

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD

AM Lindsley

WEST ENOSBURG, N.Y.

"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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### HASTE, FLYING YEARS!

MRS. L. D. AVERY STUTTLE.

O SWIFT, swift years! how have ye flown  
Since I was careless, young, and free!  
Ye've stolen the treasures once my own,  
And left a heritage to me,—  
A heritage of memory,  
A heritage of joy, of tears,  
A memory of hopes and fears,—  
O swift, swift years!

O silent years, how have ye flown!  
My nut-brown hair is faded grown,  
And lines of weariness and care  
Ye've written on a face once fair;  
Ye heed not mortal grief nor tears,  
O silent years!

As on Mount Nebo's hoary peak  
The prophet stood in days of yore,  
E'en so I stand, and so I speak:  
"Lord, let me cross to Canaan's shore."  
But ah! ye mock my falling tears,  
O cruel years!

I've climbed the hill of life, and stand  
Upon its very peak to-day;  
I see ahead the promised land,  
Before, the steep and dangerous way;  
I may not take one backward pace,  
Or one past step of life retrace;  
But oh! the blessed haven nears,  
Where there shall be no grief nor tears  
Nor flying years.

The milestones all along the road  
Go whirling past like spectral forms,  
More grievous grows life's heavy load,  
More dreaded life's disastrous storms.  
The silver cord is waxing loose,  
The golden bowl gleams not so fair,  
Already in the heavens I see  
The tints of sunset rich and rare.  
But ah! th' eternal morning nears,  
O hurrying years!

Roll on, roll on, ye changing years,  
I would not stay your headlong flight;  
For just ahead the day appears,—  
The day that knows no shades of night  
Till Christ's triumphal car appears;  
Haste, flying years!

## THE YOKE OF RESTRAINT AND OBEDIENCE.

MRS. E. G. WHITE.

"COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Christ's yoke is a yoke of restraint and obedience. We owe full and complete obedience to our Lord; for we are his by creation and by redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We are to bear the yoke of Christ that we may be placed in complete union with him. "Take my yoke upon you," he says. Obey my requirements. But these requirements may be in direct opposition to the will and purposes of the human agent. What then is to be done?—Hear what God says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The yoke and the cross are symbols representing the same thing,—the giving up of the will to God. Wearing the yoke unites finite man in companionship with the dearly beloved Son of God. Lifting the cross cuts away self from the soul, and places man where he learns how to bear Christ's burdens. We can not follow Christ without wearing his yoke, without lifting the cross and bearing it after him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our darling desires, and step in Christ's footsteps.

The Lord does not encourage the wisest, the most cherished plans of human beings if he sees that they are not for the health of the spirituality of his cause. Sometimes the Lord's purposes come in direct opposition to plans in which the human agent can not see a flaw. Then it is that the right hand must be sacrificed and the right eye taken out. Purposes that seem in every way desirable may have to be given up. The Lord sees that for the spiritual health of the human agent and for the future well-being of his cause all self-confidence must be cut away. Human wisdom and self-sufficiency must be broken down.

Men frame for their own necks yokes that seem light and pleasant to wear, but they prove galling in the extreme. Christ sees this, and he says, Take my yoke upon you. The yoke you would place upon your own neck, thinking it a precise fit, will not fit at all. Take my yoke upon you, and learn of me the lessons essential for you to learn; for I am meek and lowly in heart, and ye shall find rest unto your souls. My yoke is easy, and my burden is light. The Lord never makes a false estimate concerning his heritage. He measures the men with whom he is working. When they submit to his yoke, when they give up the struggle that has been unprofitable for themselves and for the cause of God, they will find peace and

rest. When they become sensible of their own weakness, their own deficiencies, they will delight to do God's will. They will submit to the yoke of Christ. Then God can work in them to will and to do of his good pleasure, which is often entirely contrary to the plans of the human mind. When the heavenly anointing comes to us, we shall learn the lesson of meekness and lowliness, which always brings rest to the soul.

God brings men into trying places, to see if they will trust in a power out of and above themselves. He sees not as man sees. He often has to break up human connections and change the order which man has mapped out, which is perfect in his estimation. What man thinks is for his spiritual and temporal interests may be altogether at variance with the experience he must have in order to be a follower of Christ. His idea of his own value may be far out of the way.

Tests are placed all along the way from earth to heaven. It is because of this that the road to heaven is called the narrow way. Character must be tested, else there would be many spurious Christians, who would keep up a fair semblance of religion until their inclinations, their desire to have their own way, their pride and ambition, were crossed. When, by the Lord's permission, sharp trials come to them, their lack of genuine religion, of the meekness and lowliness of Christ, shows them to be in need of the work of the Holy Spirit. Christ's command, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," is the touchstone that discovers the quality of the experience. When a man's inclinations or ambitious hopes are crossed, he reveals the spirit that governs him.

Christ declares that the only course for men and women to pursue for their present and eternal good is to comply with his invitation. He invites all to wear his yoke and learn his meekness and lowliness. He knows that it is positively necessary for them to do this. But no human being can wear the yoke of submission and obedience who does not learn daily in the school of Christ. Whatever may be a person's supposed amiability, however qualified for usefulness he may appear to be, however righteous he may be apparently, he can not work for God unless he learns of Christ. Qualifications for true service can never be acquired apart from Christ. No one, whatever his supposed abilities, can bear the test of trial unless he is a student in the school of Christ.

Our Saviour purchased the human race by humiliation of the very severest kind. He, the Majesty of heaven, disrobed himself of his glory, and clothed his divinity with humanity, that he might pass through what humanity must pass through. He submitted to mockery, abuse, scorn, and to a cruel, shameful death to make it possible for man to be saved. He points us to the only path that will lead to the strait gate, opening into the narrow way, beyond which lie broad and pleasant pastures. He has marked out every step of the way; and that no one may make a mistake, he tells us

just what to do. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This is the only way in which sinners can be saved. Knowing that no one can obey this command in his own strength, Christ tells us not to be worried nor afraid, but to remember what he can do if we come to him, trusting in his strength. He says, If you yoke up with me, your Redeemer, I will be your strength, your efficiency.

The blessings connected with Christ's invitation can be realized and enjoyed by those only who wear Christ's yoke. Accepting this invitation, you withdraw your sympathy, your affections, from the world, and place them where you can enjoy the blessing of close fellowship and communion with God. By coming to Christ, you bind up your interests with his.

The Lord has determined that every soul who obeys his word shall have his joy, his peace, his continual keeping power. Such men and women are brought near him always, not only when they kneel before him in prayer, but when they take up the duties of life. He has prepared for them an abiding place with himself, where the life is purified from all grossness, all unloveliness. By this unbroken communion with him, they are made co-laborers with him in their life-work.

Christ says, "Without me ye can do nothing." As we advance step by step in the path of obedience, we shall know how true is the promise that they who follow on to know the Lord shall know that his going forth is prepared as the morning. Clearer light is ready to shine upon all who follow him who is the light of the world. Every one who takes upon him the yoke of Christ, with full determination to obey the word of God, will have a healthy, symmetrical experience. He will enjoy the blessings that come to him as a result of the hiding of his life with Christ in God. In business life he will work out the principles laid down in Christ's sermon on the mount. He will renounce the bag of deceitful weights, and will despise the fraud of tricks in trade. He will earn money, not to hoard it, but to put it in circulation. He has an abiding sense that he is a part of the heavenly firm, and that it is his duty to trade upon the talents given him by God. He realizes that he is adopted into the family of God, and that he must act toward all as Christ acted when he was upon this earth.

What a diligent, constant work is the work of the true Christian. Ever he wears the yoke of Christ. Evil surmisings are not allowed to take root in his heart. He has genuine modesty, and does not talk of his qualifications and accomplishments. Self-admiration is not a part of his experience. There is much to learn in regard to what comprises true Christian character. It certainly is not self-inflation. The true Christian keeps his eyes fixed on Him who searches the heart and tries the reins, who requires truth in the inward parts. His constant prayer is, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Compliments are not to be given to sinful, erring men. The glory and majesty of God should ever fill our souls with a holy awe, humbling us in the dust before him. His condescension, his wide, deep compassion, his tenderness and love, are given us to strengthen our confidence, and remove that fearful tendeth unto bondage. The Lord fears us to give him all there is of us, in a steady, evenly balanced Christian life, a life that illustrates the principles of his law.

Let us not endure the thought of being religious dwarfs. Let us press on, receiving the counsel of Jesus Christ, having that faith which

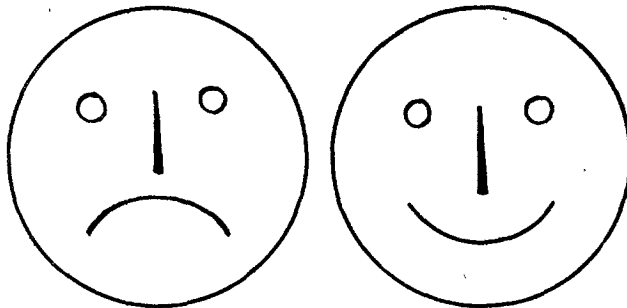
works by love and purifies the soul. We must ever be growing unto the full stature of men and women in Christ Jesus, till we are complete in him. Christ will come and abide with every soul who will say from the heart, Come in. He loves every one who has a desire to follow him. He knows that it is the impatience and fretfulness of the human heart, and the pride that loves not humility, that keeps the soul from good. He invites us, Come unto me. Take my yoke upon you. I require you to do nothing that I have not done before you. All I ask you to do is to follow my example. Walk in the path I have marked out. Place your feet in my footsteps.

"Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

#### DRAW THE LINES UPWARD.

L. A. HANSEN.  
(Nashville, Tenn.)

THIS is not intended for a drawing lesson, but only to call attention to what the lines of our faces may say. Below are two simple illustrations, or figures, made with the fewest lines possible. No special effort is made to give the figures expression; and yet considerable expression is to be seen.



In the first figure we have a representation of one who is literally "down in the mouth." Gloom, or sadness, causes the facial lines to droop. In some persons these downward lines are permanent, and consequently such a one has a depressing influence.

In the second figure we have a turning, or changing, of but one line, drawing it upward; and the whole expression is changed. Notice the difference. When changing only one line in a figure otherwise so expressionless, makes such a marked difference, consider what the effect must be on a living face, where every line of the countenance may be made to speak, either for cheer or for gloom.

We have many admonitions to be joyful, to rejoice, to sing, and to be glad. Would it not be better to cultivate the lines that will speak joy to others, than to go about with long-drawn faces, casting sadness instead? "A merry heart maketh a cheerful countenance." Prov. 15:13. "The fruit of the Spirit is . . . joy."

This is not to say that one must be light and frivolous; but there is a rightful happiness that one may claim continually; and if he does, it will show itself in the countenance. So to those who are disposed to look on the dark side of things, we say, "Draw the lines upward." "Rejoice in the Lord alway."

#### STEPMOTHERS.

MRS. BELLE EMERSON.  
(Shorey, Kan.)

THESE women have long been regarded as the personification of severity, and but very little is either written or heard from their standpoint.

The word "step" in this sense is significant of *degree*. It means that one has taken the degree of mother. Viewing this degree from the *true* mother standpoint only, the question arises, How can she be mother to children who are not her own flesh?—By adoption. Adoption means to take the child of another, and treat it as one's own.

As I chose the responsibility of mothering two little boys borne by another, I little realized the importance of the step, though I thought I had made a careful study of what should be required of me.

Having had several years' experience in school, and being blessed with a natural love for children, I thought I knew pretty well how to get along with them. But, with the two chosen, I ran against difficulties that I knew not how to surmount, and failure after failure was the result.

This became a very serious matter to me. I prayed for wisdom to know what to do, and I found that ignorance on my part was the primary cause of difficulty. In the first place, I did not understand my relation to the children, and theirs to me. I merely felt that to care for my husband's children was a duty I owed to him, until my senses were aroused by the following scripture: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." The application was

that as God makes us, his adopted children, partakers with Christ in all the Father's love, so I must adopt the children; or, in other words, treat them as my *very own*. As this thought flashed into my mind, how my heart rejoiced!

Again: If, in the new earth, I should meet their own mother, and she should inquire of me, "Where are my boys?" and they were not, and she should say, "The Lord gave them to me to train for him; but the enemy *death* severed me from them, and God placed you in my *steps* to do my work for me: he gave you the same instructions that he gave me, and you failed to give heed," what could I answer?

I now understand better the position of stepmother,—doing the work of another for eternity. The children perceived the change in me, and their spirits constantly bear witness with my spirit that they are *mine*. The boys, now young men, are my friends. I rejoice that the Lord yet gives me an opportunity to redeem, through the wisdom of Christ, what I have lost through ignorance. In Hosea 4:6 we read, "My people are destroyed for lack of knowledge."

The apostle says: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. This scripture should inspire a desire in the heart of every stepmother to hold in sacred trust that which invests her with the dignity of motherhood. Then, instead of being looked upon as severe or unjust, it shall be said of us, "Behold, what manner of love."

If you feel that you would rather not "go out of your way" to help the needy, immediately make it your business to do so.

# THE SERMON



## THE SABBATH-SCHOOL WORK.\*

A. T. JONES.

Now I wish you to consider for a little while what really is sin: what it is in essence. You know the divine definition: "Sin is the transgression of the law." Now I wish you to consider what it is to *transgress the law*. Is it only the positive doing of something that is evil?—No; *it is the coming short of positively doing that which is good*. Is it not written that "whosoever shall keep the whole law, and yet offend in *one point*, he is guilty of *all*"?

In another word, sin is the coming short of the righteousness of God. To come short of the righteousness of God is to *transgress the law*. Then, whatever righteousness I may present, whatever deeds I may do, as obedience to the law of God as it stands in his word, which, in any sense at all, or to any degree at all, comes short of the righteousness of God, that is sin: it is indeed transgression of the law. This is emphasized by the fact that both in the Hebrew and in the Greek the word that God selected by which to convey to the minds of men the root-thought of what is sin, of what is transgression of the law, is the word that means to "miss the mark;" and to miss the mark by *coming short*.

It was in the time when they used bows and arrows that the word was selected. A man, with his bow and arrow, shooting at a mark, would aim most carefully, and would do his very best, to hit the mark: all his intentions were good; his purpose and his endeavor were of the best; but yet he could not reach the mark. He missed the mark by coming short. He was not strong enough to give to the arrow that impetus which would carry it so that it would hit the mark. Remember he did not miss the mark by overshooting, but by coming short of it. That is the root-thought in the word which God chose, both in the Hebrew and in the Greek, to convey to mankind the idea of what sin is.

Now no man in the world is strong enough, doing his very best, to hit the mark of the law of God, which is only the righteousness of God; for "all have sinned, and *come short*." That mark is too high as well as too far away for us to hit it. But, bless the Lord, "when we were yet *without strength*, in due time Christ died for the ungodly." And *in Christ* alone we find the hitting of the mark. Therefore, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the *mark* for the prize of the *high calling* of God *in Christ Jesus*." Phil. 3: 13, 14. In Christ it is, only in Christ, that we find the righteousness of God, which is the keeping of the law of God. Only in Christ do we find the keeping of the law of God.

Come then, look with me at that law. By it is the knowledge of sin. That covers everything. All there is in sin is covered by that. Suppose you and I look into the law of God, and get the brightest, clearest possible view that a man can get of that law. Suppose we see its demands, in the greatest breadth that a man can; and that we *actually fulfill*, to per-

fection, all the breadth of it *that we see*—have we really fulfilled it? Think of that. Have you? Have you then fulfilled the law as God fulfills it? as God would if he were in your place?—Oh, no. We have fulfilled only what we *could see*. But have we *seen it all*, in its intensity of righteousness?—We have not. No one but God can; for it is only the law of God.

That law being the law of God, only God's righteousness is truly manifest in it: it expresses only that; so it is the reflection of what God is, in character. And that being so, nobody but God can see the true measure of the righteousness that is in the ten commandments. And there is the fallacy of our thinking that we can do true righteousness by keeping the ten commandments. We can not grasp the righteousness of the ten commandments. If we were able to grasp it, we might do it. But that would require that we be infinite in understanding. But there is none infinite but God. Therefore none but God can grasp the infinity of the law of God.

There is another phase of this: I look into that law, and I see to the greatest height and breadth that I can; and I do to perfection all that I see—whose is the doing?—It is only mine. I have done it to perfection, *according to my understanding*. I have done all that I can see. But the seeing is only mine, not God's; and the doing is only mine, not God's; therefore all the righteousness of such doing is but mine, not God's. Now put this with that. The only righteousness that any man can ever see in the law of God is his own righteousness. And God can see in that law *his own* righteousness.

Therefore, I state the principle in a broader way: The only righteousness that ANYBODY, God or man, can see in the law of God is *his own* righteousness. But when God sees in the law of God *his own* righteousness, it is all right; for it is the righteousness of God; it is holiness; it is the genuine. But when *we* see in the law of God *our own* righteousness, it is only "filthy rags;" it is only self-righteousness; it is only sin.

Therefore it is written, in the lesson that you will have for next Sabbath, and don't forget it when you come to it: "If righteousness come by the law, then Christ is dead in vain." Gal. 2: 21. To nobody in the wide universe does righteousness come by the law. Righteousness comes, to angels as to men, as the gift of God, through the Lord Jesus Christ, who is the Head of the universe, with God. Consequently, there is no righteousness that comes to anybody but by the faith of Jesus Christ. And when the cross was set up on Calvary, it became the center of the universe. The cross of Christ contains the whole philosophy of the plan of salvation: it is the seal of salvation to the angels who never sinned; it is the sign and seal of salvation to men who have sinned. To the angels who never sinned, the cross of Christ is the seal of certainty that their righteousness will abide forever, that they will never sin; to sinful men, it is the sign and seal that they will be saved to the uttermost from all sin, and held in righteousness forevermore.

So, then, righteousness cometh to the world only as the gift of the Lord Jesus. "Now

the righteousness of God *without the law* is manifested, . . . even the righteousness of God which is by faith of Jesus Christ." He is the One through whom it comes; he is the One who paid the price of it, who took upon him the curse; the One who bore the penalty and paid all the claims of sin and death, upon every soul. And to him belong the glory, the honor, and the majesty for all the righteousness of men who have sinned; and for the security in righteousness of angels who never sinned.

This is the gospel, and this is the salvation, which the Lord Jesus brought. And this gives a glimpse of the mighty thing that sin is, and of what a fearful depth it is to which sin has plunged us, in plunging us into death—when it took such a gift, and such a price, to deliver us. But, thank the Lord, the deliverance in righteousness and life is as high on that side as the loss in sin and death is deep on that side. And so it is written: "He that heareth my word, and believeth on him that sent me"—may have, or maybe shall have, everlasting life? Is that it?—No, no. To you it is written; to me it is written; listen: "He that heareth my word, and believeth on him that sent me, *HATH* everlasting life [listen more], and *shall not come into condemnation*; but [listen yet more] *IS PASSED* from"—what? All who know the word, say it. [Voices: "Death."] "Is passed from *death*." Then where *was* he before he believed?—He was in *death*. Where is the man who to-day hears the words of Jesus Christ, and does not believe them? Where is he, whoever he may be or wherever he may be? Suppose he belongs to the church? [Voices: "He is in death."] And has his name on the church book; but does not *believe*? [Voices: "He is in death."] Comes to meeting on Sabbath, hears the word of God which Jesus brought, and yet does not believe on him? [Voices: "He is in death."] Look at it. And again: "He that loveth not his brother abideth"—*abideth*, *abideth*—"in *death*." 1 John 3: 14. Where is he, then?—He is in death, in the power of death: death is his shepherd.

That emphasizes what we had at the beginning, and all the way through—that death is the only portion of anybody in this world who is outside of Jesus Christ. They are subject to death; death is their ruler, sovereign, and shepherd, who attends them as they go here, there, and everywhere. But, thank the Lord, there is *salvation* to every man *in the world*; for he who came CONQUERED DEATH. He conquered death; bless his name.

And note the power that is in him to conquer death, and the power that was displayed in him in the conquering of death. He gave himself up, bodily and wholly, to the power of death. He went into the enemy's prison-house; he allowed himself to be locked up there, in the bonds of death, and a great stone was rolled unto the mouth of the sepulcher, and the sepulcher was sealed with the seal of the Roman Empire. So, both by the chief of the spiritual powers and by the chief of the temporal power of this world, the Lord Jesus was locked in the power of death. But, *being dead*, he broke the power of death!

It is a little enough thing that one who is *alive* should break the power of death. But, oh, the majesty, the divinity, the infinity of the power of him who, *being dead*, could *break the power of death*! That is the majesty of our Saviour, of the Lord who has bought you and me, and who is able to, and who does, set us free from the power of death. And when this "vapor" vanishes away, and we lie down, Christ will say, as of Lazarus, He "sleepeth." True, he was, and we may be, locked in the bonds of death. But what does that amount to when our Lord has so completely conquered

\*Sermon delivered at the Tabernacle, Battle Creek, Mich., Sept. 8, 1900, and stenographically reported.



all the power of death? Therefore it is written: "I am he that liveth, and *was dead*; and, behold, I [I who was dead] am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18. That is the power of our Saviour.

Look at it again. He came forth from death. Why?—"Because it was *not possible* that he should be holden of it." Think of it! All the power of death exerted to the fullest extent of all temporal and spiritual powers of this world, —all that power could not possibly hold in death him who was DEAD. Bless the Lord! [Voices: "Amen."] What has he, the Mighty One, to fear from death even? Oh, death is conquered, and the victory is ours to-day, who believe in Jesus. For it is written: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is PASSED FROM DEATH unto LIFE." Thank the Lord!

Oh, then, rejoice in the life which is life indeed. Stand up as Christians, holding up the head. Take the long, deep breath that belongs to him whose life comes from the depths of the Eternal. This is the salvation which the Lord Jesus brings, and gives, full and free, to every soul. Then drink it in, and rejoice in it for evermore. Tell it to those who are dead. Carry the good news to those who are lost,—that here is salvation—salvation from sin—salvation from death; for he, being dead, conquered death, and manifested the divinity of his power. And rejoice for evermore in it all.

And now let us sing that blessed hymn, never too old, never too familiar, No. 123.

"O could I speak the matchless worth,  
O could I sound the glories forth,  
Which in my Saviour shine!  
I'd soar and touch the heavenly strings,  
And vie with Gabriel while he sings  
In notes almost divine."

[Would you not? Then, as we sing it, let the spirit that is in it be in you and in me, in thankfulness, in praise, and in gladness.]

"I'd sing the precious blood he spilt,  
My ransom from the dreadful guilt  
Of sin and wrath divine!  
I'd sing his glorious righteousness,  
In which all-perfect heavenly dress  
My soul shall ever shine."

"I'd sing the character he bears

[It is his character that is my hope],

And all the forms of love he wears,  
Exalted on his throne;  
In loftiest songs of sweetest praise,  
I would to everlasting days  
Make all his glories known.

[It will take to everlasting days to do it; and, bless the Lord, we have everlasting days in which to do it.]

"Well, the delightful day will come

[when we shall have the chance. It begins now, it is true; but *now*, with our weak, harsh voices and trembling lips, we can not make all his glories known, and can not sing them becomingly. Yet, bless his dear name, "the delightful day will come"]

When my dear Lord will take me home,  
And I shall see his face;  
Then, with my Saviour, Brother, Friend,  
A blest eternity I'll spend,  
Triumphant in his grace."

#### A FLY TRAP.

SOME of our sisters may have had the troublesome experience of contending with the large green fly found upon our windows early in the spring and late in the fall. To such I would say, Place in the window a small dish containing a little kerosene, and in a few hours you will be pleased with the success of your fly trap.

MRS. W. S. LARKIN.

# SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

## FRUIT IN HEALTH AND DISEASE.

(Concluded.)

### FRUIT IN FEVERS.

ORDINARY fever is not a real disease. It is a series of symptoms, indicating the accumulation of poison in the patient's system, and an abundance of water is needed to assist in washing out the poisons. Fruit-juices are grateful to such a patient; and the digested starch, or sugar, in the fruit is readily absorbed, and furnishes the needed nourishment.

Typhoid fever is not likely to occur unless infection enters the system through the food or water. Someone has said that whenever a person dies of typhoid fever, somebody ought to be hung. While this may be stating the matter too strongly, it is nevertheless true that thousands of deaths are annually caused by the drinking of water infected by the excrement of typhoid-fever patients. Reliable observation has shown that it is possible to contaminate the entire water supply of a town by throwing out upon the banks of a stream, from which the water supply is drawn, the stools of a few typhoid-fever patients. Milk is often contaminated by washing the milk cans in infected water. The route of such a milkman can be definitely located because of typhoid-fever patients along his trail.

The old-fashioned method of giving typhoid-fever patients beef tea was erroneous in the extreme; for beef tea, in addition to being the waste products of animal tissue, and therefore containing no nourishment, furnishes a paradise for germs, and is the agent universally used in the laboratory to encourage their growth. Milk, which was next substituted, is much better, as it contains nourishment; but the terribly coated and slimy tongue, which fever patients fed on milk invariably have, is sufficient proof that milk is also a favorable soil for germ activity. The coating on the tongue will largely disappear in a few days, if fruit is substituted for milk; and many of the distressing symptoms of typhoid fever will be so largely modified that, if it were not for other absolute signs, the correct diagnosis might be doubted.

It is well to remember, however, that a perfectly healthy person is not subject to typhoid fever. A perfectly healthy stomach will destroy typhoid-fever germs. It is he whose stomach has been already exhausted by the effort to digest unnatural foods, who falls an easy prey to typhoid-fever germs.

### MALARIA.

One of the common ways in which malarial infections enter the system is through drinking-water. It has been found that large companies of soldiers, and others, in an intensely malarial district, when careful to boil their water, or to secure it from non-infected districts, were comparatively free from the fever, while those who neglected this precaution suffered more or less with chills. However, if the habits of life are erroneous in other respects, the vitality becomes so low that many

seem to become infected by the atmosphere itself; or, as is now beginning to be recognized, from the sting of mosquitoes. To use a large amount of fruit, which will tend to keep the alimentary canal in such a condition that it will be able to destroy any malarial germs or organisms that may find an entrance, to live upon a natural dietary, and obey nature's laws in other respects, are the best precautions for those living in malarial districts.

### SCARLET FEVER.

Professor Gautier, an eminent French investigator, has called attention to the fact that just before an attack of scarlet fever the system is saturated with poisons that are naturally formed by the muscles,—*creatin* and *creatinin*. And these are precisely the two substances that largely enter into the solids of beef tea. This ought to be sufficient to show the folly of feeding beef tea to a scarlet-fever patient. One of the most serious complications of scarlet fever is Bright's disease, which is liable to follow it, on account of the kidneys being overwhelmed with poisons. Undoubtedly, thousands have gone to untimely graves with this disease, simply as a result of the folly of trying to make the kidneys carry off not only the poisons naturally formed, but also those formed in the ox, and administered in the form of beef tea.

Good, ripe, mellow fruit, cooked fruit, and fruit-juices are among the best articles of diet for a scarlet-fever patient; and, with the addition of a little thoroughly toasted, starchy foods, should form his principal diet, even for a week or two after he has apparently recovered. In many of these cases the kidneys have been so crippled by the fever that Bright's disease may be produced by even a slight indiscretion in diet.

### CHRONIC ALCOHOLISM.

Inebriety is usually the effect of a deeper cause, and is often not so much the evidence of total depravity as the result of a general physical craving, which is created by unnatural habits of life. When the blood is literally filled with spices and condiments and other smarting and burning substances, every nerve cell has, as it were, a mustard plaster applied to it, and the whole nervous system cries out for something to satisfy this fiery thirst. In such a case the town pump does not give the satisfaction that the village saloon does. Some one has well said that the kitchen is frequently an annex to the saloon. It is certainly too often true that the cooks and undertakers seem, in this respect, to be in partnership.

### RHEUMATISM.

Rheumatism is a filth disease. It means that the ashes from the fires of the system, instead of being taken away, are interfering with tissue changes. In acute rheumatism there may be some specific germ as the cause, but nevertheless the way is first prepared by wrong habits of living. The joints become inflamed, and are as tender as a boil. All movements are extremely painful, and a high temperature accompanies these symptoms. The same kind

of poison that is enlarging the joints, often attacks the delicate lining of the heart and other organs, leaving sad scars behind.

The best way of treating such a patient is to put him to bed, and induce profuse sweating. Apply hot fomentations for a few minutes on each of the sore joints. Then put on a cool, moist compress: this is best done by applying to the joints a thin cloth moistened in cold water, well covering the same with cotton, next papers, and then flannel. Leave the compress on continually, except when occasionally applying hot fomentations. For diet, give nothing for several days but an abundance of hot water and a little fruit. Encourage the drinking of a large amount of fluid. This will so aid the rapid elimination of poisons that often the patient will have but little after-effects.

Such patients will almost invariably beg for morphine; but while this substance paralyzes the nerves, and in this way allays the pain, it likewise paralyzes the nerves of elimination, so that the poisons largely remain in the body, and continue to cause damage. Thousands of persons who are going around with stiffened joints could undoubtedly have been saved a large share of their misery had they been willing to endure a little pain as the harvest of their wrong sowing, at the same time being treated in the right way. As soon as possible begin to apply short, cold treatments, immediately following the hot applications, so as to build up the power of resistance against future attacks.

#### CRIPPLED LIVER.

The liver is one of the organs that especially guards the health of the body. It is a closed door, to keep from the circulation many of the poisons that are habitually taken into the stomach, or are generated in the alimentary canal as the result of various fermentations and decompositions. The kidneys are open doors to allow these poisons to escape from the circulation; but when the liver is crippled by being constantly overwhelmed by various poisons, then it will begin to allow these toxic substances to drift into the circulation, and sooner or later the kidneys become similarly overwhelmed, and do not properly eliminate these poisons. As a consequence, the poisons accumulate in the system, poisoning the nerve centers, and laying the foundation for chronic diseases.

A torpid liver is not a lazy liver; it is a *worn-out* and *tired* liver; and the rational treatment for such a condition is to cease to take into the system irritating poisons, which may awaken the liver from its death-like slumber, and by so doing perhaps extort from it a little more work, thus affording a sense of relief to its possessor. The proper way to treat such a liver is to put the patient to bed, allowing him to eat nothing but fruit four times a day, with perhaps the addition of a few toasted crackers. The best crutch for a crippled liver is an aseptic dietary, such as fruit, and it is marvelous how soon such a liver will begin its normal work.

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#### PHONETIC SPELLING.

If you and I and ewe and eye  
And yew and aye (dear me!)  
Were all to be spelled u and i,  
How mixed up we should be!

—Harvard Lampoon.

AMERICANS are distinguishing themselves in the University of Heidelberg, Germany. Instructors of music there say that "pupils from the United States are surpassed, perhaps, only by Poles, in delicacy of touch and fineness of ear."

#### LIGHTS IN THE WORLD.

LEPHIA MAY BRYANT.

(Aberdeen, Wash.)

I WALKED through the town one evening,  
And saw the brilliant glare  
Of the lights that lure men's souls from God,  
To the depths of black despair.  
I heard the barkeeper's words of cheer  
As he greeted Robert and Clem;  
And the very best cigars and beer  
Were none too good for them.  
Oh, the glittering barroom lights!  
How they sparkle and shimmer and glow!  
How warm is the fire these chilly nights!  
Does it ever burn dim and low?

Then Satan whispered in both my ears:  
"Though often quenched with woman's tears,  
I've kept those fires a great many years;  
They seldom burn low, — no, no! —  
They seldom burn low."

I walked through the town one evening,  
To the steeped house where prayer  
Is made in Christ's name to the Father.  
But few were kneeling there;  
And they prayed without the Spirit,  
Their words lacked the ring of faith;  
They thought to win souls for Jesus,  
While they themselves played with death.

And as I pondered the reason for this,  
I heard this word, with an evil hiss:  
"You think too much of me and my ways;  
There are few really faithful these last days.  
Your lights are dim, and your fires are low;  
While the young need a cheerful welcome, you know;  
Your far-fetched sermons freeze ardent youth,  
And harden their hearts to the gospel truth.  
You are tinkling cymbals, do you not see? —  
And then, ha! ha! they turn quickly to me.  
I stir them up swiftly to evil deeds,  
While you go on sowing your careless seeds."

Alas and alas! it is so, *it is so!*  
May our dear Heavenly Father forgive,  
And revive in each heart the warm spiritual glow  
By which alone our souls may live.  
Let us give of our very best to God, —  
Best word, best thought, best deed, —  
Let us walk in the path that Jesus trod,  
And sow true gospel seed.  
Let us keep our lamps brighter than Satan's lamps,  
Let us feed on the holy Word,  
Till we feel the heart-throb of the Saviour's love,  
And become like our blessed Lord.

#### IN BUSINESS PREFERRING ONE ANOTHER.

Northwestern Christian Advocate.

MANY office-holders know from experience that there is wisdom in Paul's injunction to the early Christians — "in honor preferring one another." They have tasted the apples of honor, and have found that many times they are like ashes in the mouth. Pleasure comes from the knowledge of duty done or labor performed, rather than from "honors." It is not so difficult, therefore, as many may suppose, in honor to prefer others, especially in those cases in which emoluments are not a factor. In business, however, it seems to be different. The whole spirit of business competition is to look out for No. 1. Men who have made a success of business are frequently generous in distributing their gains for the benefit of their fellow men, but in the transaction of business itself they usually prefer themselves to their competitors.

There are exceptions, however, though they are comparatively rare. One came within the observation of this writer a few days ago. Having occasion to buy a daily paper, he beckoned to a newsboy. Two boys, one of whom was lame, saw the signal, but did not see each other. As the one who was perfect in body reached his prospective purchaser, and had

offered his paper for sale, he noticed the lame boy a few feet distant. The latter stopped when he saw that he had lost in the race; but the other, observing him, withdrew his paper, and said, in a tender tone, which was itself as striking as his act, "Buy your paper of that lame boy, mister!" and then turned and went away, apparently unconscious of the fact that he had performed as noble an act as if he had rescued some one from peril.

The boy lost nothing by his self-sacrifice, nor would business men lose by manifesting the same spirit toward each other. It is not the way of the world, but it is the practical application of the spirit of Christ's teaching in the golden rule.

#### A CONFUSION OF PRINCIPLES.

GEO. B. WHEELER.

(South Lancaster, Mass.)

SELF, which is the fundamental principle of the kingdom of Satan, and therefore entirely antagonistic to the controlling principle of Christ's kingdom, which is love, is now held up before the world by the leading Christian denominations as a Christian principle. That which is satanic, and which represents Satan, is virtually declared to be Christian, representing Christ.

The pope claims to represent God in the world, thus exalting self to God's place, and as *God* claiming authority over all mankind. Archbishop Ireland was recently invited by the pope to address an assembly at the Vatican on matters in America and the relations of the outer world to the Holy See. An evening paper says of it: "Monsignor Ireland, who was frequently applauded during a speech of twenty minutes, spoke glowingly of the fidelity of American Catholics to the Roman Church and the Holy See. He described liberty under the American flag, and set forth the necessity of the pope, as the head of Christendom, being free and independent of any one civil power, so as to be, in fact as well as of right, the sovereign teacher and ruler of all nations and peoples."

According to this statement, it is a necessity that no restraint whatever be put upon whatever the pope may wish to do, in order that he shall be the sovereign teacher and ruler of all nations.

All the leading religious denominations of America are demanding the enforced observance of Sunday as the Sabbath, by the nation. God declares that the seventh day is the Sabbath of the Lord; while Sunday is the first day. They demand practically that God's will shall be put aside, and theirs be recognized in the place of it. This is the same principle as is that of the papacy — self exalted to the place of God. And yet all this, which is satanic in character, is declared to be pure Christianity, representing Christ! And not only this, but to be the most prominent feature of Christianity!

Satan destroys multitudes by making them believe that the things which belong to his kingdom, and which gratify self, are Christian in their character. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Now as never before ought everyone to learn to distinguish clearly between the things of God and those of Satan.



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

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

I WILL commit my way, O Lord, to thee,  
 Nor doubt thy love, though dark the way may be,  
 Nor murmur; for the sorrow is from God,  
 And there is comfort also in thy rod.

I will not seek to know the future years,  
 Nor cloud to-day with dark to-morrow's fears;  
 I will ask a light from heaven, to show  
 How, step by step, my pilgrimage should go.

—Selected.

#### HOSPITALITY.

MRS. GEO. A. IRWIN.

THE meaning of the word "hospitality" signifies love to strangers, expressed in entertaining and using them kindly. We are commanded to "use hospitality one to another without grudging." We have many examples of hospitality exercised by the patriarchs, some of whom have entertained angels unawares; and we are admonished not to be unmindful to entertain strangers.

"The primitive Christians made one principal part of their duty to consist in the exercise of hospitality, and they were so exact in the discharge of it that the very heathen admired them for it. They were hospitable to all strangers, but chiefly to those that were of the same faith and communion. Believers scarce ever went without letters of communion, which testified the purity of their faith. This was sufficient to procure them reception in all those places where the name of Jesus Christ was known."

As a people we are becoming somewhat negligent of our duty in this respect, compared with the spirit manifested in the early days of the message. I know that many doors stand wide open to brethren and sisters, and to all in need, and such homes are seldom without a guest. But this work and its blessed results should be more evenly divided.

It is difficult for those settled in pleasant, quiet homes to realize what such a life as that of many of our ministers, our Bible workers, and our canvassers means. It is truly *woman's* gospel work to make a home for these laborers when they come within reach. Let it be known that your home is open to them, and that you will make them welcome while they work to spread the truth in your locality. During this time let your home be a little training school, in which you can get information and experience to carry on the work when they are obliged to go to other fields. If you are an isolated Sabbath-keeper, correspond with the canvassing agent in your State, and I am sure he will gladly arrange, if possible, to have some of the canvassers spend some time with you.

In the sacred record we read of one noble woman who said to her husband, "Behold, now, I perceive that this is an holy man of God which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it

shall be when he cometh to us, that he shall turn in thither."

If you are not familiar with the incident, read it, in the fourth chapter of 2 Kings, and see the blessing that came to this household for this act. Would that there were many more humble chambers consecrated to the Lord in this way. The Saviour said to his disciples, "He that receiveth you receiveth me;" and surely any home is blessed with such a guest.

#### EXTRACTS FROM CORRESPONDENCE.

I RECEIVED a letter from Sister Henry when the Woman's Gospel Work was first started, but did not answer it; for I had nothing to say. I was doing nothing among my neighbors, and felt as if I could do no missionary work; but last winter I began work, and now there are several families reading. My two daughters and I are the only Sabbath-keepers within several miles, and there is a great field for missionary work.

My heart goes out to mothers who are sick or poor, and I try to help them when I can. At one time we had two little girls in our home for some time, whose mother was in the Catholic hospital, with an incurable disease. Through our kindness to her little girls she was drawn to the Saviour, and asked for the prayers of the elders, and was healed and restored to her family. Another little girl, after returning to her home, when asked to have some meat, said, "No, thank you. Mrs. — does not eat meat, and I don't want any more." Truly, we are to win the parents through the children.

I am a farmer's busy wife, and must write you when I have a moment to spare at different times. Life on a farm at this season of the year is a ceaseless round of duties, beginning at 4 A. M., and not ending until 8 P. M. My only helper is a son of thirteen years. But it matters not how full of work the day may be, there is always time to praise the blessed Lord for his many mercies; and I feel that the day has been lost if I have not spoken a word of sympathy or done a kindly deed to a neighbor or friend. My whole heart is in the work, and I have no ambition but to hasten the spreading of the message. I long to visit every home in the township where I live, and drop a leaflet or some of our publications, as the Master shall direct.

#### NOTICE!

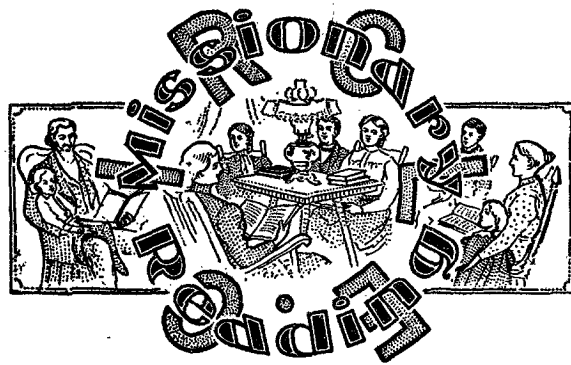
WE are pleased to state that we have received the following-named books as additions to our Circulating Library. Many of them are given by our sisters, with a prayerful wish that they may bring to others the help given them:—

"Gospel Workers;" "Testimony for the Church, No. 31;" "Rise and Progress of Seventh-day Adventists;" "Steps to Christ;" "The Great Controversy;" "The Desire of Ages;" "The Marvel of Nations;" "Thoughts on Daniel;" "Thoughts on the Revelation;" "Life of Joseph Bates;" "His Glorious Appearing;" "Geikie's Hours with the Bible," Nos. 3 and 4; and fifteen small volumes of the Testimonies. These are the same as the bound volumes, but each Testimony is in separate pamphlet form, and so is much more convenient to send through the mail. They are very old, and we request those receiving them to be especially careful to preserve them.

#### REQUESTS FOR PRAYER.

"I ASK that you will assist me with your prayers. I am all alone, with only the REVIEW to give me a word of cheer. My husband was wishing this morning that he could stop using tobacco, but was afraid to attempt it. My son in the city often goes to our mission for his meals. My daughter is a strong advocate of health foods and appliances. I believe it is only a question of time, but time is flying, and there is so much to be done. Pray for us, dear sisters."

"Please pray for a friend of mine, that she may be relieved of a terrible malady. Whenever there is a thunderstorm, she is prostrated. The electricity appears on her body and arms in flashes, such as are produced by rubbing a match in the palm of the hand. Each flash of lightning causes such pain that she screams, and sometimes is unconscious. She never takes medicine, as she believes there is no help; but I believe the Lord can heal her. She is not an Adventist, but pray that she may be healed, and see the truth."



#### WHY ARE WE STUDYING THE MESSAGE?

MRS. L. FLORA PLUMMER.

It has been thought best to reprint a few quotations that were published in this department last year when the Circle work began. We need to have our attention called to this instruction many times, that we may realize its force.

On page 213, "Testimony for the Church," No. 32, these statements are made: "The people who claim to obey the truth are asleep. They could not be at ease as they are if they were awake. The love of the truth is dying out of their hearts." With the double hope of reviving the love of the truth in the hearts that have lost it, and keeping other hearts from losing it, this study is urged upon all.

More than this: We have direct statements in "Testimony for the Church," No. 33, pages 235, 236, concerning such study: "The Lord calls upon all who believe his word to awake out of sleep. Precious light has come, appropriate for this time. . . . This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in the suppositions and ill-defined ideas of what constitutes truth. . . . As a people we are called individually to be students of prophecy."

And still more than this: In "Gospel Workers," page 170, we read: "The minds of all should be stored with a knowledge of the truth of God's word, that they may be prepared, at any moment when required, to present from the storehouse things new and old. Minds have been crippled and dwarfed for want of zeal, and of earnest, severe taxation. The time has come when God says, 'Go forward, and cultivate the abilities I have given you.'"

But especially applicable to our present study is the following, from one of the Special Testimonies: "The books 'Daniel and the Revelation' and 'Great Controversy' are the books which above all others should be in circulation now." Another word from the same source is: "God has a special message of warning for this last generation, and he gave wisdom to his servants who studied the prophecies, and



especially to Elder Smith, to write 'Thoughts on Daniel and the Revelation.'" Another extract, referring to the books mentioned above, says: "Of all the books that have come forth from the press, those mentioned are of the greatest consequence . . . at the present time."

Then, too, we have a suggestion for the present plan of the Reading Circle work, in the following from "Gospel Workers," page 242: "When the harvest is gathered, and the sowing is over, it is a favorable season for religious work. During the long evenings the lessons of the Scriptures should be carefully studied. Precious opportunities may be improved in conversing and praying together, in relating experiences, in making diligent search of the Bible; by such Christian association we may build up one another in the most holy faith."

Surely no one who reads these extracts will now ask, "Why are we studying the message?"

#### READING CIRCLE STUDY.

S. N. H.

THE third chapter of Revelation is especially applicable to the time in which we live. It covers the period of time embraced by the three messages of Revelation 14. The church had come out of the wilderness, leaning on the arm of her Beloved. The twelve hundred and sixty years of papal persecution were in the past. Immediately after the tribulation of those days the sun was darkened. Matt. 24:29. The Saviour had said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28. The signs in the sun, moon, and stars introduced the period covered by this chapter.

During the fifth church the Lord called his people "Sardis," or Prince of Joy. The olive branch of peace and freedom of conscience waved over the world. The message comes from him "that hath the seven Spirits of God." The seven Spirits of God represent "the eyes of the Lord [which] run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9.

Verses 2, 3, explain what it is to watch. Mark 13:32-37. "The Lord is a God of knowledge, and by him actions are weighed." 1 Sam. 2:3. It is he who says, "I know thy works, that thou hast a name that thou livest, and art dead." He alone knows the thoughts of the heart. 1 Kings 8:39. God judges according to the thoughts and purposes of the heart. 1 Cor. 4:5.

The strength of the church is not in her opportunities, nor in the light that shines upon her, nor in her facilities, which appear to make her invincible; neither is it found in her boasted greatness. That which alone makes individuals or the church strong is the power of God, manifested in the accomplishment of his own purposes in Christ before the foundation of the world. Eph. 1:4, 5. Our attitude toward this purpose measures our strength and decides our destiny. It becomes all to be watchful, and strengthen every good purpose; for this is God's leading.

In every church will be found those who will respond to the call, "He that hath an ear, let him hear what the Spirit saith unto the churches." It is not the common sinner, nor he who makes no profession of piety, who is here addressed. When pride and contempt of God's holy law and his service are expressed by those who profess to be God's people, the Lord declares that, unless they repent, he will punish them. There are true and false worshippers in all the churches of to-day.

Many claim to be Christians when their hearts are set on worldly pleasure and gain. A witness is present in all the scenes of pleasure and mirth; and in an unconscious moment an unseen hand writes "TEKEL," and the features of the scene change, as on the night of Belshazzar's impious feast.

The warning must go forth. Meetings must be held everywhere. In large pavilion tents the people are to be gathered, also in halls and schoolhouses, where all classes of people, rich and poor, high and low, are made welcome. Those in the most isolated places must be searched out by fishers and by hunters,—Bible readers, canvassers, and colporteurs. Jer. 16:16. Those who have not defiled their garments with known sin will leave the evils and corruptions of Babylon, and take their stand with those who keep the commandments of God and the faith of Jesus. Those who overcome will be clothed with the righteousness of Christ, and he will not blot out their names, but will confess them before the Father.

The Philadelphia church, or the church of brotherly love, is recognized in the Advent movement that culminated in 1844. As the door in the most holy place in the heavenly sanctuary opened, and the one in the outer apartment closed, at that time, so on earth there was a corresponding movement. The doors of access to the churches, which had hitherto been opened, were now closed; but the door in the heavenly sanctuary, from which came the Third Angel's Message, was opened, and none can shut it. It is the only door of hope. God has prepared hearts everywhere to hear the solemn message, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

He who denies the experience gained in that movement under the first angel's message of 1844, will one day acknowledge that God honors those who have kept his commandments and the faith of Jesus. Isa. 60:10, 11, 14, 15. In the hour of temptation that will come upon all the world to try them that dwell upon the earth, they will be kept when thousands fall at their side and ten thousand at their right hand. No plagues will come nigh their dwelling. Psalm 91. The end is near, and a crown of life awaits the faithful. Those who are true to principle will be pillars in the church upon earth, labeled with the name of God, the city of God, the New Jerusalem, and with Christ's new name.

The Laodicean church brings us to the investigative judgment. Laodicea signifies "judging the people." Christ is the True Witness, whose message is a clean-cut warning, like a sharp two-edged sword. Because the people have so great satisfaction in their own human endeavors, they are miserable, poor, blind, and naked. The Saviour's counsel is, "Buy of me gold tried in the fire [faith and love], that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." The righteousness of Christ will result in enlightening the whole earth. The heavenly Merchantman addresses those who have lost their first love, those who have lost their first zeal and interest in spiritual things, and urges them to buy of his wares. This message must come to those who are in the highways of Christian experiences.

It is true conversion of the whole being that God requires. "Behold," says Christ, "I stand at the door, and knock." He longs to come in and sup with us. If we let him in, a union will be formed that will not be broken in this world nor in the world to come. This precious experience is within our reach. See 2 Peter 1:19; Hosea 6:3; 2 Sam. 23:4;

Judges 5:31. It will cost all to buy the field. But it will pay.

The commission which Christ gave to the disciples will be revived. Mark 16:14-18. Every means of grace will be brought into the field to meet Satan, who will work with "ALL power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9-11. The message will draw the dividing line in the world. Its proclamation culminates in the loud cry of the loud cry of the Third Angel's Message. "Come out of her, my people." To the overcomer is the precious promise of sitting with Christ upon his throne, as he overcame and sat down with his Father upon his throne. "He that hath an ear, let him hear."

#### BEREAN LIBRARY STUDY.

Revelation 3; "Thoughts on Revelation," Pages 363-383.

DAILY READINGS, OCTOBER 28 TO NOVEMBER 3.

Sunday, "Thoughts on Revelation," verses 1-6.  
Monday, " " " " " 7-13.  
Tuesday, " " " " " 14 to p. 375.  
Wednesday, " " " " " pages 375-380.  
Thursday, " " " " " 380-383.  
Friday, article on Reading Circle Study in the REVIEW AND HERALD of Oct. 23, 1900.

#### QUESTIONS.

1. What is the meaning of "Sardis," and what period of time is covered by this church?
2. What was the spiritual condition of the Sardis church? V. 1.
3. What admonition does the Lord give them? V. 2.
4. Does God expect us to keep in memory past experiences? Mark 6:48-52. Is neglecting to remember, the same as failing to watch? V. 3.
5. What is the white raiment? Rev. 19:8; Isa. 61:10.
6. Are there any other books connected with the judgment besides the book of life? Rev. 20:12; Mal. 3:16; "Early Writings," Experience and Views, page 43.
7. Give definition of "Philadelphia," and period of time covered by this church.
8. What is the significance of Christ's having the "key of David"? Isa. 22:22, 23.
9. What has Christ set before us? V. 8. What do we learn from the open and shut door?
10. What kind of people belong to the synagogue of Satan? V. 9.
11. What will enable us to be kept from the trials of the last days? V. 10. How many will be subjected to these trials?
12. What is the significance of the word "behold"? What had this church received that should be held? V. 11.
13. What is the promise to the overcomer?
14. Give the meaning of "Laodicea." What period of time does it cover?
15. What is the condition of this church? V. 15. Why is a cold condition better than lukewarm? What will become of them? V. 16.
16. How do the people describe their own condition? V. 17. How does God describe it?
17. What does "gold tried in the fire," "white raiment," and "eyesalve" symbolize? Who will make this a personal matter, and individually open the soul-temple to the heavenly Merchantman, and buy his precious wares? What will he take in exchange for these heavenly treasures?—Our sins. Gal. 1:4.
18. When we come to the point where we know that God loves us, what will we expect? V. 19.
19. Who are invited to open their soul-temple? What is the significance of supping together?
20. What is promised to the overcomer?



BATTLE CREEK, MICH., OCTOBER 23, 1900.

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Since 1898 there has been in this nation a systematic repudiation of the truth — the fundamental national principle — that governments derive their just powers from the consent of the governed. For years before this was thus systematically begun, as well as since, we have called attention to the truth that it could not be done without the planting of a despotism; and that in this case it would certainly be a religious as well as a civil despotism. This, because for a generation there has been here the steadily growing National Reform combination, ever insisting that governments do not derive their just powers from the consent of the governed, but only from God. The *Outlook* has been one of the leading influences in the present national repudiation of the fundamental principle of the nation. And now the *Outlook*, being called upon by its readers to tell what then is the source of governmental power, answers thus, October 6:—

"Just government rests neither upon the edict of a few strong men nor upon the consent of the many; it rests upon the law of God. No government is just that does not conform to the law of God." "Just governments rest on conformity with the laws of God." "Human governments are, or ought to be, attempts to ascertain what these laws are, and to adapt the life of the community to them." "Righteous democracy is simply one way of ascertaining what are the laws of God, and of conforming the life of the community to them."

That defines and sanctions all that the papacy ever was. It is exactly what, from the beginning, the National Reform combination has proposed. This change in the fundamental principle of this nation is the very change that the National Reform Association has always advocated. Therefore nothing short of the direct enactment of a positive Sunday law, by this nation, could be more directly the making of the Image of the Beast than is this national repudiation of the fundamental principles of the nation as stated in the Declaration of Independence.

At the late General Conference of the Methodist Episcopal Church, David H. Moore was elected bishop of the Methodist Episcopal Church for Eastern Asia. August 29 Bishop Moore sailed from San Francisco to Nagasaki, Japan. Before he started, he received the following letter of introduction:—

To the Naval and Military Commanders of the United States in China or on the Asiatic Station: This will present the Right Rev. David H. Moore, bishop of the Methodist Episcopal Church for Eastern Asia. He is one of the most distinguished divines in the Methodist Episcopal Church, and worthy of the highest confidence. I bespeak for Bishop Moore any courtesy which can consistently be shown him.

WILLIAM MCKINLEY.

Upon this the *Christian Advocate* remarks: "One so occupied as the President — especially in times like these — must often have to avail himself of an amanuensis or typewriter. No doubt this accounts for a title in the letter which is unknown to the Methodist Episcopal Church. Bishop Moore we know, and love to honor; but *Right Rev.* Bishop Moore we know not."

The insertion of this title, unknown among Methodists, makes it certain that the actual writing of that letter was not done by William McKinley, who is a Methodist. The insertion of that title also makes it practically a certainty that the amanuensis or the typewriter who did actually write the letter is a Catholic. Who but a Catholic — one who from infancy had been trained to speak of a bishop as "Right Rev." — could possibly have attached to a

Methodist such a title? To one to whom the principal thing known of a bishop is that he is "Right Rev.," it was easy to conclude, if he thought at all, that since Mr. Moore is a bishop, he must be "Right Rev.;" and to such a one it would be perfectly natural, if he did not think, to write inadvertently the phrase "Right Rev." in connection with the title "Bishop."

And this almost certainty that the said amanuensis, typewriter, or secretary, who is so close to the President of the United States that he can frame for him the wording of his letters, is a Catholic, carries with it also some very important considerations. If that is a certainty, then it is also a certainty that the Catholic Church has, in the most inner circle of official confidence of the President of the United States, the means of knowing what is passing in that innermost circle. And if this is not the certainty that thus is caused to appear, then it is one of the most peculiar mysteries of the day how, in a letter from William McKinley, a Methodist, there could have been written concerning a Methodist bishop the words "Right Rev."

## THE THIRD ANGEL'S MESSAGE.

## The Faith of Jesus.

In the matter of the duty of keeping the commandments of God and the faith of Jesus, it is not to be understood that the two can for a moment be separated. The commandments can not be kept acceptably to God except by faith in Jesus Christ; and faith in Christ amounts to nothing — is dead — unless it is manifested, made perfect, in good works: and these good works consist in keeping the commandments of God.

Christ kept the commandments of God: "I have kept my Father's commandments, and abide in his love." John 15:10. By his obedience it is that many must be made righteous. "For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous." Rom. 5:19. But these are made righteous only by faith in him, thus having "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God." Rom. 3:22, 23.

All have sinned; and "sin is the transgression of the law." As all have thus transgressed the law, none can attain to righteousness by the law. There is righteousness in the law of God; in fact, the Word says, "All thy commandments are righteousness;" but there is no righteousness there for the transgressor. If righteousness ever comes to one who has transgressed the law, it must come from some source besides the law. And as all, in all the world, have transgressed the law, to whomsoever, in all the world, righteousness shall come, it must be from another source than from the law, and that source is Christ Jesus the Lord.

This is the great argument of Rom. 3:19-31: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God."

Then the question comes in, "Do we then make void the law through faith? God forbid; yea, we establish the law." Notice, he had already said that although this righteousness of God is "without the law," and by faith of Christ, yet it is "witnessed by the law and the prophets." It is a righteousness that accords with the law; it is a righteousness to which the law can bear witness; it is a righteousness with which the law in its perfect righteousness can find no fault: it is indeed the very righteousness of the law itself; for it is the righteousness of God, and the law is only the law of

God. It is the righteousness of God, which in Christ is wrought out for us by his perfect obedience to the commandments of God, and of which we become partakers by faith in him; for "by the obedience of One shall many be made righteous." Thus we become the children of God by faith in Christ. By faith in him the righteousness of the law is met in us. And we do not make void, but we establish, the law of God, by faith in Christ. In other words, in Christ is found the keeping of the law of God.

This is shown again in Gal. 2:17: "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." To be found sinners, is to be found transgressors of the law; for "sin is the transgression of the law." Then since the Lord has set his everlasting "God forbid" against any suggestion that Christ is the minister of the transgression of the law, it follows as certainly that Christ ministers the keeping of the law. The believer in Jesus finds in Christ the keeping of the commandments of God — the law of God. Whosoever therefore professes to be justified by faith in Christ, and yet claims the "liberty" to disregard the law of God in a single point, is deceived. He is only claiming that Christ is the minister of sin, against which the Lord has set his everlasting "God forbid." Thus faith, justification by faith, establishes the law of God; because faith, the faith of Jesus Christ, is the only means there is by which the keeping of the commandments of God can ever be manifested in the life of anybody in the world.

This is yet further shown in Rom. 8:3-10: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

What was it that the law could not do?

1. The law was ordained to life (Rom. 7:10), but it could not minister life, because "all had sinned," — transgressed the law, — and "the wages of sin is death." And this being so, all that the law can possibly minister is death.

2. The law was ordained to justification (Rom. 2:13), but it will justify only the doers of the law: but of all the children of Adam there have been no doers of the law: "all have sinned, and come short of the glory of God."

3. The law was ordained to righteousness (Rom. 10:5), but it can count as righteous only the obedient: and all the world is guilty of disobedience before God.

Therefore, because of man's failure, because of his wrong doings, the law could not minister to him life, it could not justify him, it could not accept him as righteous. So far as man was concerned, the purpose of the law was entirely frustrated.

But mark, "What the law could not do in that it was weak through the sinful flesh," God sent his Son to do, in the likeness of sinful flesh. What the law could not do, Christ does. The law could not minister life, because by transgression all had incurred its penalty of death; the law could not give justification, because by failure to do it, all had brought themselves under its condemnation; the law could not give righteousness, because all had sinned. But instead of this death, Christ gives life; instead of this condemnation, Christ gives justification; instead of this sin, Christ gives righteousness.

And for what? — That henceforth the law might be despised by us? — Nay, verily! But "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill," said the holy Son of God. And so "Christ is the end [the object, the aim, the purpose] of the law for righteousness to everyone that believeth." Rom. 10:4. For of God, Christ Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31.

In Christ, by faith of Christ, the believer in Jesus finds the keeping of the commandments of God, which is the righteousness of God. Thus the keep



ing of the commandments of God is the gift of God: it is the "free gift" of the righteousness of God "which is by faith of Jesus Christ unto all and upon all them that believe." And this is the Third Angel's Message: "Here are they that keep the commandments of God, and the faith of Jesus."

## STUDIES IN GALATIANS.

Gal. 6:2.

"BEAR ye one another's burdens, and so fulfill the law of Christ." Thus it is seen that the law of Christ is self-sacrifice to serve others; the spending of self to help others.

And so it is written in another place: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

And again: "Let every one of us please his neighbor for his good to edification."

And this because "even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Rom. 15:1-3.

Again: this law is expressed thus: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3. When each esteems the other better than himself, it becomes a pleasure to serve the other: it is more of a pleasure to serve the other, by helping him, than it is to serve self.

So in truth each can please himself more, in *pleasing his neighbor* for his good, by serving and helping him, than he can in seeking to please himself by serving only himself. This is the true Christian joy; because it was "for the joy that was set before him" that Christ "endured the cross, despising the shame" and the reproach which must be, and which were, endured to deliver us from our shame and reproach.

Therefore, again this law of Christ is expressed in the words: "Look not every man on his own things, but every man also on the things of others." Phil. 2:4.

And that all may know for certain that this is precisely the law of Christ, and that the observance of it is therefore the keeping of all the law of God, — yea, even the keeping of all the law and the prophets, — Jesus himself spoke for all mankind this law of Christ. And here are the words: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

Notice, it is not, "All things whatsoever ye would that men should do to you, do" that to *yourself*. Nor is it to *have them do that to you*; but it is "do ye even so to them."

Thus the knowledge of this law of Christ is the easiest of all knowledge to attain, and the observance of this law is the easiest of all observance, to him who really has the heart to do it. To know what the law of Christ is, all that is required is that I shall simply think of what I would have any man do to me. In this transaction, at this particular moment, *what would I choose* that that man should do to me, if I were in his place, and all these circumstances applied to me? And whatsoever that may be, I know that that is the thing that it is right for me to do to him just at that moment, in that particular transaction, and in those circumstances. And since it is always perfectly easy for any man to know what he would that another should do to him in given circumstances, it is thus easy for him to know, at any moment, just what is the law of Christ; just what is the law of God; just what is "the whole duty of man."

And just as easy as it is to *know* it, just so easy it is to *do* it, when I have the heart to do it; when I have Christ before me, instead of myself; and when I have his law in my heart, instead of my own self-seeking. But it is plain that this requires the utter emptying of self, and the appearing of Christ in the life; because none of this is the way of self: self will never go that way. That is the way of unselfishness; that is the way of the crucifixion of self; the utter death of self, and the living of Christ.

Therefore immediately following the word, "Look not every man on his own things, but every man also on the things of others," the sum of all is

written: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but emptied himself, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

Certainly it is true that without the mind of Christ no man can fulfill the law of Christ. Then wherever there is a lack of fulfilling the law of Christ, a lack of esteeming others better than ourselves, a lack of looking on the things of others, it is evident that the cause of the failure is in not having the mind of Christ. And the remedy is to receive and to retain the mind of Christ.

If this law of Christ were fulfilled daily by individuals, by the managers of our Conferences and our institutions, the loud cry of the Third Angel's Message would shortly fill the earth, the gospel of the kingdom would speedily be preached to all the world, and very soon the end would come. "Bear ye one another's burdens, and so fulfill the law of Christ."

## THE DOOR.

THE most important and precious doctrines of Christ are stated in the plainest and simplest manner. Thus Christ says of himself, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9.

All know what a door is; no one needs to explain its uses. It is a common object. We have them on every hand. Every dwelling we pass, every room we enter, has its doors. They are what make all places not only convenient, but even habitable. So Christ desires us to acquaint ourselves with him, as a familiar object, and have us understand that he can be found everywhere. As often as we see, or are reminded of, a door or its uses, so often would Christ have us think of him.

He is "the door of the sheep," the door of the true fold. The door of a sheepfold is often a very humble affair. It makes no pretension to grandeur or display. But it is just as useful, nevertheless, to give the sheep free access to the fold. So the Lord is willing to condescend to any position, that he may give help, may serve and save his people.

By this subject our minds are thrown back upon the terrible alternative that was thrust upon the world by man's sin, when he transgressed the law of God, and alienated himself from the true fold of God, and had no power of himself to return. What if there could not have been found one to be a door, or to open a door, back to the fold?—Then never could peace, purity, union with God, salvation, and heaven have been ours.

And while our hearts are filled with gratitude because of this door, let us remember that it is the only door, and not weary ourselves trying to find some other. He who would climb up some other way is a thief and a robber. "There is none other name under heaven given among men, whereby we must be saved."

There is personality in the promise. The Lord Jesus is himself the door. It is not imposing ceremonies, nor elaborate forms, nor high professions, nor the great attainments we have made, nor the achievements we have accomplished, that constitute the door. But it is the Lord himself. He alone provides the blood which cleanses from all sin.

As a door, he is adapted to the work he has undertaken. He unites God and man, and opens the door in both directions. As the Son of man, he opens the door earthward; and as the divine and only begotten Son of God, he opens the door heavenward. He is the one Mediator between God and man. 1 Tim. 2:5.

His words, "I am," have the same elements of essential existence and eternity of being as the words of Jehovah to Moses. Ex. 3:14. "*I am* the way, the truth, and the life." "*I am* he that liveth, and was dead; and, behold, *I am* alive for evermore." In this respect the present age is as blessed as any that has passed away. We can still come to the Father through him. Heb. 7:25. "Lo, I am with you, alway, even unto the end of the world,"

Those who avail themselves of these promises, and use their provisions, are not merely onlookers and careless observers. They do not sit and loiter idly before the door, nor do they stand, like soldiers on guard, pacing before the door; but they *enter in*, by faith, love, experience, and communion. Those who are invited to enter in are not placed under restrictions, or conditions, as a requisite of receiving the call. It is not, if you can come presenting certain qualifications, as of riches, of rank, of education, of influence, or power, social, political, or military, you can enter in. Oh, no. Not the lords and ladies are spoken of. But it is "any man." "By me if *any man* enter in he shall be saved." Having passed this point, they have one distinguishing characteristic: they have the mark of having "entered." As to persons, it is general—any man; but as to the essential qualification to a title to the promises, it is those who "enter in." This excludes character previously acquired as a fitness to enter in. It requires no special degree of feeling, either of grief or joy, as a prerequisite. As an act of acceptance, no other action than that of entering in is called for.

There is every feature about this door to show that it is to be made the most free and most liberal use of. A door may be marked "Private," and most persons would think themselves restricted from entering it. But a door conspicuously labeled "*The Door*" is to be used openly and freely by all. When we see a bold sign erected, saying, "This Is the Way," we have confidence to believe that some one placed it there who knew whereof he affirmed, and we do not expect to be misled by walking therein. The wonderful advertisement by Christ, "I am the way, the truth, and the life," and the special promises to those who walk in that way, and accept of that truth, and receive that life, constitute the most remarkable and liberal invitation that can be imagined. No one ever yet had occasion to say, nor ever will have, "I followed Christ, and found that I had made a mistake. I 'entered in,' and was disappointed." Come along, then, all ye who desire to enter into life.

"Here see the Bread of Life; see waters flowing  
Forth from the throne of God, pure from above;  
Come to the feast of love—come, ever knowing  
Earth has no sorrow but heaven can remove."

Recount the privileges that belong to those who accept these offers, and enter in by the door. They belong alike to all those who enter in.

1. Salvation is assured. "He shall be saved;" saved as much as one can be saved in this present state, and saved eternally hereafter.

2. He is crowned with liberty. "He shall go in and out." It is no prison door into which he enters. It is a door through which the flock enters, whose shepherd gives them freedom, the full freedom to enter and to have egress at pleasure. He shall "go in and out." He shall go in, with the opportunity of pleading with the Lord, of hiding in his name as in a strong fortress, sheltered by impregnable defenses, of fellowship. "Our fellowship," says the apostle, "is with the Father, and with his Son Jesus Christ," and is for instruction. The word of God, says Paul to Timothy, "is profitable for . . . instruction in righteousness," and finally, for enjoyment. "Rejoice in the Lord alway," Paul instructed the Christians at Philippi, then gave it a double emphasis, by adding, "And again I say, Rejoice."

3. Nourishment. "And find pasture." Our spiritual food and nourishment is found in Christ, and comes from Christ. Is there anything lacking in this list of privileges to which we have access when we enter in by Christ? To be "saved," to go "in and out," and to "find pasture,"—what more could one have? On this verse J. C. Ryle says: "The expression, to go in and out, implies a habit of using familiarly a dwelling, and treating it as a home. It expresses beautifully the habitual communion and happy intercourse with Christ, which a true believer enjoys. The finding pasture implies the satisfaction, comfort, and refreshment of soul, which everyone who uses Christ as his door into heaven shall experience."

A door so freely opened, and so easy of access, we need not fear to approach. We have not to climb over some difficult obstruction, nor scale

some dizzy height, to reach the door; because for the very purpose of making the way pleasant and easy, a door was opened through every obstacle, and all private secretaries and middlemen removed.

The work of the Reformation was thus described by Stern, a German statesman: "Thank heaven, Dr. Luther has made the entrance into heaven somewhat shorter, by dismissing a crowd of doorkeepers, and chamberlains, and masters of ceremonies."

C. H. Spurgeon draws up the following conclusions: "Since Jesus glories that he is the door, let us not hesitate to use him in that capacity. Let us hasten to enter in by him into peace, life, rest, holiness. When we see it written in large characters, 'THIS IS THE WAY,' we do not fear that we shall trespass if we follow it. What is a way for but to be followed? What is a door for but to be passed through? Say that a doorway is never passed, and you say that it is useless. Why not brick it up? It would be no honor to the Lord Jesus for sinners to be so in awe of him as never to come to God by him; but he delights in being evermore our way of access." U. S.

#### SUN WORSHIP VERSUS SABBATH REFORM.

THE Sabbath is, and ever will be, the dividing line between the people of God and the world. God designed it thus at the creation. "It is a sign between me and the children of Israel forever." "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Ex. 31:13-17. "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:12-20. "The Son of man is Lord also of the Sabbath." Mark 2:28. Such are some of the expressions the Lord uses concerning the Sabbath.

The fourth commandment reads as follows: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

A word in the Bible is a complete thought. The ten commandments are called ten words. Deut. 10:4, margin. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. The Lord's words, or thoughts, are composed of ideas.

The fourth commandment contains two grand divisions and several ideas, which, taken together, make one complete thought. The first division has in it four ideas: (1) "Remember the Sabbath day;" (2) the purpose,—"to keep it holy;" (3) which day,—"the seventh day is the Sabbath of the Lord thy God;" (4) how to keep it holy,—"in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." In order to keep it holy, all our work must be done in six days; and the seventh day we must do no work; this includes our son, daughter, manservant, maidservant, cattle, and stranger, and whoever is within our gates.

The second grand division gives the reason we should keep it holy,—to keep in memory that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day;" and because he rested on the seventh day, "the Lord blessed the Sabbath day, and hallowed it." Thus the Sabbath becomes a memorial of all that God did during the six days. It is to keep in memory God's creative power, as shown in what he did; for "he

hath made his wonderful works to be remembered." How many of his works?—All that he made in six days. Ps. 111:4.

The apostle Paul gives a definite reason why the works should be remembered. The things that are made declare the invisible things of him since the creation of the world, even his everlasting power and divinity. See Rom. 1:20. The Sabbath calls our thoughts to God, our Creator, through nature, or the works of creation. The work of each day of the creation week was good, even when viewed apart by itself; and it had a relation to what was done on other days: and this relation, as well as the fact of creation, was brought to remembrance by the Sabbath. It was when all was completed, and "everything that he had made" sustained a proper relation to all other things, that the Lord pronounced it "VERY GOOD."

What did the Lord create the first day?—"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Gen. 1:3-5.

Light was created on the first day; and it divided the day from the night. Had the sun never been created, there would have been day and night. Day and night were not dependent upon the sun; for there were three days and three nights before the sun was created. The sun was not the light. "The day is thine, the night also is thine: thou hast prepared the light and the sun." Ps. 74:16.

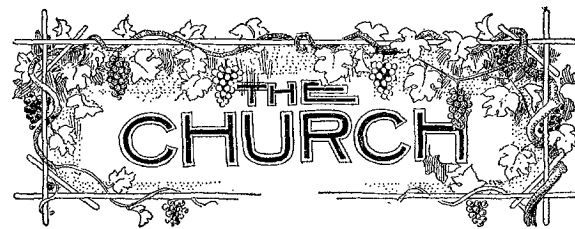
God made the "lights in the firmament of the heaven" for six purposes: (1) For light-bearers; (2) to divide the day from the night; (3) for signs; (4) for seasons; (5) for days; (6) for years. God made nothing simply for itself. Only the selfish heart of man exists for itself alone. "The sun sheds light to gladden a thousand worlds." "The Lord made two great light-bearers, the greater light-bearer to govern the day, and the lesser light-bearer to govern the night, together with the stars: and God placed them in the expanse of the heavens to give light upon the earth through the day and through the night, to separate between the light and the darkness."—*Spurrell's Translation*. The different purposes for which God created the sun, the moon, and the stars are thus shown in these verses.

After God had created the light, he said, "It is good." After the sun and moon and stars had been created to become God's light-bearers, "God saw that it was good." The sun became a servant to the light. The fourth commandment, which is to keep in memory this work, points, through the first day of creation, to the Creator of the light, rather than to the sun, as the source of light. The sun was a secondary matter. It recognizes the Creator in the light. It is thus that the fourth commandment points directly back to the first day of creation as a memorial of the power of God in creating light.

This gives no place for sun worship in any form; for the sun is not the light. As there is no form in the light visible to the naked eye, men can not worship it in the form of an idol; and if they had always kept the Sabbath as a memorial of creation, they would have kept in mind the fact that light existed three days before the sun was created, and would have always worshiped God, the Creator of the light, instead of the sun, the servant of the light.

This would exclude all forms of idolatry representing sun worship. In the restitution of the Sabbath, the mind is carried to the Creator of light, who by his word brought into existence that which testified of his character—to him "who commanded, and it stood fast." Thus the truth brought out by the three angels' messages carries the mind directly back to the Sabbath commandment and its original design, the commemoration of the mighty works of creation. Everything that reminds us of the sun, like the "sun's day," is excluded.

The teaching of the Sabbath reform is in the re-setting of the gospel truths by the three angels' messages. Those who keep God's commandments will regard the Creator of the light, rather than any memorial of sun worship. S. N. H.



#### THE SHEPHERD AND HIS FLOCK.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.

There are many texts in the Scriptures in which the Lord beautifully compares his people to sheep, needing and receiving the tender care of the Great Shepherd; but we will notice in this connection a few only: "He is our God; and we are the people of his pasture, and the sheep of his hand." Ps. 85:7; 79:13; 100:3. "Thou leddest thy people like a flock by the hand of Moses and Aaron." 77:20. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." 80:1. "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old." Micah 7:14.

Not only has the Lord called them sheep, but wandering and even lost sheep: "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place." Jer. 50:6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him [Christ] the iniquity of us all." Isa. 53:6. "I have gone away like a lost sheep; seek thy servant." Ps. 119:176. "Mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive. . . . Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?" Jer. 13:20.

Some light is shed upon this question in Eze. 34:11-22, 31. The prophet says: "For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. . . . I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. . . . Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. . . . Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall be no more a prey. . . . And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

Of those accepting the loving care of the true Shepherd, the apostle Peter says, "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 Peter 2:25. Of the tender care of the Great Shepherd we may say, with the psalmist: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Ps. 23:1, 2. The manner in which he will do this is stated in these words: "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his

work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40:10, 11. Again, "Hear the word of the Lord, O ye nations, and declare it in the islands afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock." Jer. 31:10.

Of the Lord's dealing with his flock when oppressed, we read, "As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch." Amos 3:12. Though the Lord's people may be surrounded by unbelief, and be subject to oppression, his word comes: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Most strikingly is the relation of Christ to his flock set forth in John's record of the Saviour's teachings: "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:7-16.

Of the close relationship between Christ and his flock we read: "He calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice ["leaving us an example, that ye should follow his steps." 1 Peter 2:21] and a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10:3-5.

In special Testimonies to the Lord's people at this time we read: "Find the erring, discouraged ones by careful, diligent search, and bring them back to the fold. Christ has said, 'By this shall all men know that ye are my disciples, if ye have love one to another.' Strive to have a real connection with Christ, and become laborers together with God. 'Ye are God's husbandry, ye are God's building.' Work with self hidden in Jesus, and the Lord will add to the church such as shall be saved. The great Master Shepherd will give wisdom to the under shepherds, that they may become living, working agents for his use. Let them not seek to exalt themselves but to lift up Jesus; then they may go in and out and find pasture. . . .

"God can not commit his sheep and lambs to the care of a church who make it manifest that they have no aptitude or wisdom to care for the flock of his pasture. . . .

"Sinful and worthless creatures though we are, through a vital connection with Christ we yet may be renewed in knowledge and true holiness, and thus reflect the glory and image of our Creator and Redeemer, and be qualified to care for his sheep and lambs."—Mrs. E. G. White, in *Review and Herald*, Oct. 24, 1893. J. N. LOUGHBOROUGH.

#### OUR PIONEER MISSIONARY PAPER.

WHAT are we doing to advance the work of our pioneer missionary paper, the *Signs of the Times*? It was started for the sole purpose of preaching a pure gospel, and there is no doubt that the Lord's hand was and is in this enterprise; but the paper can not preach unless it is in the hands of the people. Many of them are hungry for the truth it contains. Shall we give it to them? The editors and the publishers may put forth every endeavor, and

labor to the extent of human endurance, but they alone can not reach the people: they need the aid of every true missionary.

Though all can not stand before the people to proclaim the gospel by word of mouth, yet they may nevertheless be preachers of righteousness. Scatter the *Signs*; sell it; give it away. Let the people hear the truth for the last days. Another special number is soon to be issued. This will be laden with good things for the people. Let us begin to think how we can help on this good work. Boys, girls, and all may find pleasant and profitable employment—profitable in golden opportunity and rich experience.

ALLEN MOON.

#### OUR WORK IN INDIA.

WORD has recently come that friends in England and America are sending contributions for famine relief. Through the influence of our board, I suppose, we have also had placed at our disposal one thousand dollars of the Americo-Indian famine fund. When I heard of the collections being made for us, I corresponded with Brother Ellery Robinson, who is in Bombay now, to see if he could take a trip to the famine districts and see if there was anything we could do independently to help any who otherwise would be left unaided. The famine district proper is about a thousand miles from Calcutta, and two or three hundred from Bombay.

Last week Brother Robinson visited several stations in the district. I hope he will be able to send you a report of his trip, though, as he writes me, it was the same dreary sight of famine scenes that all have been made acquainted with by photographs and descriptions. He writes that the upper-caste people seem to get on, and it is the low-castes that are suffering most. The wrecks of humanity are gathered about the relief stations and works. The greatest mortality has been from disease; and often when epidemics have broken out, the people, always more or less unmanageable, have flown in all directions, spreading disease, and dying unattended in the jungle and country roads.

Brother Robinson's trip seems to have confirmed him in the view we have before had from the information obtainable, that the most effective way to use our funds at present is to turn them over to those on the grounds who have permanent stations, and a knowledge of the situation. To attempt relief work with a small amount of money in a country where we have no permanent work, and with practically no workers, would be useless. With all the ingenuity of the East to get the better of people, multitudes who might get on without relief are ready to take advantage of the general distress. It is not merely to give, but to give intelligently, that is required. Some large contractors have complained that the government relief camps and the general distribution have drawn away labor from their works, and thus disturbed the labor market. Such things are inevitable, and no doubt these successive famines will educate the people more and more to depend upon the government to feed and care for them. But the only thing to do when millions are on the verge of starvation is to help them to live, a task in which one of the difficult things is to secure the real co-operation of the sufferers themselves.

We will, therefore, so far as we know now, turn over money sent us to those who are on the grounds. I have given orders for specified amounts to be sent to several mission stations, and our friends may be assured that we will put the money where we believe it will be properly spent. Some have sent us money for general relief purposes. These amounts we have felt free to use anywhere, and in India on all sides famine conditions practically exist in isolated cases all the time. The hurt of India is grievous, and its wound incurable. But when money is sent us marked "famine relief," we do not feel free to use it save in those districts from which the reports have come that led to the sending of the money, or in actual famine territory elsewhere if rain falls in districts where we are working. I know that some money sent for famine relief in India is used in general relief. One missionary told me that prices were higher, and so help was being given to persons about the mission. But unless friends who contribute give directions that we can use such contributions wherever we see need, we can not divert them.

It is a fact that the use of money as a means of influence is common in India. There is a general impression among the heathen that missions are so anxious for converts that they are willing to spend money freely to draw them. The idea is common that the man who "joins" does a society a favor that should be rewarded. This idea is cultivated by some mission methods, beginning even with infancy. We have had agents of a mission school try to get little girls of from six to ten years of age to leave our school and go to the other by the offer of toys, etc. And parents have been deceived, be-

ing told that the other school was under the same management as ours. With all this rivalry to get the people, we have nothing to do, and no little time and strength have we spent in trying to get people to understand that we work for a different object altogether. But the principle is so dimly apprehended that I am sure many have thought that, in spite of our proclamations to the contrary, we are anxious for converts to our society, and some have tried in ingenious ways to get in, and have gone off rather wrathful. But I think that even they have had a sort of respect for our methods. I am told that some among the native mission communities about Calcutta call ours a "virgin mission," and say that we will be all right if we do not get corrupted by association with other missions. Whether this regard can stand the test of a consistent refusal to compromise, remains to be seen. We must work on different principles from those so much in evidence in these parts, or nothing can save us from being weighted down with the awful burden that other societies are carrying, to which the greater part of their money and strength are devoted, and that, too, with results that we would call unsatisfactory.

The other day a leading missionary organ said that some thought the ideal of a self-reliant, independent native church or community in India was five hundred years off. As things go, I should put it further off than that, if the world were to be continued. But that which they regard as the far-off ideal we regard as the first and most elementary step in the gospel, and we do not propose to take the second step till the first is learned. But of course the crowds will never come our way. We can not make Christians. We can not spend money to hold communities to us that are not held by the bonds of the gospel. We can only preach the word, and we know it has power to make Christians out of the Indian people who believe it.

Our first work is manifestly to go through India with the message, by the living preacher and the literature. Most naturally, as we have begun, the work will go first to the English and English-speaking mixed classes. This is the providential channel running all over the country, along which the stream of truth may flow. From this channel the influence will go out more or less to the native communities on all sides; and workers having the languages may be developed, who can work for the people in the vernaculars. We must do this work; it has been the burden laid upon every worker who has been in India, I think. But we have been so few, and with sickness and death to contend with, we have obtained but a foothold. In order to get the best results, and train workers in our methods, we need experienced help that can give time to language study, and can go out with native laborers to engage in the home work. The new wine can not be put in the old bottles. I believe we shall yet get some of our best workers from the heathen communities. The most progressive example of a native Seventh-day Adventist I have seen yet is a convert direct to the message from Hinduism. The Christian community is so full of caste and practically heathen ideas, nurtured by the methods of compromise adopted, that it seems generally like a Lazarus, awakened from the dead, but still bound about with graveclothes, with none to loose him and let him go. But many in the midst of these communities are waiting for us to give them the word, and they will gladly receive it. It must be so.

I believe, in our interest to tell how rapidly the truth is going, that we sometimes overdo the matter. The deep interest in the work sometimes leads to talking about its progress in so enthusiastic a vein that the impression might be conveyed that we are doing a big work in these Eastern countries. That idea may easily lead to delay in doing more. If we get a man in a seaport town to giving away literature, in our enthusiasm we almost feel that the truth has been given to all the lands that the ships visit. We read of the threefold belt of our missions around the earth. Good! Let the earth be belted many times around. But where is India, for instance, in that belting of the earth with our missions? Aside from our medical workers, who are confined to institution work, and the zenana Bible workers, who find their field in Calcutta, and several native helpers, there are four or five men of us in the field in India, some of us tied pretty closely to the places where we are, too. We have tried to "scatter out," as best we could. But imagine all North and South America, with the present population doubled, and then "scatter" about in it four or five men with their families, and two Bible workers, and fancy if you would like to hear enthusiastic references to the great work being done. We will not despise the day of small things; and all things have a beginning. We know that the brethren love to see the work go abroad, and also that the money given to advance it comes by sacrifice. In spending it I often see the vision of hands made



rough with toil and homes denied of comforts in order that the money may come. God bless those hands and homes! We never appreciated the royal grace of such hands so much as in a land where work is often less honorable than begging, and where nice, clean work like that of preaching or teaching is at a premium with some who scorn to do the kind of work that we sometimes do ourselves without a thought of anything unusual. We have had occasion to tell such that we know where the money comes from, and shall not spend a penny that we can help, in hiring persons who look upon mission work as a business profession. It is astonishing how often preaching or teaching the gospel is looked upon as a thing to do if a person can readily find no other work. We shall go slow, and wait for the Lord to do things. If we try to do them ourselves, we shall make the same mistakes that others have made.

More money and workers will be sent abroad if we do not look upon the foreign work as something aside, something to spend the surplus upon. That is the way with other denominations. They have their work at home, churches, pastorates, and institutions, and count upon the interest in missions to lead to special contributions to carry on the good work abroad. That is practically the way we do. Maybe it is the only practical way; for we know the home work must be built up and well officered as a basis from which to work. But really we wait and wait in entering these great fields, till revolution and political upheaval (as now in China) make the way most difficult, feeling that we must first see the home field covered, and the work well officered. Why is not the work abroad just as much the work of a home Conference as its "own" work? It is, I know, in interest and sympathy, but we do not belt the world abroad with stations as we do at home. Not till the gospel is preached in all the world will the Lord come. Then the sooner the message is carried abroad, the sooner will the Lord come in America. The foreign work is the home work, and may the Lord hasten the day when it will be more practically regarded as such. Yet we know the interest of the brethren, and realize that there are many sides to look at. Only remember that the law of perspective makes the distant object look small.

W. A. SPICER.

### THE RELIEF OF THE SCHOOLS.

#### Some Interesting Letters.

HERE are four letters, all of which are very interesting to me. They did me so much good that I thought the people who are coming to the RELIEF OF THE SCHOOLS ought to have the pleasure of reading them, too; so, without the names and addresses, I append them herewith, and add a prayer that the godly example of these kind friends will provoke others to good works:—

—, Sept. 16, 1900.

DEAR FRIEND MAGAN: Find inclosed a postal note for twenty dollars for the college debt. I am no member of your church. I take the REVIEW, and believe everything that is printed in it. I am a lone widow.

—, Sept. 24, 1900.

DEAR BROTHER ADAMS: I am a little girl, ten years old. I had a missionary garden this summer, and got about one dollar out of it. I send you fifty cents to apply on the school debt, or school fund. May the Lord help us to pay off that debt.

—, Sept. 13, 1900.

A. G. Adams, Battle Creek, Mich.

DEAR BROTHER: Inclosed please find a post-office order for ten dollars, to help liquidate the debt on our schools. I earned the money working in the cannery at—. It is only a little; but it is with a thankful heart that I offer it. I wish it were a thousand dollars, instead of ten. The Lord is good, and I praise his name for giving health to earn that much. I trust the dear Lord will look on the freedom and gladness with which the money is offered, instead of on the amount. I pray that the Holy Spirit will incite all God's people to duty, till the whole debt is paid.

—, Sept. 23, 1900.

P. T. Magan, Battle Creek, Mich.

DEAR BROTHER: My wife and I have been interested in the many items that have appeared in the REVIEW AND HERALD on the Relief of the Schools, and have been praying to be guided in our personal duty and interest that we may bear our share of the burden. We can not give as much as we would like to, but can give as much as we are required to. God does not require the impossible of any of his children. We have decided to give the proceeds of a

month's labor, whatever they may be, to the fund for the relief of the schools. We leave it to you to designate the month to labor in that direction, as our income varies, and we do not wish the devil to taunt or tempt us in any way. Are there not others who would be willing to set apart a certain time to devote exclusively to relief work?

Make all remittances for the big fund for the RELIEF OF THE SCHOOLS to A. G. Adams, Review and Herald, Battle Creek, Mich.

PERCY T. MAGAN.



— King George, of Greece, has arrived at Paris.

— The population of Connecticut is 908,355; in 1890 it was 746,258.

— A \$2,500,000 railroad station was recently opened in Nashville, Tenn.

— The British government has requisitioned 10,000 more Indian troops for Hong-Kong.

— Up to October 12 the total contributions to the Galveston relief fund were \$979,595.

— Prof. Max Muller, of London, is ill, his condition being very critical, owing to a relapse.

— The Pennsylvania Railroad has ordered 150,000 tons of steel rails, at twenty-six dollars a ton.

— Teller, sixty miles northwest of Cape Nome, may soon supersede the latter place as a gold-mining center.

— It is reported that the United States would like the Danish West Indies, but will pay only \$3,000 for them.

— During his trial for complicity in the murder of Goebel, of Kentucky, Henry Youtsey has become insane.

The Negro Baptists of Virginia have purchased a hotel at Wytheville, the same to be used by them for a college.

— Since October 1, 3,000 Spanish immigrants have arrived in Cuba, and 12,000 more are expected before November 1.

— The Carnegie Steel Company will hereafter "export its products by an all-water route from Lake Erie ports to Europe."

— Dr. James Carlyle, the last surviving nephew of Thomas Carlyle, the English writer, died in Toronto, Ontario, October 16.

— Over 200 extra men are at work in the Brooklyn navy yard, seven cruisers and battle-ships being repaired and refitted there.

— By order of the military government, trial by jury was inaugurated in Cuba, October 9, and the writ of habeas corpus established.

— October 14 an American force rescued Captain Shields and fifty-one men who had been captured by the Filipinos in the Island of Marinduque.

— Lord Curzon, viceroy of India, reports the general condition of the crops to be excellent. The number of persons receiving relief at present is 2,746,000.

— The copper-plate engravers at Tiffany's, New York City, although making from \$50 to \$100 a week on piecework, are striking, to have their union recognized.

— The Independent says that the discovery has been made that innocent negro men and women have been kidnapped, and forced to labor in convict camps in Georgia.

— October 11 the allied forces under Field Marshal von Waldersee started to Pao-Ting Fu, and the German troops were ordered to occupy the railroads from Yang Tsun to Peking.

— Of 65,000,000 Paris Exposition tickets issued, about 15,000,000 are still unsold. In order to dispose of them, a series of fêtes will be held, several tickets being required for one admission.

— It is rumored that Sir Redvers Buller may succeed Lord Wolseley as commander-in-chief of the British army, owing to the fact that Lord Roberts declines to accept the position "without a free hand."

— The Union Signal states that, "under the leadership of the Catholic priests, large numbers of the striking miners are taking the temperance pledge. Last Sunday (September 30) at St. John's church, Pittston, Pa., the Rev. Father Garvey induced 1,300 members of his congregation to pledge themselves to abstain from all intoxicating drinks as long as the strike shall last, and at Holy Savior church, in Wilkesbarre, the Rev. Father Curran did the same with 800 men, who are strikers."

— A Kentucky farmer cleared \$500 on a five-acre watermelon patch.

— A minor Vatican official has been arrested, charged with complicity in the recent theft.

— In Germany there are 544,283 children below fourteen years of age engaged in industrial pursuits.

— An apple was raised in Kittitas County, Washington, this year, which was seventeen inches in circumference, or nearly six inches in diameter.

— The Italian government has sent to Washington, D. C., a protest against the "excessive liberty" accorded to anarchists in the United States.

— While cork and poplar are the lightest woods in the world, pomegranate is one of the heaviest, being more than one-third heavier than water.

— Marked agricultural prosperity is reported throughout the cane and sugar districts of Cuba. In three days 1,860 Spanish immigrants arrived at Havana.

— The new bridge to be built over the St. Lawrence, at Quebec, will have one span in it that will be the largest in the world. The structure will cost \$5,000,000, and will not be finished until some time in 1904.

— A recent lawsuit in Liverpool, England, has revealed the fact that "millions of eggs are annually imported to Belfast, Ireland, from Russia, and then sent over to England and Scotland, and sold as fresh Irish eggs."

— Rev. Charles Knippenberg, an American citizen, agent of the Missouri synod of the Lutheran church, at Hamburg, Germany, has been notified that he must serve a year in the imperial army or be expelled from Germany.

— Washington dispatches have confirmed the alarming news that yellow fever is raging in Cuba. It is said that in Havana "not a single block is exempt from the scourge, while in some as high as seventeen cases are reported."

— Mr. Chamberlain, secretary of state for the colonies of Great Britain, speaking at Stourbridge, England, October 9, said: "Great Britain's foreign policy, as I sum it up, is to remain on friendly terms with every great country in Europe, and on something more than friendly terms with the United States."

— A dispatch from Pretoria, dated the 18th inst., states that "the Boers are daily tearing up portions of the railroad and cutting the telephone and telegraph wires. Their attacks are intolerable. The repairing linesmen can not leave the garrisoned points without considerable escorts. The only remedy seems to be to corral all the burghers and deport them, as apparently none can be trusted."

— The great coal strike was practically ended October 17, the terms of the miners having been acceded to by the coal operators. The figures of the strike which began September 17, are as follows: "working days of strike, 26; number of men out, 137,000; loss to miners, in wages, \$5,200,000; cost of State troops, \$35,000; loss to railroad employees, \$65,000; number of lives lost, 6; number of persons injured, 40."

— It is stated, upon good authority, that "the criminal record of the American army in the Philippines can not be equaled by any army in Europe. The official report shows that during a period of less than eleven months, with an average number of 21,078 enlisted men, there were 12,481 cases of court-martial—an average of thirty-eight a day. The report further shows that from two to twenty American soldiers each day were brought before the police courts, charged with drunken outrages."

— A Berlin dispatch of October 17 states that according to the *Kölnische Zeitung* "Prince Hohenlohe has tendered his resignation as imperial chancellor, and that it has been accepted," and that "Emperor William has designated as the retiring chancellor's successor Count von Buelow, minister of foreign affairs." It seems that the reasons which led Hohenlohe to retire were "his rapidly growing infirmities, and his distinct disapproval of the emperor's personal policy in China," and that he had "expressed strong criticisms upon what he called the kaiser's 'sentimental and impulsive interference in the troubles in China.'"

— The heirs of Anthony Pollok, a victim of the "Bourgnone" disaster, "offered, soon after that event, prizes amounting to 100,000 francs (\$20,000) for improved devices for life-saving at sea." It is said that as a result of this offer, "over five hundred appliances" are now on exhibition in the Palace of Navigation and Commerce, in the Paris Exposition. One of these devices is the *Salvator* belt, patented by Lainé. It is made up of "four rubber pouches, which may be worn constantly on the person, under the clothes; when the wearer blows into a tube, the belt is inflated, and may then support two persons. If one of the pouches is torn, the others remain inflated."

— "The sacredness of the cow," says the *Congregationalist*, "has been enormously costly in India this famine year. When the rains failed and the pastures dried up, instead of killing and curing the cattle for food, as our American Indians would have done, and so helping to tide over the famine time, the cattle starved with their masters. And now that the rains have come again, the vital question of plows comes up. The cattle are dead; and unless the land can be plowed, there can be no harvest. It has become necessary to find plows light enough to be drawn by men. The government agents and agricultural experiment stations have addressed themselves to this need, and put on sale such light plows."



## SUMATRA.

WE have just received several copies of the REVIEW AND HERALD, and they were as water to a thirsty soul. We feel so grateful for the REVIEW that we desire to record our appreciation of its pages, which are indeed full of solid food. There is a marked contrast to the church papers of other denominations. We have also been just feasting on the *Medical Missionary and Gospel of Health*, which is a great improvement on the old plan. It seems so much brighter and fresher and more helpful, but I doubt not that this is due largely to the circumstances under which we are placed. I think it is an invaluable coadjutor for the missionary, whether at home or abroad. The children look expectantly for the arrival of the *Instructor*, and enjoy its pages.

I am glad to report progress, good health, and a cheerful outlook into the future. The day school for boys continues to grow, and has at present an enrollment of fifty-three, which will certainly be increased in a few days. Indeed, every month witnesses an increase of four or five new members. Just at present we are exercised over the opening of a boarding school for boys. We have made it the subject of much prayer, and the Lord has shown us by his providential leading that he wants the work begun. We therefore feel sure of success. This we are confident will develop, and in a few months support the man and his wife whom we are expecting out to help us.

We have had the joy of receiving an entrance to one Dutch home with the message, chiefly through the use of Dutch tracts. The Sabbath was the first subject presented after that of the Lord's second coming. The old lady who is the head of the house gladly received the word in all readiness of mind, and began to search the Scriptures to see whether these things are so. The result has been a hearty and sincere acceptance of the message. She is now reading on the nature of man. If we had more time to visit among the Dutch residents, we could accomplish much more than we do.

The desirability, even the urgency, of medical work is beginning to press hard upon our minds. I have begun to introduce the health foods, and they are meeting with an encouraging reception. With judicious management, I think a good business can be built up, which will take a great deal of one man's time.

Our Sunday morning service is variously attended. Some weeks we have a full house. Our service is held on our commodious back veranda, which is the most cheerful part of our house, and where we spend most of our time. Other days the attendance is scanty, but there is always somebody to listen. Among the Chinese, we are known as "the Jews," because, I suppose, the Europeans who know we are Sabbath-keepers have so stigmatized us. This has one result at least: it awakens curiosity, and leads some to come to our services who would otherwise not pay any attention to us. To the natives we simply explain about the law of God, particularly the fourth commandment, and say that we suppose we are called Jews because we keep the same day as the Sabbath that the Jews keep. We feel no cringing of the flesh because of this, but rather rejoice that unwittingly our detractors are uttering a sublime truth; for we are glad to reckon ourselves among the children of Abraham by faith.

In view of the sublime truths we have to proclaim and the opportunities presented here, we feel a profound sense of our unworthiness, which at times is overwhelming. It is then Satan assails us most fiercely, but he shows his lack of sense; for the result is always to drive us to our Refuge for relief and renewed strength. We are finding more and more the power of prayer in our extremities. God is a very present help in time of trouble. Nothing, absolutely nothing, but the power of the Holy Spirit, and the fullness of the Spirit at that, can meet the responsibilities of the foreign fields. But what a tower of strength has the missionary who has learned to rely upon God in every emergency! This necessitates waiting much upon God in prayer, and this leads to a study of the word.

How little of God is there in the world, or in the "church" either, for that matter! As I study more and more the truth for these days, the more start-

ling does the close resemblance appear between this age and the days of Noah. To what a terrible awakening will the world of sinners be brought! What a sad day will it be for the foolish virgins, who are waiting for the Bridegroom, but who are not ready to meet him! I wonder how many Seventh-day Adventists will be among this number.

The government here, as in Holland, supports both Roman Catholic and Protestant ministers; and so, we have reason to expect, will not become a persecuting agent against keepers of the Lord's day—the Sabbath of creation and of the law. Thus far we have met with only the kindest treatment from the government officials. Indeed, we have had nothing but kindness shown us from any source. The policy of the government is to safeguard the interests of the state by not permitting more than one society to labor in a given field among a given race. Permission must be obtained before work can be undertaken; but when once given, the society so authorized is quite sure of a clear field, and no interference or competition from others. There may be objections to this policy, but objections are of no avail. As a rule, it has thus far worked satisfactorily in the Netherlands Indies. In some fields where large numbers have been converted, the government is very liberal in furnishing state aid in the support of missionaries where the societies that organized and began the work could not carry it on. This has not had the happiest results in some places, as men sent out by the government were not orthodox in their faith, and much harm to the native converts resulted. Private missionary enterprise is certainly the only Scriptural plan of spreading the gospel. But I set out to say that as we had been authorized to labor among the Chinese here, there is no probability of interference or interruption from any source except Satan; but our trust is not in the government nor in its protection, but in God.

We hope soon to open a school for Chinese girls. There is every indication that it would succeed. Indeed, there are many avenues that might be entered, but the preaching of the word is the main business. Yet, in order to be self-supporting in whole or in part, we must push out in these ways that offer some means of acquiring an income and at the same time give an opportunity of instructing the children in the Third Angel's Message.

In conclusion I say, "PRAY FOR US."

R. W. MUNSON.

Padang, Sumatra, West Coast, Neth. East Indies.

## KANSAS CAMP-MEETING.

WHEN I arrived, the meeting was well begun, with a good representation of our people in attendance. Emporia is a large city, but on account of the distance of the camp, and the incessant rains, but few not of our faith attended. The water and mud made it necessary to move the large tent and several small ones to a higher point of land. These circumstances caused many of the campers, and some of the laborers, to abandon the field. The meetings were greatly interrupted, and the camp was threatened with dissolution. But the mists cleared away, and the last two days of the meeting brought with them blessings, both temporal and spiritual.

The Lord gave freedom to his servants in the preaching of the word. Souls were converted, and several persons were baptized. During the meeting Elder J. W. Westphal conducted a series of lessons on the church and its character and work; Elder G. G. Rupert gave consecutive lectures on prophecies bearing especially on the present and the immediate future. Both of these elicited much interest on the part of all who engaged in the studies. Elder Shultz and Professor Böttcher labored for the Germans, with good results; and Elder Covert and Sister Emerson labored in the interests of the youth and children. Elders C. Mc Reynolds and J. E. Jayne and Dr. Loper did all they could. Prof. P. T. Magan was present, but was not able to speak.

The conditions were such that but little could be done toward raising funds for the objects usually presented; but Kansas is not behind in missionary effort, and her contributions for both home and for-

eign fields are always good, under favorable circumstances.

The Conference will hold its business session in December next. On my way from Emporia, I stopped at Black Rock, Ark., where Elder Field and Brother Griffin were holding a local camp-meeting. I spoke four times. But few of our people were in camp. Those who were present received the word and enjoyed the studies. The tent was well filled with those not of our faith, who gave good attention every night. As my stay was necessarily brief, the results must be reported later. R. M. KILGORE.

## ATLANTIC CONFERENCE.

THE annual session of the Atlantic Conference was held at Jersey City, N. J., Sept. 25-30, 1900, as previously announced. The various churches of the Conference were well represented by their several delegates. The attendance was good. Besides the ministers of the Conference, Elders Allen Moon; I. H. Evans; A. G. Daniells, of Australia; G. B. Thompson, of New York; L. T. Nicola; and the writer were present.

The occasion was one of victory. The Spirit of the Lord was present throughout the entire period, and on the part of many was manifested in unusual quietness under a severe test. The preaching was done by the ministers from abroad, who enjoyed the freedom of the Spirit of Christ in drawing practical lessons from the word of the Lord.

The various departments of the work received due consideration. Two new churches were received into the Conference. Elder A. E. Place was again elected president. Brethren Jesse C. Stevens and R. G. Patterson were ordained to the sacred work of the gospel ministry. H. W. COTTRELL.

## ORGANIZATION OF CUMBERLAND MISSION FIELD INTO A CONFERENCE.

At a meeting held on the Harriman camp-ground, Sept. 14, 1900, steps were taken to organize the Cumberland Mission Field into a Conference. After the opening exercises, Elder G. A. Irwin spoke of the necessity of organizing this mission field into a Conference. The mission field now comprises four hundred and fifty members, and pays an annual tithe of about thirty-eight hundred dollars.

The Chair appointed the following committees: On Plans of Organization: Elder C. A. Hall, Prof. C. W. Irwin, W. E. Haskell. On Nominations: Elder N. W. Allee, E. R. Gillett, J. W. Franklin. On Credentials and License: A. F. Harrison, G. W. Wells, E. D. Haskell.

The Committee on Organization offered the constitution that is usually adopted in our State Conferences, with the following exceptions: Art. VII, Sec. 1, "Each organized church in the Conference shall be entitled to one delegate, and an additional one for every ten members." The constitution was so amended that the delegates to the General Conference are to be elected at the annual Conference session. It was decided that the organization shall go into effect Jan. 1, 1901; also that the general Conference shall settle with all laborers and receive tithe until that time; and that one half of the tithe of the last quarter of 1900 go to the Cumberland Conference, and the other half to the General Conference.

The constitution for the Sabbath-school Association, and also the one for the tract society, were adopted without amendment.

Credentials were given to Elder Smith Sharp. Ministerial license was given to Geo. Wells, Hugh W. Jones; and missionary license to E. W. Carey, W. E. Haskell, J. W. Franklin, Mrs. Mettie Lenker, Mrs. Laura Whitgrove, Miss Carrie Lowell.

The officers elected were as follows: Conference President, Elder Smith Sharp; Secretary, J. W. Franklin; Treasurer, the Tract and Missionary Society. Executive Committee: Smith Sharp, A. F. Harrison, and Geo. W. Wells. Sabbath-school Association: President, Geo. W. Wells; Secretary, Miss Ethel Crow; Third Member of the Advisory, or Executive, Committee, Mrs. A. F. Harrison. Tract and Missionary Society: President, Elder Smith Sharp; Vice President, Hugh W. Jones; Secretary and Treasurer, E. W. Carey; State Agent, R. H. Patterson; District Directors, E. W. Carey (District 1, eastern Kentucky); Hugh W. Jones (District 2, eastern Tennessee).

It was decided that this Conference present a request to enter the General Conference, at its next session; also that it send a representative to the next General Conference; that the new officers of Sabbath-school Association of the Cumberland Conference enter upon their duties at once; and that the funds for the last quarter of the Sabbath-school

society of the Cumberland Mission Field go to the Sabbath-school society of the Cumberland Conference. The financial condition of the Conference is good. The expense of the camp-meeting this year was fifty-one dollars, and the receipts were fifty-three dollars. Seventy-two dollars and fifty cents was raised for the tract and missionary work. There was also a hearty response to the call for pledges in behalf of the educational work.

SMITH SHARP, Pres.,  
J. W. FRANKLIN, Sec.

#### TENNESSEE RIVER CONFERENCE CAMP-MEETING.

THIS meeting was held at Paris, Tenn., September 6-16. Elder Brunson and the writer reached the grounds in time for the first service. Neatness and order should ever characterize all our camp-grounds, as there is no more efficient way of publishing the truth than by a well-conducted camp-meeting.

The same close, searching work from the pulpit and by personal effort was done as on other camp-grounds, and the responses to invitations to seek the Lord were general. Revival work was continued during the entire meeting, with good results. Several meetings were held in the interests of the Conference, tract society, Sabbath-school, canvassing, health and temperance, and educational work. The questions were freely considered; and all were of good cheer.

Elder Stone was elected president of the Conference, and enjoys the confidence of the brethren in his ability to manage the work in their field. The tithe and financial interests of the Conference are improving. The prospect for healthy growth in every department of the work of the message is encouraging. The interest with the citizens of the place was such that the work will be continued by Conference workers.

N. W. ALLEE.

#### INDIANA.

At the State Conference held in Alexandria in connection with the general camp-meeting one year ago last August, it was decided to hold several camp-meetings in the State during the present year. It was also voted not to hold the Conference in connection with any of these meetings, but to hold it later on, in Indianapolis. In the summer, however, the president of the General Conference, in connection with the district superintendent, decided that it would be best for us to hold the Conference in connection with our last camp-meeting; and in harmony with this advice it was held in connection with the Muncie meeting, September 13-23. A report of the work done in the State, from the time of the Alexandria meeting up to September 1 of the present year, was given in the president's report to the Conference.

Including a four-days' meeting held on the fair grounds at Kendallville, there were four camp-meetings held in the Conference during the summer, all of which were profitable occasions, and were well attended, both by our own people and by those not of our faith. At Sullivan, and most of the time at Muncie, the outside attendance was large. The manifestation of the Spirit of God was marked at all these meetings, but not so fully at Muncie as at the others. At Muncie the work is being continued by an efficient corps of workers, and they report a good interest, and that the Lord is drawing very near to them in the work. Already they have a Sabbath-school of fifty members, and several have accepted the faith. Muncie is almost entirely a new field, having received no labor, except a little canvassing, and the efforts of a Bible worker who was there for a few weeks. Elder Stanley writes that the power of God is wondrously manifest in the presentation of the truth, and in the acceptance of it by the people. For all this we say, Praise the Lord.

A corps of workers has also been sent to Sullivan, to develop the interest created during the camp-meeting held there. There has hardly been time yet for them to make a report of their work, but we believe that, with the Lord's blessing, their labor will be successful.

The Lord has greatly blessed the efforts of the Conference laborers. At the end of each month we receive a report of the work of each laborer; and during the year these reports show four hundred and twelve accessions to the faith, nearly three hundred of whom have united with the different churches of the Conference. Five new churches were admitted to the Conference at its last session; and during the year a little more than three thousand dollars was paid on the State indebtedness. If, in the remaining months of 1900, the brethren will be as faithful in paying what they have pledged to pay by the month, as they have been during the months gone by, another thousand dollars will be paid this year.

(Concluded on page 687 of this number.)

## The BIBLE TEXT-BOOK

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## SPECIAL NOTICES

#### MUTUAL AID CORPORATION.

THE New England Mutual Aid Corporation will hold its annual legal meeting in connection with the New England Conference, Nov. 20-23, 1900. The first meeting will be Wednesday, the 21st, at 5 P. M. The object of the meeting will be to elect trustees, and transact such other business as may properly come before the meeting. H. W. COTTRELL, Pres.

#### NEW ENGLAND CONFERENCE.

THE thirtieth annual session of the New England Conference of Seventh-day Adventists will be held at South Lancaster, Mass., Nov. 20-23, 1900. The first meeting will be at 10 A. M. The churches will please elect delegates to represent them in the Conference, at the following ratio: One for the organization, and one for each fifteen members. H. W. COTTRELL, Pres.

#### A CALL FOR COOKS.

THERE is an increasing demand for cooks—for persons who not only know how to prepare a thoroughly hygienic bill of fare, but who understand the principles, and believe and practice them, and are able to teach them to others. Persons of mature age, able to bear responsibility, and capable of managing the culinary department of an establishment or a large household, are wanted to fill these calls. A dozen persons could be furnished at once with good positions if properly qualified.

About the first of November a course of instruction will be started in the Battle Creek Sanitarium School of Scientific Cookery, for the purpose of preparing persons to fill positions as professional hygienic cooks. This is a good missionary field. A score of persons can be accommodated. Opportunity will be given to work for board and all other expenses while taking the course, which lasts from three to six months, according to the proficiency of the pupils. Those who take the course will have an opportunity to get an excellent practical experience.

For further information, those interested may address the Sanitarium, Battle Creek, Mich.

#### UNION COLLEGE OPENING.

UNION COLLEGE began its tenth year Wednesday morning, September 19, with a large attendance of earnest, intelligent young men and women. The enthusiasm and good spirit with which these young people begin the year's work is most gratifying. While the last year was a very successful one, the outlook is that this year will be a better one. This is just as it should be. The college is older, better equipped, and better able to do good, faithful work, than ever before. We expect it to do so, and are working to that end.

Since the opening, new students have been arriving daily. All are quickly and carefully classified, and are made comfortable either in the college home or with private families. All now planning to attend the college who desire to room in the college home should make application as soon as possible. If rooms can not be provided in the college home, arrangements are made with private families to either room or board the students, as may be desired. Thus all will be taken care of, and all will be made comfortable; so none need stay away, thinking there is no more room.

Quite a number of students have found places to work for their board and room rent. Others are meeting part of their expenses by work, and are paying not to exceed one dollar or one dollar and a quarter each week. Still others room in private homes, and take their meals in the college.

During the summer vacation a number of students worked on the college farm, and fine crops have been raised. The water supply for the college is at last good, there being an abundance of water for all purposes.

The good spirit in the school is worthy of special mention, and I am sure if the fathers and mothers of our students could attend some of the good meetings and class exercises, they would feel many times repaid, and would be glad in their hearts for the sacrifices they have made.

The winter term begins December 13, but it is not necessary to wait until then. Come as soon as possible; classes are moving forward, and every day counts. For information concerning the college, or for the College Year Book, address Union College, College View, Neb. W. T. BLAND.

#### BUSINESS 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 managers of the publishing house must furnish good references.

WANTED.—To secure work in store for young man where he can keep the Sabbath. Address C. H. Blake, Stockholm, S. D.



## Indiana.

(Continued from page 686.)

The Laodicean message, which is the message for the church to-day (see REVIEW of September 25, par. 2., first-page article), is being preached in the Conference, in connection with other points of the faith, and the brethren have a mind to lift as never before, and to do all they can toward paying the debts that, as a heavy cloud, have so long hung over our institutions in the field at large, and over our own Conference.

At the several camp-meetings held during the summer more than thirteen hundred copies of "Christ's Object Lessons" were sold, and we believe that this is only the beginning of what our people in the State will do with this book.

Praise the Lord, the work is onward in Indiana.

R. S. DONNELL.

## OUR OPPORTUNITY.

It comes to us every day. In these times of awe-inspiring interest—yes, of grandeur to those who know the truths revealed in God's word concerning the second coming of Christ and the portentous events to occur just prior to that glorious consummation of the Christian's hope—what an incentive there is to labor earnestly to herald the glad tidings of salvation! The world is rushing madly on toward the vortex of wickedness, strife, and war, which will end in universal ruin. Already we perceive the outer currents and eddies of that maelstrom into which all nations of earth are being rapidly and irresistibly drawn.

What is our duty? Souls are to be saved! Among these nations are honest-hearted men and women who now are drifting with the tide. Many of them are anxiously studying the situation, and realize that a crisis is rapidly approaching, the nature of which, though they can not fathom it, fills them with dread forebodings. These must be warned in order that they may flee from and escape the impending destruction. God wishes us who know his truth for these times, to be "minutemen." This is our opportunity,—to be always ready for work right where we are. In our daily intercourse with friends, neighbors, business acquaintances, let us hold up the light of truth; let us "watch for souls as they that must give an account,"—watch to make, and to take advantage of, opportunities to proclaim the message.

We can not all go out into the field to preach, or hold Bible readings, or give all our time to selling publications; but we can all do something. The experience of one brother, given below, is right to the point:—

"We get our milkman, our oilman, vegetableman, grocer,—in fact, our near neighbors,—to reading the *Signs of the Times*, then we ask them to subscribe for a year. In this way a number of those now taking the paper were induced to do so. Our little boy, eight years old, very much enjoys delivering the papers, and often sells them. He sometimes takes orders for three months. Since the message came to us, we have never failed to pay for a few copies of the *Signs*, with which to do missionary work."

This work with the *Signs* arouses an interest to hear more of the truth, and prepares the way for further literature. Let us all make a liberal use of this "pioneer," and keep always on hand a supply of tracts and other publications.

J. B. GREENWOOD.

## MICHIGAN.

MENDON.—I began to hold meetings in the church here, September 10, also did some work from house to house. A minister and his wife have accepted the truth, and others are interested. This man has been a minister for over thirty years, and has read his Bible through forty times; and it seems strange to him that he never saw the truth before, but he thanks the Lord that he is so merciful as to show him the truth even at the eleventh hour.

Just a few nights before we met him, he had an impressive dream. For years he has crossed a bridge when going to town. At this time, as he started across the bridge, he found that some of the planks were gone, so he had to turn back. As he turned, he saw a new road, and on the road were two persons, who told him that was the right way.

After our Bible readings with him, he said he did not need Daniel or Joseph to interpret his dream; that the new road he saw was the truth. He found that the planks in that bridge were all solid. Truly, the Lord is going out before his servants and searching out all the honest in heart. May the Lord help us all to become fishers and hunters of men.

B. HAGLE.

## Marshaling of the Nations.

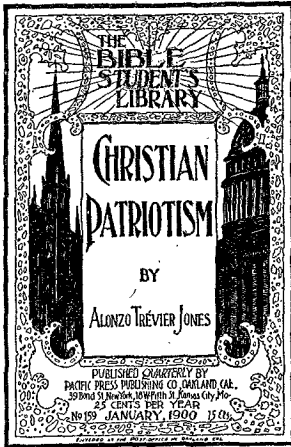
The nations are still hopelessly involved in the Chinese tangle. Each nation is watching with anxiety the movements of the others, and wondering what the outcome will be. None need to be ignorant, for prophecy foretells these events, and

## Marshaling of the Nations

shows the relation and application of these prophecies to the present-hour difficulties. Every page of "Marshaling of the Nations" contains the Third Angel's Message. Multitudes are interested in this question NOW, and there never will be a better opportunity of getting the truth before them than the present. Let all take hold with renewed vigor to give this pamphlet a wide circulation. Price, **only 10 cents**, with double-page, five-color map. Order of your tract society, or of the—

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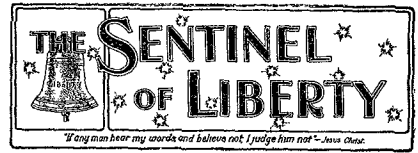
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## CHICAGO &amp; GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

## WEST-BOUND FROM BATTLE CREEK.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	8.50 P. M.
No. 5, International Limited, to Chicago, with sleepers.....	2.15 A. M.
No. 75, Mixed, to South Bend.....	8.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

## EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail and Express, 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 Express, to Pt. Huron, East, and Detroit.....	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (starts at Nichols yards)....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

W. C. CUNLIFFE, Agent,  
BATTLE CREEK.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 17, 1900.

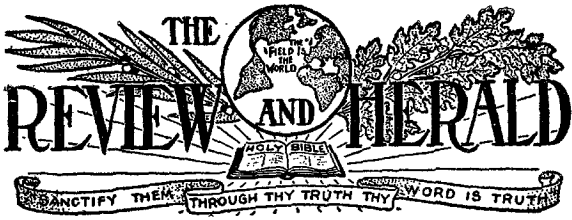
EAST	8	12	3	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm'n.	*Ad'l'dte Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 8.00		pm 11.30
Michigan City.....	11.25		8.49	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.87		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.32	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.45	5.08
Marshall.....		8.38	1.30	3.08	7.51	7.10	5.30
Albion.....	4.00	9.00	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	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					5.17		pm 4.15
Susp. Bridge.....					5.30		4.40
Niagara Falls.....					6.14		5.30
Buffalo.....			am 12.20		3.13		8.40
Rochester.....			9.23		8.40		10.45
Syracuse.....			11.15		pm 12.15		am 2.50
Albany.....			9.05		4.50		7.00
New York.....			pm 1.30		8.45		7.40
Springfield.....			12.16		9.00		10.34
Boston.....			3.00				
WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....			pm 2.00		pm 3.30		pm 6.00
New York.....			4.00		6.00		am 12.10
Syracuse.....			11.30		am 2.00		pm 12.25
Rochester.....			am 1.20		4.05		pm 2.25
Buffalo.....			2.20		5.20		pm 3.50
Niagara Falls.....					6.32		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.48	9.23	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.05	5.10
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	5.35
Niles.....	3.15	1.22	3.25		6.05		6.35
Michigan City.....	4.28	2.20	4.45		7.05		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.50

\*Daily. \*Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.15 p. m. daily except Sunday.

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

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



BATTLE CREEK, MICH., OCTOBER 28, 1900.

If you receive copies of this paper without ordering them, please remember that they are sent to you by some friend. Persons thus receiving copies of the REVIEW will not be called upon to pay for them. If, after reading these copies, you do not care to keep them, please hand them to your friends to read.

If nothing in the providence of God prevents, I will meet with the friends at Potterville, Mich., Sabbath, October 27. Public services will be held in the forenoon and in the afternoon, as the brethren may arrange.

S. N. HASKELL.

THE *Christian Advocate* truly remarks that "commercial, racial, national, and religious rivalry are all involved in this situation" in China. And when with this there is borne in mind the fact that all the nations of the earth, of any standing, are involved in it, some idea may be formed of the boundless and endless confusion that can only result.

A SISTER who got a copy of that excellent home-book, "My Mother's Life," writes: "I have just finished reading the life of your mother. I feel that the book is a *treasure indeed*, and ought to be in every home in the land." We hope that each sister who is interested in the Woman's Gospel Work will take into her home a copy of "My Mother's Life," and will do what she can to get it into the homes of her neighbors and friends.

A SHORT time ago there died in Connecticut a man who, in his will, described the doctrine of the immortality of the soul as "unscriptural, unreasonable, and pernicious." Believing thus, he willed a considerable portion of his property to be used in making "free and plain to all who will follow it the way to eternal life." And now his will is contested on the plea that "attacks on the doctrine of immortality are against public policy." In these times of intellectual, judicial, and religious darkness, it is possible that this contest may be sustained. We shall take particular interest in following it, to see.

THE United States minister to Spain says that the Filipinos "have made three attempts to open negotiations with the Vatican, all of which were refused." Now the Filipinos are Roman Catholics. The Catholic Church claims them as hers, and resents any suggestion of Protestants working among them. The Filipinos, then, being Catholics, why does the Vatican refuse to recognize them or to accept any overtures from them, and insist on dealing with them only through the United States government? The reason is plain enough—to get into her net, and to hold and use as her tool there, the United States government, is of infinitely more importance to the papacy than are any of the concerns of the Filipinos.

#### ANNUAL OFFERING FOR THE INTERNATIONAL TRACT SOCIETY.

SABBATH, October 27, is the time set apart for this offering. A brief notice has already appeared in the REVIEW, but we wish to call further attention to the matter.

These annual collections are made by recommendation of the General Conference, and are at present the only means upon which the society has to depend for prosecuting its missionary operations. The work done by the society is entirely gratuitous, hence its ability for doing good is very largely affected by the response to the appeals made in behalf of these annual offerings.

The work of the society is carried on by means of tracts, pamphlets, papers, and reading-matter of various kinds. While our publishing houses furnish much literature free, and make liberal discounts on all, yet it requires considerable money to pay for that which has to be purchased. Then again, the postage on correspondence and on the matter sent out is quite considerable.

There is every evidence that we are on the eve of a revival of the old-time missionary spirit, such as characterized the denomination at the time of the organization of the society. As the stirring truths of Daniel and Revelation are again brought to our attention through the Berean lesson studies, and we are brought to see that the "time is at hand," a spirit of labor is coming with it. The work done through the woman's society is also creating a spirit of labor among the sisters, and many are anxiously inquiring how they can give their neighbors a knowledge of the special truths for this time.

It will be impossible for the living preacher to go everywhere, but papers and tracts can go where the living preacher can not; and in this way the humblest can have a part in ministering and spreading the message, even though they may not be able to leave their homes and go from house to house. "Preaching the word is one great means, and furnishing the people with reading-matter is another. The Lord has appointed that the preaching of the gospel and the press shall act in harmony." The only way the press can bear its part, is for the brethren to take the matter as it falls from the press, and pass it on to the people. This entails not only personal service, but a demand upon our purse; so, then, let us first of all give ourselves to the Lord anew, and then give according to our power—or even beyond our power; for it will take all to buy the field. Our opportunity to carry the light to others will soon be past; for the time has come to sound the call to earth's remotest bounds, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Those who are faithful to God now will be of the number to whom it will be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Then let us give of our money as well as of our time to assist in carrying the bread and water of life to those who are hungering and thirsting for it, that they may no longer be strangers,

but that, being pardoned, and clothed with the garment of Christ's righteousness, they may become "fellow citizens with the saints, and of the household of faith." May we not hope for a liberal contribution at this time?

GEO. A. IRWIN.

THE October *Missionary Review* contains a most interesting and instructive article on "The Greek Church of Russia." Not many persons know the truth of this subject: this article gives an excellent opportunity to learn it. It is well summed up in the statement that "though its name and object are Christian, the Church of Russia is in no other sense a Christian church, but a pagan religion, on which have been grafted pseudo-Christian forms." Read the article.

THE *Watchman* said that "the attainment of wealth should be strictly subordinate to the attainment of character." To this the *Christian Advocate* responds: "But what a change would take place if the Christian church were to act upon that principle! Yet it is the principle taught by the Master." That is only to say, What a change would take place if the Christian church were to act upon the principle taught by the Master! And that is to say, What a change would take place if the Christian church were Christian! And when that is so, then what indeed is that "Christian church"? Does not 2 Tim. 3:5 truly describe it?

#### ATTEND TO IT THIS WEEK IF POSSIBLE.

THE readers of the REVIEW have read the notices that have been given in regard to the World's Outlook Number of the *Signs of the Times*. Now is the time for you to send in your orders for this important paper so as to be sure to get some of the first copies.

After seeing the paper, we are sure you will be so well satisfied with its importance that you will wish to duplicate your orders later on. But be sure to send in an initial order right away.

The prices for this special number of the *Signs* are as follows: Single copy, 10 cents; 5 to 20 copies, 5 cents; 25 copies or more, 4 cents. Sent singly to lists of not less than 5 names, 5 cents each. Order of your tract society, or of *Signs of the Times*, Oakland, Cal.

#### NOVEMBER 6, 13, 20, AND 27

are all the Tuesdays there are in November. On which of these Tuesdays, if any, does your REVIEW subscription expire? Please examine the label.

If your subscription does expire in November, you will find a renewal blank inclosed in this copy of the REVIEW. Please fill it out and send it back to us as soon as possible, that there may be no break in your file.

Should you find yourself unable, just at present, to send \$1.50 for a year's renewal, send what money you have, and we will see to it that your subscription is renewed accordingly. See rates on the first page of each REVIEW.

Give your neighbor an opportunity to learn what the Third Angel's Message is, by sending him the REVIEW—say for four months. It will cost you only 50 cents, and may be the means of saving a whole household.

REVIEW AND HERALD.