of English-speaking people, a translation from the French, an article declaring that "the [Catholic] church claims, and always has claimed, the right of punishing heresy;" that "the church believed it her duty to repress heresy, and impressed the civil authorities with the same duty, holding herself responsible for whatever wrong or right there was in such repression;" that "the church took this stand against heresy, because the chief heresies of the Middle Ages were subversive of society, and, therefore, the church in des-

trouying them, saved society from anarchy and even destruction." Among the "great heresies" are named those of the Albigenses, the Waldenses, Wycliffe, and John Huss. These "forced the church, as the guardian of society, to suppress them with severity." The article then closes with the following as a sort of conclusive summary:—

The church in the Middle Ages did persecute heresy often with extreme severity. It did so legitimately, because these heresies meant social anarchy, the ruin of the family, and the commission of crimes which to-day are repressed by civil punishments, often death itself, in every civilized country. The church saved society by repressing heresy in the Middle Ages, and she has, therefore, no excuse to offer for her action beyond an occasionally misdirected zeal of her officers.

"IT DOTHT NOT YET APPEAR."

In his first epistle (1 John 3:2) John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." All right, O beloved disciple; it is better that it should not yet appear; for just as soon as something "appears," the appearance is what first catches the eye; men are ever ready to seek something on which some outward sense can lay hold; and curiosity lifts its wondering eyes and inquires, Is it something marvelous? or is it only common? Is it something fair? or something uncouth? How does it look? and what does it promise? Men would much rather walk by sight than to try to walk by faith.

And here is where the apostle's topic labors under a seeming disadvantage; but not in reality so; for no other condition could save the situation. The apostle is reminding the disciples of that which constitutes the essence of the Christian's hope; he is suggesting, by implication, the contrast between the Christian's lot and experience here, and what his condition and reward will be hereafter; for "if in this life only we have hope in Christ, we are of all men most miserable." So another apostle had truly said; but he would have them understand that we are not of all men most miserable; for we have a hope before us, which transcends all the flights of human conception. "Beloved," he says, "now are we [not shall be] the sons of God." Is there any privilege and exaltation in this?—We have not alone the honor conferred upon us, to be "called" the sons of God, as in the preceding verse; but he launches out into the full exaltation of our position, and declares that we are the sons of God. "We are not merely invested with our rank, by adopting favor; but we are in the exercise of our privileges by regenerating grace. This is even now the dignity freely accorded to the disciples, in the invisible empire of God."—Wm. Archer Butler.

What marvelous love is manifested in this! We were not only strangers to God's family, but rebels against his throne. But notwithstanding all this, he opens the way whereby we may change this relationship all over, as to its nature and quality, and be no more strangers and foreigners from the commonwealth of Israel, but "fellow citizens with the saints, and of the household of God," and be raised to joint heirship with his only Son. To this extent do divine beings show their love to believers. The Father, in his abounding grace, adopts; the Son, in whom dwells all the fulness of the Godhead bodily, humbled himself and became obedient to the death of the cross to redeem and deliver them; and the Holy Spirit witnesses that we are the children of God. In view of all this, can we be surprised at the touching sight of an aged man like John, suddenly changing the tone of calm reasoning and exhortation, to that of divine ecstasy, and breaking forth with the exclamation, "Behold, what manner of love the Father hath bestowed upon us?"

But what we shall be doth not yet appear. Tholuck remarks, "When you have thrown yourself into the arms of the Son, of his love, and cleaved closely to his heart, then does the Father no more look upon you as you are in yourself, compassed with all your sins, enveloped in your misery; he then loves you in the Son of his love, and the darkness within you is irradiated by the light that

beams from his countenance. It is this love that calls forth the instant cry of amazement and gratitude, and prompts us to exclaim, with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

And what will appear?—It will appear "what we shall be." This concerns us more than any other question. What are all others compared with this? What the history of the past, or the speculations of the future of States and empires? But what shall we be ourselves? This is the matter of stupendous and infinite interest. There is solemnity in the contemplation—in the thought that it is possible for us to continue in existence for millions of ages, and that that will still be as nothing in comparison with that which is still to follow; "that a duration passing away beyond all reach of the stupendous power of numbers to express will still be as nothing; that it will still be we ourselves, the very same beings; that it will be a perfectly specific manner of life, with full consciousness of what it is, an internal world of thought and emotion, a perfect sense of our relation to the system in which we find ourselves placed, and with the constant certainty of the train going on forever."—*Foster*.

A prophet has said that "thine eyes shall see the King in his beauty;" and an apostle declares that He "shall change our vile body," or as another translation reads, "shall transform this body of our humiliation, to conform it to the body of his glory." This doth not yet appear; and as already remarked, it is better that it is not now made manifest; for if all that the Christian is to become, and all that he is to have, now appeared to the world, and they could get a view of even a few of the material and spiritual glories of that state, how many would rush for this prize, and instantly overload the church with hypocrites and pretenders. And though in the end it would do them no good (for the hope of the hypocrite shall perish), yet how many from selfish motives would feign to belong to the household of God. But it does not yet appear. The reality is for the time being kept in the background, in order that all who accept Christ may do it on the strength of his naked promises, and walk in this world by faith, and not by sight. And so it is wisely ordained that every one who would secure a part in the overcomer's reward, must, in his walk and conversation, give assurance beforehand that his heart is set to obtain it by every legitimate sacrifice, and that by honesty, sincerity of purpose, and devotion, he has proved his title to all that is promised.

There is another thing that does not yet appear in this world, and that is the results of our efforts in the cause of God. How often are we inclined to sink down in discouragement, under the impression that what we try to do amounts to nothing, and all our labors are in vain. But this is the place where "it doth not yet appear;" but it will all be seen in the kingdom of heaven. In that now unseen and eternal world, fruit, abundant and glorious, may appear where it seems now that we have accomplished nothing. There we shall see him as he is, and be made like him.

So there, if we are faithful here, we shall see what we have been able to do in the work of bringing others to glory, and thus have been preparing to enter into the joy of our Lord. And though it does not appear here, it will appear all the more glorious there. And the sunshine over all the scene is that this hope is perfectly sure. John does not say, We surmise, or imagine, or guess, but we "know" that, when he shall appear, we shall be like him; for we shall see him as he is." And Paul adds, "Then shall ye also appear with him in glory." The apostles, as is most natural and appropriate, dwell upon the attractive side of the picture, the Christian's hope, and the glories he will enter as he emerges from this field of mortal strife.

But there is also another picture to look at. Peter lifts the veil a little, when he raises this solemn question: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:18. Yes, where?—"It doth not yet appear" to the thoughtless transgressors; and what their real situation and condition will be as they come up to the Judgment unprepared, can not be fully appreciated now by any. But through the

prophet the Lord has sounded this note of warning: "Say ye . . . Woe unto the wicked! it shall be ill with him." Isa. 3:11. But "it doth not yet appear," and so they flourish like a green bay tree, and pass on, careless and indifferent, impudent and defiant. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. And our Lord himself has said, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:28.

We do not discount in the least degree any power which it is the Christian's privilege to possess and exercise here, or any position which it is his privilege here to attain; but the Lord will crown the coming day with some things that are beyond what this life can ever reach.

U. S.

THE EXPERIENCE OF PROPHETS.

MOSES was highly honored by the Lord. "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:6-8.

Aaron and Miriam were his counselors: "For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam." Micah 6:4.

When Moses was leading the children of Israel to the promised land, his burdens became so many that his father-in-law Jethro advised him to share the responsibility with others. "And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Harken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves." Ex. 18:13-26.

Moses very much appreciated Jethro's advice. "And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." Num. 10:31.

God commanded the same thing that Jethro advised: "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Num. 11:16, 17.

God's blessing attended the carrying out of this instruction. "And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written; but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Verses 24-29.

At this time complaint was made against Moses by some of the leaders. "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." Num. 12:1, 2.

God was displeased at this jealousy: "And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." Verses 9, 10.

The Spirit of Prophecy throws light on this jealousy:—

At Hazeroth, the next encampment after leaving Taberah, a still more bitter trial awaited Moses. Aaron and Miriam had occupied a position of high honor and leadership in Israel. Both were endowed with the prophetic gift, and both had been divinely associated with Moses in the deliverance of the Hebrews. "I sent before thee Moses, Aaron, and Miriam," are the words of the Lord by the prophet Micah. Miriam's force of character had been early displayed, when, as a child, she watched beside the Nile the little basket in which was hidden the infant Moses. Her self-control and tact God had made instrumental in preserving the deliverer of his people. Richly endowed with the gifts of poetry and music, Miriam had led the women of Israel in song and dance on the shore of the Red Sea. In the affections of the people and the honor of Heaven she stood second only to Moses and Aaron. But the same evil that first brought discord in heaven, sprung up in the heart of this woman of Israel, and she did not fail to find a sympathizer in her dissatisfaction.

In the appointment of the seventy elders, Miriam and Aaron had not been consulted, and their jealousy was excited against Moses. At the time of Jethro's visit, while the Israelites were on the way to Sinai, the ready acceptance by Moses of the counsel of his father-in-law had aroused in Aaron and Miriam a fear that his influence with the great leader exceeded theirs. In the organization of the council of elders they felt that their position and authority had been ignored. Miriam and Aaron had never known the weight of care and responsibility which had rested upon Moses; yet because they had been chosen to aid him, they regarded themselves as sharing equally with him the burden of leadership, and they regarded the appointment of further assistants as uncalled for. . . .

Yielding to the spirit of dissatisfaction, Miriam found cause of complaint in events that God had especially overruled. The marriage of Moses had been displeasing to her. That he should choose a woman of another nation, instead of taking a wife from among the Hebrews, was an offense to her family and national pride. Zipporah was treated with ill-disguised contempt. . . .

When Zipporah rejoined her husband in the wilderness, she saw that his burdens were wearing

away his strength, and she made known her fears to Jethro, who suggested measures for his relief. Here was the chief reason for Miriam's antipathy to Zipporah. Smarting under the supposed neglect shown to herself and Aaron, she regarded the wife of Moses as the cause, concluding that her influence had prevented him from taking them into his counsels as formerly. Had Aaron stood up firmly for the right, he might have checked the evil; but instead of showing Miriam the sinfulness of her conduct, he sympathized with her, listened to her words of complaint, and thus came to share her jealousy.—“*Patriarchs and Prophets*,” Pages 382-384.

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10:11. A prophet is the same in every age of the world, and sin is the same, and the carnal heart reasons the same. So from this is a lesson for the people of God in the nineteenth century. S. N. H.

THE COMING WEEK OF PRAYER, DEC. 23-30, 1899.

“The Time Has Come for the Fulfilment of
Rev. 7:3.

“HUMILIATION AND PRAYER.”

DEAR BRETHREN SCATTERED ABROAD: We have reached a time when we can confidently take our stand in the position expressed in the heading which we have given to these lines: that the providence of God has brought us to a place where the message, or the work, of the ascending angel of Rev. 7:2 must be fulfilled.

Not to enter into an exposition of that prophecy, let us state a few of its leading features, upon which there can be no question:—

1. The winds denote political strifes and commotions among the nations.

2. The four angels standing upon the four corners of the earth, holding these winds, are four divine messengers to whose charge God has committed the affairs of the nations, and whose province it is both to restrain the winds of strife, when the work of God requires it, and also to cause the winds to blow, and to raise up the great whirlwind from the coasts of the earth (Jer. 25:32), when the church of God is prepared, and the nations are ripe, for this final commotion.

3. The angel of verse 2, ascending from the East with the seal of the living God, is identical with the third angel of Rev. 14:9-12.

4. His crying to the four angels to hurt not the earth, etc., that is, to restrain the blowing of the winds, till the sealing of the servants of God is accomplished, shows conclusively that some work of strife, war, and commotion is beginning to arise which interferes with the sealing work, and which, in the counsel of God, must be restrained till that work is accomplished.

5. As the angel of Rev. 14:9 symbolizes a work on the part of the church, so the cry of this angel must denote an earnest petition of God's people for the restraint of some national or political strife, which is beginning to interfere with their work.

So much we think we read unmistakably from a glance at the prophecy. Let us now glance at the political world, and see if we find any corresponding events.

The foregoing appeared in the REVIEW of Feb. 21, 1865, at the time of the Civil War in this country. Several of our brethren had been drafted, and sent to the “front.” The war excitement at that time interfered with the preaching of the message in this country. In the remarks which followed this quotation, are these words:—

“We are thus brought, as it plainly appears to us, to a place where if the war continues, we must stop. We repeat it: The war must stop, or our work in spreading the truth must stop. Which shall it be? Relying upon God, and having confidence in the efficacy of prayer and the indications of his prophetic word, we believe that the work of God must not be hindered. True Christians are the light of the world, and the salt of the earth. If ten righteous persons could have been found in Sodom, it would have been spared. God's work in these last days must not, will not, stop.

The days of fasting and prayer set apart at that time were from March 1, Wednesday, till the close of the following Sabbath, “as days of earnest and importunate prayer over this subject.” Business was suspended. They met at one o'clock each afternoon, and twice on the Sabbath, to pour out their supplications before God. The meetings were to

be free from anything like discussion, and to be characterized simply by humiliation, confessions, and prayers for light and truth, and efforts for a fresh and individual experience in the things of God. “A very abstemious and simple diet” was recommended, and each person was to abstain from food as his health would permit or his feelings would prompt. The publication of the paper was suspended one week.

It was shortly after the president had called for three hundred thousand more men; and because of a resisting of the draft in New York, he had said that he would have the men, if he never used them. But singular as it was, before the time passed for him to secure his three hundred thousand more men, the war closed, and some of the army disbanded, and the men were on the way home. Over recruiting stations and over the portico of the White House in Washington, D. C., were these words, in large letters: “This is the Lord's doing; it is marvelous in our eyes.”

Now we have reached another very important time. If that move was appropriate thirty-four years ago, when the difficulty was local in this country, before we had a mission outside of America, is it not far more appropriate now? Let us consider a few facts that now stare us in the face, and some events that have occurred since 1864.

First, at that time not one of our brethren had ever been arrested, to our knowledge, because he kept the Sabbath. During the last few years, four-score have been imprisoned for their faith, some of whom have been sentenced to the chain-gang.

Second, at the present time in South Africa, where there are many cities varying from a few hundred to from sixty to seventy-five thousand inhabitants, mostly Europeans speaking the English language, there is a state of war. In many of these cities there has never been held a course of meetings on present truth, and now it is utterly impossible even to enter them to sell publications, much less to hold a course of meetings. Should this war go on, it is quite possible that it would soon involve other nations. Soon our work would comparatively be brought to an end, or greatly hindered, throughout the world.

Third, our foreign missionaries, and our institutions, and the General Conference need many hundred thousand dollars to meet their present demands.

Fourth, it is now twenty-five years since the Holy Spirit first called our attention to the Australian field, and said that from it missionaries would go to other lands. Twice China and other countries, besides the islands of the sea, have been mentioned as places to which missionaries would go from Australia. For seven years Sister White has been in that country, and has been appealing to our friends in America for financial aid, that the work might be established which the Lord told us twenty-five years ago would be accomplished in that country, and yet the work is greatly retarded because of lack of help. It is years behind. From this country we have sent missionaries to the fields to which the Spirit of God had said they would go from that country, as that country can not send them for want of facilities necessary to educate men for this work. Australia was the first nation ever mentioned by name, to my knowledge, outside the United States, where it was said that publications should be printed, and from which missionaries would go forth into other parts of the world. We ask, then, Under the present circumstances, is it not time that we humble ourselves under the mighty hand of God, and seek him as never before, that he may not only hold in check the warring elements, which are actually hindering the advancement of the truth, but also that he may go before us in this work? Is it not wise to consider such scriptures as 1 Tim. 2:1-4?

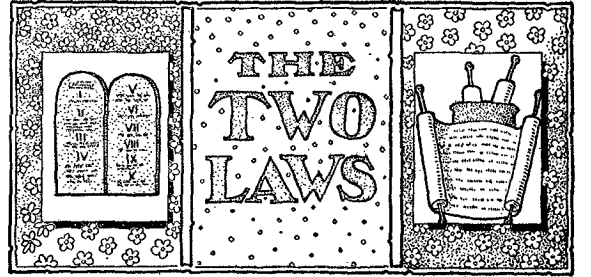
December 27, this present month, has been appointed as a day of fasting and prayer, when God would come near and help his people. The closing words of the article previously referred to are very appropriate for this occasion also:—

We shall expect that all who have the interests of the message at heart will engage willingly and earnestly in this matter, and we pray that those who do not feel over our present times and prospects may be speedily aroused. The number of God's servants will be made up, for the prophet so

declares; but not till after an earnest work has taken place on the part of the church. We firmly believe the time has come for us to act; then follows the sealing work, or the loud cry of the third message; then triumph; then translation; then eternal life. Amen.

During the day of atonement in the law, the people were to afflict their souls and refrain from work throughout the entire day. Please study the following scriptures: Lev. 23:27-32; 16:29-31; Luke 21:34-36; Matt. 24:37-41; Luke 17:26-30; 12:31-37; with Dan. 10:2, 3, and Isaiah 58. Also, for special seasons of fasting and prayer, please study Matt. 17:18-21; Mark 2:18-20; with Isa. 22:12-14.

S. N. H.



WE have now had opportunity to catch a glimpse at that system of legalism and spiritual slavery which, in the days of Christ, was in operation among the professed people of God, and to which Christ and his apostles began to oppose the true principles of the gospel.

We have seen that this overhanging mountain of ceremonialism, which was attached to the laws of God by the merest hair, if at all, was only the accumulation of the opinions of men who had for centuries been recognized as “teachers of the law.”

We have read the Saviour's denunciation of these traditions of men, because of the fact that they made of none effect the law of God. In so doing, they could be nothing less than directly opposed to that law. It is also evident that, being directly opposed to the mind of God, they could not have originated outside of the mind of man, inspired, of course, by the devil.

This mind of man is carnal; it is enmity against God. How foolish, then, for one to think that the mere abolition of some written law of man would fulfil the scripture which speaks of abolishing the “enmity.” As well might one think of destroying a tree by plucking the ripe fruit therefrom. As the tree is the source of the fruit it bears, so the carnal mind is the source of all that system of ceremonialism which was found among the Jews in the days of Christ—yes, verily, all the traditionalism ever found at any time, in any nation, or among any people.

With these facts in mind, none can fail to understand that the abolishing of “the enmity, even the law of commandments contained in ordinances,” was not a national, nor yet a dispensational, matter, but it was, and is, an individual matter. This is to say that the delivering of the individual from the bondage of sin, as it exists in his own flesh, is the only successful way to deliver him from all the outward forms of ceremonialism to which he may have related himself. Formalism decreases only to the extent that spirituality increases; and vice versa. Christ never submitted, in the least degree, to that outward system which passed for religion in his day; and this because he was always filled with, and led by, the Spirit of God. But this is not to say that he had none of the things to meet, to resist, and to overcome, which we ourselves have.

We now turn our attention to the means by which the “enmity” was and is abolished; also to the time when, and to the place from which, it is abolished. This will make it necessary to reread Eph. 2:15, 16: “Having abolished IN HIS FLESH the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body BY THE CROSS, having slain the enmity THEREBY.”

Editors' Note: This is the tenth 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.

Even a careless reader could not fail to see that the way in which the enmity is abolished is "by the cross," and that the way in which the cross abolishes the enmity, is by slaying—that is, by killing it. The place from which the enmity is abolished is the flesh of Christ. Does it not distinctly say, "Having abolished IN HIS FLESH the enmity"? Not by his flesh, as if the flesh were the instrument; for have we not already seen that the cross is the instrument by which the enmity is abolished? Then the only conclusion to be drawn is that the enmity which was or is in Christ's flesh, has been, is, and may be abolished by the cross. And remember, right here, that "WE are members of his BODY, of his FLESH, and of his bones." Eph. 5:30. The "we" in this place refers to the church of Christ, and not to the world, as you will notice in verses 23-32.

Christ abolished, in his flesh, the enmity. "The carnal mind IS enmity." "I am carnal." Therefore that living, opposing, carnal "I" is the thing to be abolished by the cross—that nature which is enmity against GOD, and not subject to his LAW. But how could such a nature find its way into the flesh of Christ, that flesh which veiled his divinity while he walked among men?—Simply through the fact that he took upon him the flesh in which it already existed; "for verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore IN ALL THINGS it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:16-18. Again, "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

Since we have not a high priest who can not be touched with the feeling of our infirmities, we must have a high priest who can be touched with the same. And why?—Because he "was in all points tempted like as we are." These being the facts, he in his temptations must have felt as we feel. "He HIMSELF [not by another] hath suffered being tempted." Then Christ felt temptation, even to the point of suffering; and that suffering, to a degree that we have never felt nor imagined.

The great work of redemption could be carried out only by the Redeemer taking the place of FALLEN man. Burdened with the sins of the world, he must go over the ground where Adam stumbled. He must take up the work just where Adam failed, and endure a test of the same character, but infinitely more severe than that which had vanquished him. It is impossible for man fully to comprehend the strength of Satan's temptations to our Saviour. Every enticement to evil, which men find so difficult to resist, was brought to bear upon the Son of God in as much greater degree as his character was superior to that of fallen man.

When Adam was assailed by the tempter, he was without the taint of sin. He stood before God in the strength of perfect manhood, all the organs and faculties of his being, fully developed and harmoniously balanced; and he was surrounded with things of beauty, and conversed daily with the holy angels. What a contrast to this perfect being did the second Adam present as he entered the desolate wilderness to cope with Satan single-handed. For four thousand years the race had been decreasing in size and physical strength, and deteriorating in moral worth; and in order to elevate fallen man, CHRIST MUST REACH HIM WHERE HE STOOD. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might fully sympathize with man, and rescue him from the degradation into which sin had plunged him.—"Spirit of Prophecy," Vol. II, page 88.

Before Christ took on him the seed of Abraham, he was "the brightness of his [Father's] glory, and the express image of his person." Heb. 1:3. Here he is in character and form so much higher than the angels as is God the Father. In this condition, Christ could not be tempted at all with evil, much less could he be tempted in all points like as we are; for is it not written that "God can not be tempted with evil"? James 1:13.

What is temptation? How are men tempted? These questions being answered, we shall know how

Christ was tempted, and how only it was possible for him to be tempted AS WE ARE. The answer is given in the first chapter of James. We will read verses thirteen and fourteen to get the connection: "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." The divine nature can not be tempted with evil. Human nature is tempted when it is drawn away of its own desire (lust means desire). In fact, we all know that when a suggestion is made that we should do a wrong act, and the suggestion meets no favor in any faculty of our being, that that is not temptation to us. But when a suggestion of evil does call forth a desire of the flesh, that is temptation. But temptation is not sin, since Christ "was in all points tempted like as we are, yet without sin." We sometimes sing,—

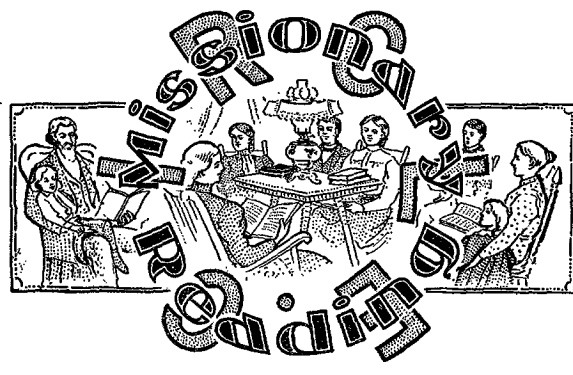
"Yield not to temptation; for YIELDING is sin."

It is therefore demonstrated that our loving Saviour, whose divine nature recoiled from sin, did actually take upon him sinful flesh—sinful, in that it had all the tendency to sin that men have had from Adam down.

He abolished "in HIS flesh" the enmity—the carnality—the tendency to sin. And since he never sinned, he must have lived a perfect life as a babe, a child, a youth, a man. He met and conquered all the temptations which assail the child, the youth, and the adult. He, by the cross, abolished the enmity. He successfully resisted temptation at every point, from the cradle to the grave. "If any man will come after me," says Jesus, "let him deny himself, and take up his cross daily, and follow me." Luke 9:23. His cross was not confined to Calvary; it was found in daily self-denial and self-abasement. "He humbled himself, and became obedient UNTO death, even the death of the cross." In this way he put to death every phase of human pride and selfishness, and every tendency to evil that could be found in human flesh.

And we may be sure that the tempter omitted no point of attack to which the human flesh is subject, and no atom of power which is at the command of devils to exercise. We are informed that Satan exhausted all his hellish resources of subtlety and power upon the Son of God. But the Son of God, as the Son of Man, was conqueror. He resisted "unto blood," striving against sin. And since Satan exhausted all his resources upon our Saviour, and that without effect, we can better understand this saying: "The prince of this world cometh, and hath nothing in me." And again: "In the world ye shall have tribulation: but be of good cheer; I HAVE OVERCOME THE WORLD."

E. J. HIBBARD.



THIS DEPARTMENT.

AS AN aid to the Reading Circle work, and for the encouragement of the missionary work, this department has been started. In addition to the outline lessons the department will contain short articles upon some of the important topics we are studying. These will serve the purpose of more deeply impressing our minds with practical truths, and they may also be used to good advantage in the meetings that may be held for reviews of the lessons.

It is hoped that this department may prove an encouragement to every reader to engage actively in missionary work. "The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth." We hope that "ways and means" may be presented here, which shall be of practical benefit to

churches and individuals. It is not designed to make a specialty of any one part of the work; but rather, if possible, to give each branch the prominence and the emphasis that the Lord has indicated that it should have. We hope to receive contributions from laborers in every line of work. Especially do we desire experiences in missionary work, and suggestions as to practical ways of engaging in the work.

The instruction in the sentence already quoted is that the entire church should be planning effective methods of labor. It does not say that one or two persons should plan a number of ways in which the people may work; but it does indicate that each person should study the situation where he is, and with the wisdom that God will give devise some plan by which he may make known the truth to those about him. Then if we can have a number of those experiences written out for this department, each one of them will be a help to all who are similarly situated. Ministers, Bible workers, canvassers, teachers, tract and paper workers, Christian Help workers, Sabbath-school workers, health reform workers, religious liberty workers, office workers, and all other workers, are cordially invited to help make this department a success; and if it is a success, it will be because some of these workers respond to this invitation.

MRS. L. FLORA PLUMMER.
1639 Oakland Ave., Des Moines, Iowa.

BEREAN LIBRARY STUDY.

(December 10-16.)

CAREFULLY study the pages assigned for this lesson, having a stated time each day for the reading, if convenient. Use only the Bible in answering the questions suggested in the outline. Practise telling some one the different points in the lesson. Expressing the thought in words makes it clearer to the mind. The points that we "know, but can not tell," are the ones we need to study. Present truth must be told. The Review Topics may be assigned to different members to be discussed in missionary meetings; or they may be used in family reviews, or considered even by isolated members.

Lesson 2.

(Dan. 2:1-30; "Thoughts on Daniel," pages 32-41.)

1. What difference is noted in the method of reckoning the year in which the events of this lesson occurred?
2. What did the magicians and sorcerers of those days profess to be able to do?
3. How were they tested by Nebuchadnezzar?
4. Specify at least three particulars in which the providence of God seems especially manifest in the manner in which Daniel became connected with the matter.
5. How is the power of prayer illustrated in this narrative?
6. What kind of prayer followed the prayer of supplication?
7. How was Daniel's faith revealed, both before and after his prayer?
8. Give Bible illustrations of the lives of the wicked being spared because of the righteous.
9. Who was Arioch? What part did he act in this matter?
10. How was God revealed in the interview between Daniel and the king, and a lesson in humility also taught?
11. Note at least five objects accomplished by this one act of revealing the dream to Daniel.

REVIEW TOPICS.

1. Give a brief summary of Dan. 2:1-30.
2. What was accomplished for the cause of God by the faithfulness of his servants?
3. How is prayer, thanksgiving, faith, and humility taught by illustration, in this lesson?
4. What connection is there between the test given Daniel as recorded in the first chapter, and his success in witnessing for God in the second chapter?
5. Write the most striking points revealed in Daniel's character. Mark those traits of character that are needed now. Why are they needed now?

DECEMBER STUDY OF THE FIELD.

(Text-book, November Magazine. Additional reading, "Our South American Cousins.")

Magazine Study.—Part II.

(December 10-16.)

1. WHAT has been done for the Scandinavians in Argentine?
2. About how many laborers are there in this field?
3. Locate upon the map the most important centers of our work in Argentine. Tell what you can of the progress in each place.
4. What was the result of the meetings in Nickerie, British Guiana? What is needed for the work among the Indians?

Supplementary Study.

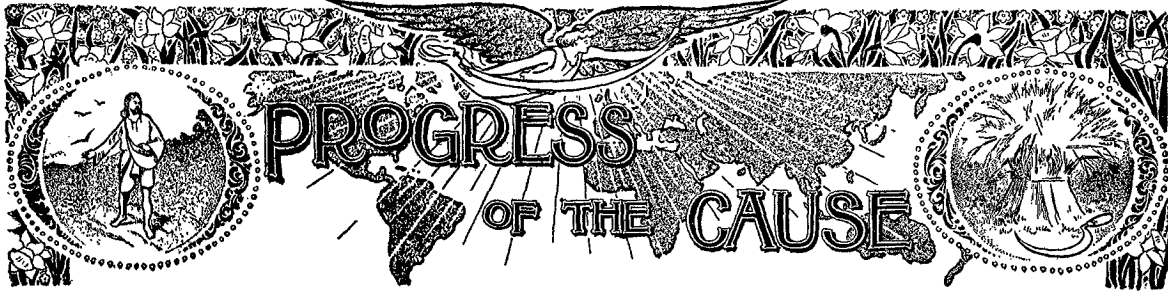
1. What continent is the most destitute of mission work? If this field were divided evenly, what would be the parish of each missionary? See *Signs of the Times*, page 11, October 25.
2. How many laborers have we in this field? See *General Conference Bulletin*, First Quarter, 1899.
3. What evidences show that now is the time to enter

South America, China, Africa, and the islands of the sea? See *Signs of the Times*, page 11, October 25.

4. What principle should control the work of the church? Why? *Id.*

5. What opportunities present themselves to the medical missionary in India? See *Medical Missionary*, August number, page 232.

6. What progress is reported from the Polynesian field? See *REVIEW AND HERALD*, page 13, October 24.



DISTRICT MEETING OF GENERAL CONFERENCE DISTRICT 3.

This meeting was held, as had previously been appointed, at Mt. Vernon, Ohio, November 16-26. To say that it was a good meeting expresses but feebly what might be said of it. From the first, the Spirit of the Lord was present. This was especially manifest when the first Testimony was read by Elder Irwin. The only expression that several could give was the tenderness of heart revealed by tears. While the words of warning from the Lord were close and searching, and pointed out many defects and failures, yet the sweet Spirit of God was present, to make favorable impressions upon the hearts of those in attendance. Many of the laborers said that it was the best meeting they had attended for years. At no time was there anything like a flight of feeling manifested, but each day the work seemed to be taking a deeper hold upon those present. The only regret expressed was that the time was not long enough for what was needed.

The early hour, at 5:30, as well as the evening hour, was occupied by Brother S. N. Haskell. His studies on the messages were much appreciated. They brought new life and interest to the workers. The truth was brought out in a new setting; and as it was dwelt upon from day to day, many of those present, especially the older ones, thanked the Lord for the messages as they read. The ideas presented on how to study the Bible will be a great help to those engaged in the work. Any who have the privilege of attending meetings where Brother Haskell goes, will miss much by not availing themselves of the opportunity.

Sister Haskell conducted a service each day in the interests of Bible work and city missions. She has had a long experience in this work, having spent some time in America before going to England, South Africa, and Australia. One special feature of her work has been the carrying on of successful mission work, making the mission as nearly self-sustaining as possible. An important feature of her work in this meeting was the presentation of the best methods of conducting Bible readings, and the arranging of subjects in such a way as to lead the people step by step until they accept the truth. Different lines of texts were placed upon the blackboard, to illustrate the subjects dwelt upon. The subject of the sanctuary was made the center, and it was shown that every point of faith belonging to the third angel's message is found in the sanctuary. This brought out clearly how closely Christ is connected with every point of faith in the Bible. The Ohio Conference took advantage of this meeting, and called all their Bible workers from the field, to receive the benefit of the instruction.

Sister Plummer, of Iowa, who has been recently connected with the work of the Missionary Reading Circle, attended the meeting, and spent an hour each day in the interests of this work. Special stress was placed upon the study of the message and the study of the field, and plans were presented by which our people may become better acquainted with the fundamental principles of the truth, and with the needs of the field both at home and abroad. Her work was a great help to the meeting, and the delegates from the different Conferences now better understand the objects of the Reading Circle, and are better prepared to start this work among the churches. It was the unanimous opinion of all that the Reading Circle work will be the means of reviving the missionary spirit among us again, and through this agency our periodicals and smaller publications be scattered by our people everywhere as the leaves of autumn.

This was the first visit of many of the delegates to Mt. Vernon. The location of the academy seems to us to be in accordance with the instruction that has been given by the Spirit of God upon this matter. In some respects it is more favorably situated than any other of our schools where we have been, and we have visited all except Graysville. If the Ohio brethren could plan to relieve their school from financial embarrassment, it would better serve the purpose for which it was established.

In harmony with the recommendation of the General Conference, steps were taken more perfectly to organize the work in the District by adopting a constitution, and making a basis of representation, which will be equal to the number of each Conference executive committee, and one delegate from each of the institutions and associations in the District, including the Religious Liberty Association, the Sabbath-school associations, the Publishing Association, the sanitariums, and the schools.

One prominent feature of the work considered was the canvassing for our publications. Why should this important branch of the work languish at this critical time? The canvassing work is a part of the work of the third angel's message, and will continue to be as long as the message lasts. Then why should not we have hundreds in the field canvassing for our publications, when at present there are only a few?

The brethren returned to their several fields of labor with renewed courage and interest, feeling that the time had been well spent, and would be profitable to the work in the future.

A. J. BREED.

NOVA SCOTIA.

HALIFAX.—The cause of God is steadily advancing here. Twenty-four adults have lately yielded to the claims of his law. One person was buried with the Lord in baptism last Sabbath. Our Sabbath-school has a membership of over forty. Twenty yearly subscriptions have been secured for the *Signs of the Times*, two for the *REVIEW AND HERALD* and twenty-five for other periodicals. Fifty thousand pages of tracts and three hundred and fifty special numbers of the *Signs* have been sold. Hundreds of periodicals have been distributed free.

We wish to thank those who have so kindly supplied us with periodicals, and still we ask for more. They are doing a good work, by the blessing of God. Mail to 104 North St.

J. R. ISRAEL,
D. A. CORKHAM,
G. E. LANGDON.

THE CHILDREN'S HOME.

SOME time ago I had the privilege of visiting the Children's Christian Home in Chicago. This home is doing a good work, under the charge of Miss Theckla Black, a nurse from the Battle Creek Sanitarium. She is assisted by six other consecrated workers.

In many respects the home is conducted on the same plan as the Haskell Home, parents paying a small amount weekly for the care of their children. For some parents, this is better than giving up all charge of the child, as it gives them responsibility in the matter.

The children are taught to help themselves, and the older ones to help the younger. They are bright and cheerful, and generally affectionate. They seem to miss the personal love and sympathy that is every child's due, and cling to one who sympathizes with them. Of course the workers do all

they can for the children, but each mother has so many to look after that she does not have the time for each one that she should have.

The family has now grown so large that many children have to be turned away. The workers are trying to start another home for the babies. Furniture, bedding, dishes, etc., as well as food and clothing, will be needed for this home. In the present home, kindergarten chairs are greatly needed. If some one who has five dollars of the Lord's money could come in while the children are carrying their chairs down-stairs to meals, or up-stairs to worship and school, he would not withhold the money a moment longer.

When you happen to be in Chicago, call at 2408 South Park Ave., to see these little ones, and you can not help but feel the interest in them that God wishes you to feel. All contributions should be sent to Miss Theckla Black, same address.

* * *

THE CHURCH SCHOOL AT STEVENS POINT, WIS.

"LET the youth take the Bible as their guide, and stand like a rock for principle, and they can aspire to any height of attainment." What a grand opportunity is opened up before every Seventh-day-Adventist youth in these last days! I rejoice that the Lord has given me a small part in this great work of education, which I believe is to hasten his coming.

He has given us a "beautiful little flock" to train for him; and he blesses, every day, as we study his word, and try to reach the standard he has set for us. We have a school of about fifteen children, four of whom come from families who make no profession of religion. Still others desire to come.

Pray for us that the enemy may not sow tares among the wheat, but that the seed may grow, and develop in the hearts of the children until they can go forth to do their part in preparing the world for the Lord's coming.

ELSA NORTHRUP.

THE CLEVELAND (OHIO) CHURCH SCHOOL.

SEPTEMBER 25 the Cleveland church school entered upon its second year of work, with eleven children in attendance. The number has steadily increased until we now have twenty-one in the school, with the promise of more in the near future.

From the first, it was evident that the Lord was impressing the hearts of the children, as, day by day, there was marked improvement in the order of the school, not because the children were forced to be orderly, but because they felt that the dear Lord would be grieved with confusion and disorder. They have grasped the thought that it is right, and that they must act from principle. They seem also to have grasped the thought of the dishonor of taking advantage.

No effort has been made to force any religious excitement upon the children, but the other morning as we read the fifty-third chapter of Isaiah, and found its fulfillment in the life of Christ, we felt the presence of the Lord very near. An opportunity was given any who wished to speak to do so. One little girl arose, and with tears in her eyes, said, "Oh, I never knew before how much the dear Lord had to suffer for me. I do love him." Another little girl said, with great earnestness: "I do love the Lord, and I give my whole self to him. I'm going to serve him all my life, even if I have to pass through as much as he did for me. I'm going to work for him." When the children have such a spirit, it is much easier to guide their little feet in the path our dear Saviour trod before us.

Last year each child in the school paid a certain amount of tuition; this year the church assumes the responsibility of paying the teacher, making it truly a "church school." Thus the way is provided for some of the poorer children, who can not afford to pay tuition, to attend the school.

A. MAY PINES.

COLORADO.

ALAMOSA.—I came to this place October 17, and expect to make it my headquarters while I work in the San Luis Valley. I am now at work with the *Signs of the Times*, canvassing the town from house to house. I am having many precious experiences, and am finding many openings for Bible readings. The church is being revived, and is working for others; in fact, working for others is the very thing that is awakening the church. The outlook is encouraging. Many calls for meetings are being received, which I hope to answer.

G. W. ANGLEBARGER.



DEDICATION.

THE new church at Dyerbrook, Aroostook Co., Me., will be dedicated December 17, at 1:30 P. M., standard time. Meetings will be held the 15th at 7 P. M., and also the 16th at 10:30 A. M. and 2 P. M. All are invited. J. B. GOODRICH.

TENNESSEE RIVER CONFERENCE, NOTICE!

ALL communications intended for the president of the Tennessee River Conference and Tract Society should be addressed to Elder W. J. Stone, 415 Woodland St., Nashville, Tenn., who has taken the place left vacant by the resignation of Elder C. P. Bollman. Elder Bollman's address is now Room 750 Monon Building, Chicago, Ill.

B. W. SPIRE, Corresponding Secretary.

MEDICAL MISSIONARY AND GOSPEL OF HEALTH.

READERS of the REVIEW will be interested to learn that, beginning with December, the two sister journals, *Medical Missionary and Gospel of Health*, will be combined, the resulting magazine to be called the *Medical Missionary and Gospel of Health*, and to carry on both lines of work suggested by the title; namely, (1) to give simple, practical instruction in the health principles, approaching the subject from a Bible standpoint, and (2) to keep its readers thoroughly posted with reference to the progress of the medical missionary work.

Subscribers to either *Medical Missionary* or *Gospel of Health* will receive the magazine in its new form for the full period of their subscription. Those who are at present taking both will have their subscriptions extended for the required time.

The price of the new magazine will be only fifty cents a year. Every number will be laden with live experiences from medical missionaries in the field, interesting items from our sanitariums, and valuable instruction from our most experienced physicians in the life-giving principles of gospel health reform. Those who desire to be all-round missionaries, whether in their home neighborhoods or in some other field, will find this paper a most valuable help and stimulus.

It also has a broader field. Many who might not be interested in our other papers would eagerly read this because it deals with matters of real interest to everybody. It not only offers the best instruction in the principles of right physical living, but the experiences of those who have adopted these principles, and have found in them a new life. In short, it, comes to men and women with every-day facts of vital importance, in their practical demonstration. The paper will, moreover, be attractively illustrated, and will number among its contributors our best medical writers.

Any REVIEW reader may receive a sample copy free by dropping a card to the *Medical Missionary*. Better, however, send in your subscription right away. Wanted, a live worker in every church to bring this new paper to the attention of every member. Let us hear from our friends of the REVIEW family. Address all communications to the *Medical Missionary*, Battle Creek, Mich.

THE MIDWINTER NUMBER.

Good Health for December is an exceptionally fine number of this excellent magazine. It opens with an article by Dr. J. H. Kellogg, on "The Chief Cause of Winter Diseases," in which the Doctor traces most of the ills from which people suffer during cold weather, to taking cold. An ordinary cold is not so simple as it seems; for it predisposes to pleurisy, pneumonia, and consumption—results which are anything but trivial in the end.

"Holiday Customs in France" is an illustrated article fully described by its title, written by Mrs. Mary Henry Rossiter.

"La Grippe and How to Treat It," by Dr. F. M. Rossiter, is a very practical article on a, to most people, very interesting theme. Better look it over before *la grippe* comes.

Dr. Dudley Fulton tells how to treat pneumonia and pleurisy, the treatments being adapted to use in the home. This article also is illustrated.

"A Cold in the Head," by Dr. A. B. Olsen, gives the symptoms, causes, and cure of a cold in the head.

In "How to Avoid Funerals in Winter," Dr. David Paulson deals with ventilation, clothing, cold feet, a smothered neck, exercise, diet, showing that proper care in these respects will greatly lessen the number of funerals in winter—and we might add, in summer, too.

"What the Coffee-Pot Told the Teapot" is an amusing statement of old principles, by Mrs. Rossiter.

Dr. Rossiter takes up the "Diseases of Children in Winter," giving as briefly as possible the cause, symptoms, and treatment of scarlet fever, diphtheria, measles, cerebrospinal meningitis, whooping cough, and croup. A colored plate illustrates this article.

"Nervous Prostration: What Is It? Why Is It?" is the leading editorial this month—a subject in which the majority of Americans are personally interested.

Then follow "The Best Tonic," "Handy Home Remedies," describing the fomentation, the heating or stimulating compress, the cold or cooling compress, the heating head compress, the throat compress, the neutral bath, and the wet girdle; and other short, pithy articles.

More than one hundred questions are answered in the department called Answers to Correspondents.

Come to this feast of good things, and learn to care for your body and your life as God intended.

CLERGY PERMITS FOR 1900.

THE rules of the Central Passenger Association governing the issue of the Joint Clergy Credentials remain the same as they were for the year just closing; but the form of the certificate has been changed, as you will notice by the letter from the commissioner of the association, which appears below. He requests that this letter be printed for the instruction of applicants the coming year. A. G. ADAMS.

CENTRAL PASSENGER ASSOCIATION,

OFFICE OF THE COMMISSIONER,

8th Floor, Monadnock Building,

CHICAGO, ILL., Nov. 2, 1899.

TO THE EDITOR: On or about November 15, application blanks for joint annual clergy certificates entitling the holders to the reduced fares accorded to clergymen by the railway lines operating in the territory of the Central Passenger Association during the year 1900, were in the hands of various ticket agents. Beginning with Jan. 1, 1900, an important change will be made in the form of the annual clergy credential, concerning which we would, if consistent, be very glad to have you inform the clergymen who read your valued paper.

The card clergy certificate, which has been used since the institution of the Clergy Bureau of this association three years ago, will be entirely discontinued, and in its stead will be issued a book certificate of convenient size to be carried in the pocket, neatly bound in leather, containing one hundred consecutively numbered orders, or requests, for clergy tickets, one of which the holder of the certificate will be required to sign and deliver to the ticket agent for each ticket purchased.

The principal reason necessitating a change in the form of the certificate is as follows: Under the old system the lines constituting the Clergy Bureau have no knowledge of the annual certificates issued by this office, while, on the other hand, this office has been unable, without great inconvenience and expense, to obtain a record of the passage tickets issued by the agents on the annual certificates. As a result, it has been possible for unscrupulous persons to counterfeit the card certificate by the photographic process, with comparatively little fear of detection. It will readily be seen that this will be impossible under the new plan, as the agent will have a signed and numbered slip for each ticket issued, which slip will eventually reach this office, be compared with our reports, and, if spurious, the fraud will be immediately detected.

The cost of printing and mailing the book certificate will be many times greater than that of issuing and distributing the old style card, and it will also be necessary materially to augment the clerical force of the Clergy Bureau. To meet the added expense it is deemed necessary to increase the fee required from those applying for the certificates from fifty cents to one dollar. In view of the importance of safeguarding these valuable credentials, the necessity of which, I am sure, as fully appreciated by the clergy as by the railways, and of the great convenience afforded by the new certificate, which will be available on fifty-one important lines of railway in the territory of the Central Passenger Association, we believe that the increased fee will not be regarded as a hardship. The holders of certificates who exhaust the entire one hundred requests and desire an additional supply, may obtain the same by sending the covers of the original book to the undersigned, accompanied with a remittance of fifty cents, covering the cost of issuing the new credential.

The annual clergy certificate of this association will be issued on proper application to those coming within the requirements of the Clergy Rules, residing in Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, Ohio, Wisconsin, West Virginia, and also in the following cities of New York and Pennsylvania, and places west thereof in the latter States: Allegheny, Pittsburg, Erie, Suspension Bridge, Niagara Falls, Buffalo, and Salamanca; also at such places in the Province of Ontario as may be authorized by the roads operating therein.

Time clergy certificates, available for a limited period, will be issued to proper beneficiaries residing at any place in the United States and Canada who have occasion to remain more than thirty days in the territory of this association. Arrangements have also been consummated whereby the undersigned will issue, in behalf of the various railways belonging to the Clergy Bureau, trip permits to clergymen residing in Chicago, Ill., or without the territorial boundaries of our association.

Respectfully yours,

F. C. DONALD, Commissioner.

ADDRESSES.

THE address of W. D. Jenkins is changed from Chicks Springs, to Blythewood, S. C.

The address of Will D. Curtis is now 139 N. Channing St., Elgin, Ill., instead of 220 Hill Ave., as previously.

The permanent address of Elder J. W. Scoles and his wife is changed from Martinsville, Ill., to Pine Knot, Ky., until further notice.

NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every line over four will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

WANTED.—Position with Sabbath-keepers, by single man, 31 years of age. No objection to farm. Address C. A. Swanson, Arcadia, Tex.

ANY one knowing or hearing of Nelson Dexter please notify his father. Ran away from home evening of November 20. Address Arthur Dexter, Hubbardston, Mich.

WANTED.—Oyster shells for making pearl buttons. Samples of shells, with prices, should be sent to Pacific Pearl Button Co., Room 10, 224 Washington St., Portland, Ore.

WANTED.—To hire immediately four Sabbath-keepers: two men to cut logs; one man to drive team; one woman to do housework. Wages of men, \$24 a month, or \$1 a day and board. One and one-half miles from S. D. A. church. Address C. E. Van Horn, Onaway, Mich.

BROTHER W. H. WILD now offers to send, post-paid, his "Bible Students' Subject Index," for only a nickel. Address W. H. Wild, 3037 Third Ave. S., Minneapolis, Minn.

PUBLICATIONS WANTED.

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

Ila S. Kimer, Hope, Ark.

T. D. Wallar, 218 Missouri St., Joplin, Mo.

Wm. Trewella, Portage la Prairie, Manitoba.

Mrs. U. S. Struhle, Port Gibson, Miss., Signs, Instructor, Little Friend, Medical Missionary, tracts, immediately.

Obituaries.

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

BURLEIGH.—Dr. George W. Burleigh was born in Syracuse, Neb., Dec. 26, 1868. When fifteen years of age, he entered Battle Creek College. After remaining two years he was sent to South Africa as a missionary colporteur. Here he did faithful and efficient work for three years, the Lord abundantly blessing his efforts. Returning to America in 1891, he entered the medical department of Michigan University to fit himself for medical missionary service, the great need and value of which his experience in Africa had demonstrated to his mind. Completing his course at the end of three years, he connected with the Battle Creek Sanitarium as director of the laboratory of bacteriology.

His arduous labors in Africa, in his school life, and latterly in the laboratory so depleted his physical powers as to render him an easy prey to tuberculosis, which developed in 1895. He connected with the work at Boulder, Colo., hoping the climate there would check the disease. He spent two winters in Mexico. He slowly but gradually failed, peacefully passing away Oct. 28, 1899, at the home of his parents in Bloomington, Neb., to which place he had gone a few months previously. He lived an earnest, devoted Christian life, and rests in hope of a resurrection when Jesus comes. An appropriate funeral service was conducted by Pastor Quigley, of the Methodist Church, arrangements for securing one of our own ministers having failed.

F. M. WILCOX.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect October 9, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

No.	Train	Leave
No. 9	Mail and Express, to Chicago	12.15 P. M.
No. 1	Chicago Express, to Chicago	9.00 A. M.
No. 3	Lehigh Valley Express, to Chicago	3.40 P. M.
No. 5	Pacific Express, to Chicago, with sleeper	1.10 A. M.
No. 75	Mixed, to South Bend	8.20 A. M.

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

EAST-BOUND FROM BATTLE CREEK.

No.	Train	Leave
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'n.	*Atlantic Express.
Chicago	pm 9.35			am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City	11.25			8.49	pm 12.08	4.40		am 1.20
Niles	am 12.40			10.15	1.00	5.31		2.30
Kalamazoo	2.10	7.25	pm 12.10	1.08	6.32	6.48	pm 6.00	4.10
Battle Creek	3.00	8.05	1.00	2.42	7.28	6.48	5.05	
Marshall		8.30	1.30	3.09	7.61	7.10	5.30	
Albion	3.50	8.50	1.50	3.30	8.11	7.30	5.52	
Jackson	4.40	10.05	2.35	4.05	8.50	8.15	6.40	
Ann Arbor	5.55	11.10	3.47	4.58	9.49	7.45	7.45	
Detroit	7.15	pm 12.25	5.30	6.00	10.45	9.15		
Falls View					am 5.02		pm 4.33	
Susp. Bridge					5.17		4.38	
Niagara Falls					5.30		4.40	
Buffalo					5.43		4.50	
Rochester					5.58		5.00	
Syracuse					6.13		5.15	
Albany					6.28		5.30	
New York					6.43		5.45	
Springfield					6.58		5.55	
Boston					7.13		6.05	

WEST		7	15	3	5	23	13	37
		*Night Express.	*N.Y. Bos. & Chi. Spl.	‡Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston								pm 6.00
New York								am 12.10
Syracuse								am 12.25
Rochester								pm 2.25
Buffalo								pm 3.50
Niagara Falls								4.32
Falls View								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	6.40	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 12.35	4.35	3.50	9.08	3.00	
Niles	1.40	10.37	1.20	5.15	4.28	10.00	3.35	
Kalamazoo	3.15	11.57	2.50		6.05		5.05	
Michigan City	4.26	pm 12.55	4.10		7.05		6.01	
Chicago	6.30	2.30	6.05		8.55		7.30	

*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.

A NEW BIBLE OFFER

Your Money Back if You Want it.

EXPLANATION.—The "Linear" Parallel Teachers' Bible is a combination of the Authorized and Revised Versions. The words which are the same in both are set in Pica type, and where differences occur the Authorized version is given in the top line, and the New or Revised version in the bottom line of small type.

Hagar bears Ishmael.

GENESIS, 17.

Abram's name changed.

B. C. 1911.
 A ch. 12. 5. handmaid, after A'brām^a had dwelt ten years in the land of Cā'nāan, and gave her to her husband A'brām her husband to be his wife.
 4 ¶ And he went in unto Hā'gar, and she conceived: and when she saw that she had conceived, her mistress was 'despised in her eyes.
 5 And Sā'rāi said unto A'brām, My wrong^{be} upon thee: I^{have given} my handmaid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: ^{the} LORD judge between me and thee.
 6 'But A'brām said unto Sā'rāi, Behold, thy maid^{is} in thy hand; do to her^{as it pleaseth thee} that which is good in thine eyes. And Sā'rāi^{when} dealt hardly with her, and "she fled from her face."
 7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shār.
 8 And he said, Hā'gar, Sā'rāi's^{maid} handmaid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sā'rāi.
 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.
 10 And the angel of the LORD said unto her, "I will greatly multiply thy seed, ^{exceedingly} that it shall not be numbered for multitude."
 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son; and thou shalt call his name Ish'mā-el: because the LORD hath heard thy affliction.
 12 'And he shall be as a wild-man; his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.
 13 And she called the name of the LORD that spake unto her, Thou art a God that seest: for she said, Have I also here looked after him that seeth me?
 14 Wherefore the well was called "Bē'er-lā-hāi'-roi; behold, it is between Kā'desh and Bē'ed."
 15 ¶ And Hā'gar bare A'brām a son: and A'brām called his son's name, which Hā'gar bare, Ish'mā-el.
 16 And A'brām was fourscore and six years old, when Hā'gar bare Ish'mā-el to A'brām.

Size of Page, 5 x 7 3/4 Inches.

The ingenious device of inserting the old and revised versions of the Bible in the same line must be seen to be appreciated, and the advantage of bringing before the reader the two versions can not be overestimated. This book also contains a most comprehensive and serviceable analytical and comparative concordance, including the salient, ready working features of the larger concordances.

Read carefully the preceding facsimile page, noticing the explanation given. The following testimonials show that this Bible is appreciated by those who possess a copy of it:—

"The Holman Company issues a Bible in which the self-pronouncing feature is retained, and in which, in addition, the Revised Version of the Bible is so ingeniously inserted that it can be read right along in the text as easily as can the old version. Any change at all from the old version, whether it be writing, spelling, typography, capitalization, idiom, parenthesis, punctuation, or otherwise, is clearly indicated, and is so plain and easy that any reader catches it, even as he reads. The book has also fifteen clear and beautiful colored maps. In the interest of Bible helpfulness, we must recommend that whenever any of our people need to buy a Bible, they buy this latest "Holman Parallel Linear" Bible. These Bibles are for sale at the Review and Herald Office."

From "THE SIGNS OF THE TIMES," Oakland, Cal.

"There have been brave attempts to unite the two versions and give to the student a parallel Bible. We have had both versions on

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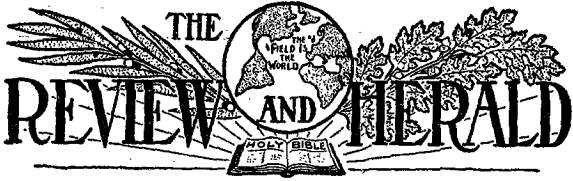
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BATTLE CREEK, MICH., DECEMBER 5, 1899.

NO PREVENTING providence, Elders G. A. Irwin and S. N. Haskell will meet the following appointments: New York City, December 12-26; Graysville, Tenn., January 4-15; Huntsville, Ala., January 17-22; Mississippi, January 23-29; Keene, Tex., February 1-12; Kansas City, Mo., February 15-25; College View, Neb., March 1-10.

A PRIVATE letter just received brings the sad news that Elder W. C. Grainger, our leading missionary to Japan, died in Tokio, Tuesday, October 31, after an illness of nearly four weeks. One who was present writes, "He died the most triumphant death I ever heard of." For a number of years Brother Grainger was connected with Healdsburg College, Cal., a part of the time as the college president, and for several years was a minister in the field. Thus to a large number of persons he was especially endeared. And soon we shall all meet him.

THE *Missionary Review* for December has a most valuable article on "Christian Missions to Israel." It shows that in all the world there are only a few more than nine million Jews,—9,085,066,—and of these, seven million dwell within the limits of the old kingdom of Poland, which is now partitioned by Russia, Prussia, and Austria. It has also a good account of the condemnation and execution of John Huss by the Council of Constance. It is an excellent reminder, in these days much needed, of how the "secular arm" was altogether the arm of "the church."

THE *Interior*, in a "Prayer-meeting Topic," says that "God alone is Lord of the conscience. Nobody, no church, no corporation of men, can come in between my conscience and God, and say to me, We take the responsibility for the moral quality of this course of action." True enough. Then why does the *Interior* favor the enactment and enforcement of laws by which churches and corporations of men come in between men and God, compelling them to keep "the Lord's day," and so saying, "We take the responsibility for the moral quality of this course of action"? Why not consider this "topic" outside of prayer-meeting?

THE Illinois Tract Society has published a "Reference Atlas of the World" for family study and reading circles. It was made expressly for the society, for this purpose. It is about fourteen by twenty inches in size, and has thirteen double-page maps, and six single-page, all brought up to the latest date in 1899. It is bound in paper cover. And we could not think of a more appropriate thing, just now, for use in the Missionary Reading Circles, which are now entering fully upon study and work. The price, single copy, is seventy-five cents. We suppose, of course, there is discount on quantities. Address the Illinois Tract Society, 324 Dearborn St., Room 760, Chicago, Ill.

NEXT WEEK

We shall begin the promised studies on "The Return of the Jews." This is a subject on which much is being said nowadays. And it is important to know just what the Scriptures say, and what the truth of the matter is, and what the principles involved are.

THAT Midwinter number of *Good Health* is great. Seventy-five thousand of them were printed. If you do not get one, you will be just so much behind the times, and will lose accordingly. Get it.

NOTICE the notice of combining the *Medical Missionary* and the *Gospel of Health*. We are sure that this arrangement will be a distinct gain. It will give opportunity to make a distinctly all-round medical missionary journal: and for such a journal there is wide room.

SPEAKING of the Thanksgiving proclamation issued by the governor of New York, the *Christian Advocate* says that with only the proclamation to work from, no one could "ascertain whether he is a Mohammedan, a Jew, or a Christian." Well, why not? Was not the proclamation made to "the people of this State"? And among the people of that State are there not Mohammedans, Jews, Christians, and pagans? Why should one particular class be singled out to give thanks and to pray?

ONE POINT

In particular that many ministers raise and urge against the Sabbath of the Lord is the Greek—*mia ton sabbaton*—of Matt. 28:1, upon which they claim that the true translation would read, "In the end of the Sabbaths, as it began to dawn toward the first of the Sabbaths." Then upon this they claim that this means that the old Sabbaths there came to an end, and the new sabbaths—Sunday, the first day of the week—had their beginning: this was the dawning of the new, the "Christian" sabbath. Now

Next Week

we shall begin a series of five, possibly six, articles by a thorough Greek scholar on

This Very Point.

The articles will be on "The Sabbath in the Greek." The subject will be thoroughly examined, and in such a way as to bring it within the reach of the common student, and so as to make it perfectly plain to every minister who makes the mistake of urging this point against the Sabbath of the Lord. Every minister and other Bible worker should carefully study these articles. And the ministers of other denominations should be given an opportunity to read them. Do you not know a minister of another denomination whom you would like to have read that special point of truth? Send his name and fifteen cents, in stamps or otherwise, to this Office, and he can have all the numbers containing these articles.

PREPARE THE WAY OF THE LORD.

THE Lord has a way in and through the W. C. T. U. He has a work to do by means of that organization. The musical chimes of its myriad womanly tongues should ring out the gospel message from shore to shore, over land and sea, until every lost soul has heard the story of salvation. It was for this that she was organized and set apart. No one understands better than Satan what a power her ministry should be; and he has been busy trying to defeat the purpose of God. He has come very near doing it; but it is not yet too late to circumvent his plan. If this is done, however, those who have been given the power to understand the message for these last days must be awake, single-hearted, and diligent.

You can perhaps imagine my state of mind as within the last few days brethren and sisters who are intelligent, and evidently leaders in the work, have come to greet me, and among other things have said: "Well, I suppose you enjoyed your convention?" or, "Did you have an interesting time at Seattle?" and I would reply by asking, "Have you not read the report of it in the REVIEW AND HERALD of November 14?" and for answer have received something like the following: "No; was it reported?" "I think I did see something about it." "Let me see! Did I see anything about that?" "As to that, I am so busy I haven't yet opened my paper." Or, worse yet, "My subscription has run out, and I have not renewed yet. What was it all about?"

Now I know that many of these will not see this note of exhortation; but to all who do I have this to say, Every Seventh-day Adventist who fails to comprehend the opportunity of the next ten months, and who does not step forward and toe the mark that has been drawn for us by the finger of God, will be left so far behind that he will not know what has happened to him, nor yet what is the PRESENT TRUTH.

I am writing this while waiting, at a small junction in California, for the Fresno train, and with it there goes out for my brethren such a desire as I can not express, that the blessing which belongs to those who are ready and prepared for every good shall be measured out to them.

Some one may ask, "But what shall I do?" How do I know? The world was never so full of a good work that must be done quickly as it is to-day. Look about and find it. Hunt up the REVIEW AND HERALD of November 14, and also read the editorials in the one of November 21, and then stand up, buckle on your armor, and report for duty at Headquarters, and the Captain of the host will surely have something for you to do.

If you find occasion to do so, write me. I shall be glad to hear from any one of my brethren and sisters. And with all the rest, pray for me and for the W. C. T. U., and do not allow the least little grain of judgment or criticism of any man or woman to come in and hold the Spirit of God in check.

S. M. I. HENRY.

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