

# The Adventist Review and Herald

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

VOL. 74, NO. 41.

BATTLE CREEK, MICH., OCTOBER 12, 1897.

WHOLE NO., 2241.

## The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,  
BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$2.00 a Year. To New Subscribers, or when sent to friends, \$1.50.

SPECIAL TERMS TO AGENTS.

Address all communications and make all Drafts and Money-Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

### A GOODLY HERITAGE.

BY ELIZABETH ROSSER.

(Chandler, Ore.)

From his bright home in heaven above,  
Where all is purity and love,  
My Saviour came away;  
The servant of mankind became,  
Endured the cross, despised the shame,  
And yet my Lord could say:  
"My lines in pleasant places lie;  
A goodly heritage have I."

The sorrow of the world was piled  
On him, God's well-beloved child,  
And all its guilt and shame;  
With sadness quivered every breath,  
Until his head he bowed in death;  
And yet this witness came:  
"My lines in pleasant places lie;  
A goodly heritage have I."

The world goes on its sinful way,  
Lower and lower sinks each day,  
Eternal death its choice;  
But here and there a weary soul  
On Christ its load of sin doth roll,  
And still we hear his voice:  
"My lines in pleasant places lie;  
A goodly heritage have I."

And now the time grows short; he'll come  
To bid his children "welcome home."  
On heaven's shining strand  
The ransomed host we soon shall see  
Forever with their Lord to be;  
His words we'll understand:  
"My lines in pleasant places lie;  
A goodly heritage have I."

## Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 16.

### JUDAS.

BY MRS. E. G. WHITE.

THE love of money grew in the heart of Judas with the exercise of his shrewd abilities. His practical financiering ability, if exercised, enlightened, and molded by the Holy Spirit, would have been of great service to the little church; and by the sanctification of his spirit, he would have had a clear insight, a correct discernment to appreciate heavenly things. But worldly policy plans were constantly cherished by Judas. There was no outbreathing sin on his part; but his sharp scheming, the selfish, parsimonious spirit that took posses-

sion of him, finally led him to sell his Lord for a small sum of money.

He might have obtained a larger sum; but Satan had impressed upon his mind that Christ, who had so often defeated the purposes of the scribes and Pharisees, would not suffer himself to be taken. How often he had seen the scribes and Pharisees, as Jesus taught them the truth in parables, carried away with the striking figures presented! When questions were given for their decision, they pronounced judgment against themselves, condemning the course they themselves were pursuing. How often when Christ had made the application of the word to their hearts, and showed that they were the ones whose course he was illustrating, the plain truth sent home enraged them, and in their mortification and madness they had taken up stones to cast at the world's Redeemer! Again and again he would have been killed had it not been for the heavenly angels who attended him and guarded his life until the time when the case of the Jews as a nation should be decided. This human life must be kept by the power of God until his day of work was ended.

If Christ could escape so many snares set to destroy him, thought Judas, he certainly would not allow himself to be taken by the scribes, the Pharisees, and the Sadducees; and he decided to put the matter to the test, and bring the crisis. He, Judas, would act his part in selling his Lord, and the priests would be cheated out of their money. If Christ really were the Son of God, the Messiah, the people for whom he had done so much in relieving them from the oppressive power of Satan, would rally, and come to his assistance. Then he, Judas, would have the credit of having placed him on David's throne. This would forever settle many minds that were now in such uncertainty. And this act would place him as first, next to Christ, in the new kingdom.

There are two kinds of experience,—the external showing and the inward working. The divine and the human were at work in the character of Judas. Satan was working the human, Christ the divine. Jesus longed to see Judas rise to his appointed privileges. He had the privilege of being conformed to the image of Christ's character. This regeneration, this new birth, would have come to him through a vital connection with Christ. The Saviour's abiding presence would have been to him a daily renewal of consecration and progressive sanctification of the entire man. But the human side of the character of Judas was confused with his religious sentiments, and was treated by him as essential. By taking this view of things, he left an open door for Satan to enter and take possession of him.

When unbelief and envy are allowed even utterance, they become agents to expel calm, living, trusting faith. Truth is misunderstood, and perverted to mean error. Evidence might be piled upon evidence, but Satan is close at hand to see that the word spoken shall be misapplied, and become a matter of suspicion and

distrust. How careful, then, should every person be that he does no despoise to the Spirit of grace!

Those who resist the Spirit of God, and provoke him to depart, know not to what lengths Satan will lead them. When the Holy Spirit departs from the man, he will imperceptibly do those things which once he viewed, in a correct light, to be decided sin. Unless he heeds the warnings, he will wrap himself in a deception that, as in the case of Judas, will cause him to become a traitor and blind. He will follow, step by step in the footsteps of Satan. Who, then, can strive with him to any purpose? Will the ministers plead with him and for him? All their words are as idle tales. Such souls have Satan as their chosen companion, to misconstrue the word spoken, and bring it to their understanding in a perverted light. When the Spirit of God is grieved away, every appeal made through the Lord's servants is meaningless to them. They will misconstrue every word. They will laugh at and turn into ridicule the most solemn words of Scripture warnings, which, if they were not bewitched by satanic agencies, would make them tremble. Every appeal made to them is in vain. They will not hear reproof or counsel. They despise all the entreaties of the Spirit, and disobey the commandments of God which they once vindicated and exalted. Well may the words of the apostle come home to such souls, "Who hath bewitched you, that ye should not obey the truth?" They follow the counsel of their own heart until truth is no more truth to them. Barabbas is chosen, Christ is rejected.

It is essential to live by every word of God, else our old nature will constantly reassert itself. It is the Holy Spirit, the redeeming grace of truth in the soul, that makes the followers of Christ one with one another, and one with God. He alone can expel enmity, envy, and unbelief. He sanctifies the entire affections. He restores the willing, desirous soul from the power of Satan unto God. This is the power of grace. It is a divine power. Under its influence there is a change from the old habits, customs, and practises which, when cherished, separate the soul from God; and the work of sanctification goes on in the soul, constantly progressing and enlarging.

"THE time to favor Zion, yea, the set time, is come." The time is here for all the people to receive the baptism of the Holy Ghost. Do you want it?—Of course you do. Come, then, "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice." These things grieve the Holy Spirit. The two spirits cannot dwell together. Abandon the spirit of bitterness, malice, and evil-speaking, and the Holy Spirit will gladly take possession.

The Holy Spirit is God's seal of his own righteousness, upon him who receives it. But God never will put his seal upon sin for righteousness. And no person need ever ask him to do so. Yet for any person to ask for the baptism, or the gift, of the Holy Ghost, while

he has not the righteousness of God, this is in itself, though ignorantly and unintentionally, to ask God to put his seal upon sin for righteousness.

Therefore every one who would have the gift of the Holy Spirit must have such righteousness as that Spirit may approve as righteousness indeed. And the righteousness of God is the only righteousness known in the universe which the Spirit of God will approve.

Then let every soul "seek first the kingdom of God and his righteousness," as the divinely appointed preparation for receiving the baptism of the Holy Spirit.

#### ADOPTED BY THE FATHER.

BY ADA J. CROWTHER.  
(Battle Creek, Mich.)

WHEN the people of this world adopt children, it may be for very selfish purposes. They may want them only as servants, and give them nothing in return for their services. The motive may be wholly a selfish one, and not for the benefit or advancement of the child. But not so with God, the Father who has promised to receive sinners as his children. "And if children, then heirs; heirs of God, and joint heirs with Christ."

What, then, are the conditions? and how are sinners to be received? Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. Then the first thing is to come; but who may come? Is the invitation to all, or only to a certain class? Christ is no respecter of persons, and so his "whosoever will" has been an encouragement to many who lingered around the fold, afraid at first to enter for fear the invitation was not for them. Through whom are men to come to the Father? Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

After coming, what is to be done? Paul says, "Yield yourselves unto God," and James says, "Submit yourselves therefore to God." Then it is a yielding, submitting process. Something must be given up! In Luke 9:23 these words are found: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." So it is to be a work of self-denial,—a giving up of self,—and it is to be a daily work. Self and everything that belongs to self must be given up to Christ. We must give ourselves to him, sins and all; for he gave himself for our sins. He bought us with his own precious blood.

When we come to Christ, and wholly give ourselves to him, to be guided by his Spirit, how does he receive us, and what do we get in return for sinful self? In Luke 15 we read of the prodigal son, who had wasted his goods, and spent all he had in riotous living. When perishing with hunger, he came to himself, and said that he would arise and go to his father, and would confess that he had sinned, and was not worthy to be called a son, but was willing to be a hired servant. So "he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." But the father said to the servants: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

How lovingly this wayward son was received by his father! No reproach nor rebuke was given; his sins were forgiven and forgotten, and he was received with all the tender love and compassion of a father. In Luke 15:5-7, we have also the parable of the lost sheep, which shows the joy and rejoicing over the sinner when he feels his lost condition and his need of a Saviour. The Saviour will take him in his arms, and carry him to his fold. He has promised to place beneath us the "everlasting arms."

What promises he has given to those who are to be heirs with Christ! In 1 Cor. 3:21-23 we have these words: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's." Rom. 8:32 says: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Then those who are heirs with Christ are to inherit all things—the earth made new, the many mansions, the New Jerusalem, with its pearly gates and golden streets. When the children of God stop to meditate on his goodness, how much he has done for his people, how unworthy they are, and yet how tenderly he cares for them, they can truly say, with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

God is not like man. He does not deal with men according to their deserts, but according to his great mercy and loving-kindness. As the Christian does not enter into the inheritance immediately, but must wait for his reward, there is danger that Satan will make an assault and be the victor; but if the Christian will put himself entirely under the care of his Captain, Satan and all his hosts will not be able to overcome him.

Thus we see that although we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world, we are now "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." For, "As many as received him, to them gave he power to become the sons of God"—sons and daughters of the King.

After studying this subject carefully, one feels like singing from the heart that beautiful stanza which says:—

"I once was an outcast,  
Stranger on earth,  
A sinner by choice,  
And an alien by birth;  
But I've been adopted,  
My name's written down,  
An heir to a mansion,  
A robe, and a crown."

#### CONSECRATION.

BY E. K. SLADE.  
(Wacousta, Mich.)

IN EX. 32:29 we read: "Consecrate yourselves to-day to the Lord, . . . that he may bestow upon you a blessing this day." This is the work that the Lord requires us to perform, that he may give to us his blessing, which he has promised to grant when that consecration is made. Consecration is not sanctification, but it must of necessity precede it. Consecration is our part. Sanctification is God's part. Our part must be faithfully performed before God can perform his part, and make us complete in him. He cannot use us in his work till we have been wholly committed to him.

The "as far as I know" consecration is a tool in the hands of Satan to keep us in a sort of satisfied state, where we think we have done our part, and the rest remains for God to do. How many are kept from receiving the full

blessing of God and the outpouring of his Spirit by this kind of uncertain and incomplete consecration!

It is not a yielding of "all that I know," or "as far as I can see," that constitutes true consecration; but rather, the language will be, "I yield all to thee—all that I can see, and all that is beyond my sight; the little that I am, and all I ever may be; all that I have, and all that I ever may have; all that I know, and all that I do not know; and I yield all to thy will as it may be revealed to me." This "all" includes every power of the being as it is, and as it will be when it has increased tenfold by use. It includes all earthly goods now possessed, or that will be possessed. In thus consecrating all, we are simply taking our hands off God's property, and acknowledging his right to his own.

But we are liable to become slack and remiss in our ways and daily work, and too often allow the same degree of laxness to interfere with our complying with the conditions for eternal life. God is able to save "to the uttermost" all who come to him; but we must be sure that we *come* to him. "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:11, 12.

May we all make a thorough consecration, that we may enjoy the sanctification and the promise, "He hath perfected forever them that are sanctified." Heb. 10:14.

#### "WHATSOEVER IS RIGHT I WILL GIVE YOU."

BY A. SMITH.  
(Grandville, Mich.)

TO LABOR in some department of the cause of God is evidently the duty of every true follower of Jesus. Says Paul, "The manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7. Perhaps the most difficult question to determine is as to the line of work to be followed. But God, who gives wisdom to all men liberally for the asking, will guide every sincere soul in the path of duty. One of the greatest obstacles to success is our personal stubbornness in choosing our own way. Some desire high positions, and despise the humble duties near at hand, when by doing these humble duties, they might be guided by the Spirit into the broadest possible field of Christian usefulness. Some will say, "I meant to do that duty, but I was hindered." Life is made up of resolves and re-resolves, and some may find at last that the material of accomplished work has not gone into the character structure, and the Master cannot say, "Well done."

With some the pressure of business is a hindrance, financial interests appearing, of necessity, to overbalance impressions of duty. Long continuance in the habit of delay at length becomes crystallized into the character, and only the transforming power of God can change such a character. Sometimes the path of duty may plainly lead to the devotion of the whole time to the work of God, but the worker hesitates because necessary financial support is not in sight, and consecration to the work is postponed or abandoned.

In the parable of the laborers (Matt. 20:1-16) the Lord said to those hired, even at the eleventh hour, "Whatsoever is right, that shall ye receive." Verse 7. It follows, then, that the laborer who is called by the Lord may be assured that he will receive of his employer "that which is right." If it is right that such a one should receive financial support, God is pledged to give it; but too many have more faith in the assured support of conferences or

missionary boards than they have in God's promises. God wants no one to move presumptuously, but he is pleased with *faithful* trust in his word.

When Jesus sent forth the seventy laborers (Luke 10:1-12), they were not well equipped financially, nor were they sustained by an assured salary; yet on their return from the mission, they confessed that they had lacked nothing. Luke 22:35. But it is claimed that conditions and methods have changed since then. Yes, with man; but the same Jesus has charge of his work to-day, and he changes not. Paul said to his Philippian brethren, "My God shall supply all your need." Phil. 4:19. As the conditions of such supply, Jesus says, "Seek ye first the kingdom of God, and his righteousness." Matt. 6:33. Let one be sure he has entered the path of duty, and then go ahead, trusting that the Lord will do as he has said, "Whatsoever is right I will give you."

God told his people to go forward before he opened a path through the sea for them, and that experience of his ancient people was written for our admonition upon whom the ends of the world are come.

"Though seas like mountains hedge thy way,  
Go forward, go forward;  
Beyond thee lies the realm of day;  
Go forward in the Lord."

#### POWER OF WORDS.

BY JOHN M. HOPKINS.  
(Westport, Minn.)

OFTEN there is a wonderful significance and power in a single word, or in the voice speaking the word. It may bring hope and gladness to the heart of the hearer, or it may send a thrill of pain and despair. This is illustrated by the experience of Mary Magdalene. She had been "a sinner." But she had heard the glad news of salvation through Christ, had deeply repented, and fully accepted Jesus as her own personal Saviour. She had exchanged sin and its consequent sorrows for Christ's righteousness and peace. She had been "forgiven much," and hence she "loved much." Her heart and life were full of light and happiness, and she rejoiced to minister to her Lord. In his expiring moments on the cross, she braved the danger and witnessed it all. She was among the last to leave the sepulcher on the day of crucifixion, and the first to come with weeping on the morning of the first day. It seems that her tears often flowed. Before his death, she had bathed his feet with her tears, and wiped them with her hair. And now she stands beside his empty grave, and says, "They have taken away my Lord, and I know not where they have laid him." "Jesus saith unto her, . . . Master." How quickly she recognized that divine voice, so full of heavenly melody and peace! It was music to her soul. The "Master," her own blessed Lord and Saviour, has indeed risen and greets her by speaking her own name. The tender, loving familiarity, the pity, sympathy, and power expressed by that one word and voice! How it revives hope, joy, and peace! The clouds are dispelled, sorrow is driven from her heart, and she hastens with the joyful news to Peter and John, her fellow disciples.

While we may not hear the audible voice of our Master speak our name, we may hear the voice of his sweet Spirit speak peace and comfort to our souls, and we, like Mary, may rejoice. And we, too, may so modulate our own tone of expression, we may so imitate our Lord, that all our words will breathe out melody and love, and inspire hope and confidence. Even the dumb creatures that God has given us quickly distinguish between the

harsh, grating words of anger and words of kindness and endearment. What a power there is in a word, a sound, to stir and awaken the deep fountains of the soul; to inspire hope and happiness, or fear and sadness.

#### "BEHELD HOW —"

BY \* \* \*

"AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury." Mark 12:41. Of their own accord, the people were casting in their offerings to the Lord. Did they realize that they were being watched? Some cast in large sums; they were rich, and could well afford to give of their abundance; they did not have to deny themselves anything that their hearts craved in order to do this, but in so doing thought to obtain praise of men for their generosity. Like many rich men of the present day, who give large sums for some charity or benevolent enterprise, they were conscious that men would behold them. Some, though rich, cast in small sums. But there was a woman, doubtless poorly clad and familiar with toil and care, who, approaching the treasury, cast in "two mites, which make a farthing." Jesus observed her act, but she was probably entirely unconscious of being seen. She was not going to be seen of men; for her humble offering was very small, compared to the offerings of those all about her. She was poor; why should she give anything?—She *loved* the Lord and *wished* to give. She would gladly have given more, but this was all she had. Should she give only one of her two little coins, and keep the other for her needs?—Ah, no! she could not withhold one from her Heavenly Father. So both went in together, not grudgingly given, or of necessity, but cheerfully, because of the love which prompted the gift.

All this Jesus noted. He watched the people as they came and went, and beheld their thoughts as well as their actions. Who, at that time and place, would have thought they were being read as if their lives were but written pages reflected in a mirror? Jesus knew that this woman was poor, and had nothing save her humble offering. He also knew the character and circumstances of the others who passed. How did he regard them? Did he care so much for those offerings, when he was heir of heaven and earth?—No; it was not the amount of money that he looked at, but the love that prompted the giving. So when he saw this woman give all her possessions, he said, "This poor widow hath cast more in, than all they." Her offering was greater than all the rest because her *love* was greater. Does any one suppose that the poor widow who gave her all ever suffered because of her sacrifice?—No, indeed!

We of to-day are being beheld just as were those who brought their gifts to the treasury anciently; and though, like them, we may be unconscious that the high and holy One is watching our every movement and observing our very thoughts, it is true. So let us conduct ourselves that his pure eyes may not be offended because of our selfish greed, or our lack of love toward him who gives us all that we have and are.

When we behold strangers, let us not think lightly of their presence. They are God's dear children. Our Elder Brother died for them. They have trials and sorrows, crushed hopes and ungratified longings, that only one in whom Jesus dwells can understand; but let us not close our eyes to their needs. Jesus beholds them only to *love* them. We are not better than he. Then let us not regard any human soul as being too insignificant to merit our love. There is nothing but love in the

heart of the true Christian for human souls. Love is of God; for God is love. If we are like Jesus, shall, like Jesus, behold God's creatures only to love them. Though we may see their faults, we shall but pity them, while their virtues will rejoice our hearts, and draw us closer to them, and to him who loved us and gave himself for us. Jesus beheld how—How do *we* behold? If we behold aright, our knowledge of human nature will often enable us to cheer a weary heart, to lift another's burden, to do a precious soul everlasting good. "As ye have done it unto one of the least of these, . . . ye have done it unto me."

#### FAITH AND BELIEF.

BY N. J. BOWERS.  
(Salem, Ore.)

FAITH and belief are quite distinct, according to the Scriptures, and hence should not be confounded. It is true that faith comprehends belief,—assent of the mind,—but mere belief does not comprehend faith. There can be no faith without belief, but there may be and is belief without a particle of faith. As used in the Bible, belief often means faith; for example, "Abraham believed God, and it was accounted to him for righteousness." Gal. 3:9. Faith is belief in its higher spiritual development.

We are taught that faith is a gift of the Spirit. 1 Cor. 12:4, 9. So none can have true faith without having the Spirit of God. A wicked man may believe many things about God and the Bible, and believe them correctly, too, but he does not have a particle of faith. Many of the Jews believed in the miracles of Jesus, but they had no faith in him or his work. It was mere assent of the mind to what they had seen, and which they could not deny. John 12:47, 53. The same is true in relation to the works performed by the apostles in the name of Jesus. Acts 4:16-18. Simon the sorcerer believed the preaching of Philip and was baptized, but he was still without faith. Acts 8:13, 20, 23. Many of the chief rulers of the Jews believed on Jesus at one time, but they "did not confess him" because of a man-fearing spirit. They did not have faith with their belief. John 12:42, 43. The demons believe in one God, but of course they have no faith. James 2:19.

These examples show that there is a great difference between faith and belief. There may be belief and no faith at all. There is plenty of belief in the world, but little faith. Faith is a mighty thing. It will save the soul. Mere belief will not. There is plenty of believing among those professing the third angel's message. "O yes, we believe it, of course we believe the truth." Is that all? Have we faith? Remember that "whatsoever is not of faith is sin." Rom. 14:23. If our belief has no faith in it, we are cherishing sin. Brethren, did you ever think of it in that light? Let us be of those who believe to the saving of the soul.

EXPLORERS are still rivaling one another in their ambitions to get "Farthest North," but it does not pay. When one has left behind him the rose and the violet and the last twig of the arctic willow, a miniature tree three inches high, it is all the same desolation to the as-yet-undiscovered pole. One league of ice is very like another, whether it be found in eighty-two or eighty-seven degrees north. It matters very little how much of an infidel one is, if he be an infidel at all. When the soul has lost sight of God, the farther north he drifts only emphasizes the desolation of his environment. There is no green shore, no "open sea," in that direction. His only resource is to do as Nansen did—turn back.—*Interior.*



## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

### IF I SHOULD DIE TO-NIGHT.

If I should die to-night,  
My friends would look upon my quiet face  
Before they laid it in its resting-place,  
And deem that death had left it almost fair;  
And laying snow-white flowers against my hair,  
Would smooth it down with tearful tenderness,  
And fold my hands with lingering caress,—  
Poor hands, so empty and so cold to-night!

If I should die to-night,  
My friends would call to mind, with loving thought,  
Some kindly deed the icy hand had wrought,  
Some gentle word the frozen lips had said,  
Errands on which the willing feet had sped;  
The memory of my selfishness and pride,  
My hasty words, would all be laid aside;  
And so I should be loved and mourned to-night.

If I should die to-night,  
E'en hearts estranged would turn once more to me,  
Recalling other days remorsefully.  
The eyes that chill me with averted glance  
Would look upon me as of yore, perchance,  
And soften in the old familiar way;  
For who would war with dumb, unconscious clay?  
So I might rest, forgiven of all to-night.

O friends, I pray to-night,  
Keep not your kisses for my dead, cold brow!  
The way is lonely; let me feel them now!  
Think gently of me; I am travel-worn;  
My faltering feet are pierced with many a thorn.  
Forgive, O hearts estranged! forgive, I plead!  
When dreamless rest is mine, I shall not need  
The tenderness for which I long to-night.

—Selected.

### STUDIES IN CHILD CULTURE.—NO. 19.

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

SEVERAL questions are before me relating to the appearance of children before the public, and I am glad to have my attention called to this matter. It is important because of its bearing on the moral as well as the physical life. Self-consciousness is recognized as very offensive in any man or woman. "Egotism," it is called. It is the legitimate result of being kept in the focus of observation in childhood. It is so unhappy a development that anything that will produce it should be most carefully avoided. A group of children *en masse*, plainly dressed, to sing together in public by daylight, need not be objectionable; but I do not believe that their appearance before audiences, as practised in these days, is in any wise in harmony with the natural child life. To enlarge a child's experience or observation beyond his years and power to comprehend and use what he gets, is to overload him, and so early to break him down at some point. And breaking down at one point weakens the entire nature.

It is serious business for even an adult who is charged with a message to meet the public eye. No life is so wearisome as that which is led by those who amuse the pleasure-loving world on the public stage; but it is easier to those who make it a business, and prepare for it, than for the amateur. It requires a degree of nerve force which should not be spent for nothing, and which, once spent, cannot be easily renewed, lacking which, there must be a breaking down of strength and vitality.

If it was the proper work for a child, something to which he must be trained from early babyhood, that he might be prepared for a life work, there would be an argument in favor of it. But it is not so in any sense. It is wholly in the nature of a masquerade for the amusement of older people, aping, perhaps, the airs and efforts of men and women, as might be done in a theater and for the same purpose, al-

though it be in a church and on some sacred theme.

The effect upon the child is sensational; and, with the inevitable applause, the lights and dress display, tends to blunt all that is most delicate in his nature, and to open the way for the peculiar moral weakness which engenders a bold self-consciousness. Added to this is the fact that concerts, etc., are nearly always at night, whereas children should *live in the day*, as the birds and flowers do.

Serious nervous disorders have resulted to many children from the late hours and the excitements of these public demonstrations into which they have been forced. A child can be so trained physically that he can sleep by day, and take his part in shows and theaters at night, without inconvenience; but if men or women must work at night, they should be allowed so to arrange for such a life as to reduce its objectionable features to the minimum; and it should be only at the most urgent necessity, such as must take it entirely out of the question as regards our children. Every health principle is violated by such demands as are made on the little ones by the most innocent church concert which is held after lamp-lighting.

One asks, "If children should not be taken out at night, what shall parents do with them if they wish to go to church at night, and have no one to leave them with?" to which I reply, unhesitatingly, Deny yourself, and stay at home. Church-going may become an evil if it breaks in upon the home life, to such an extent that the children are forced out of the seclusion and quietness which the health of body and soul require, and to secure which the home was instituted. As a rule, the evenings would be better spent at home by the entire family. The Sabbath morning and afternoon for public teaching are sufficient for those who know and love the truth and have children to shelter and instruct. The minister must be sustained in his efforts to reach the world at large by evening services, but the fact that one has children, with no one to leave them with, is a direct call to remain at home, and leave to others the service of the public assembly.

"What time should children under ten years of age be put to bed?" writes one mother.

No fixed hour can arbitrarily be set by a stranger for any home or individual child. I believe that young children should have very little remembrance of the dark or of artificial light as they grow up. They should from babyhood have closed their eyes while it is yet light, and open them after the night has passed. The habit of early sleeping should be so thoroughly established in early childhood, and the life be so natural, regular, and uneventful, that the children will fall asleep at the proper time just as instinctively as do the birds.

The little ones should have their light supper not later than four o'clock, and after the talk with mother, can be dressed in their enclosed night garments and left to themselves for their bedtime frolic. See that the room contains nothing with which they can hurt themselves or one another, have the strong pillow-cases made with draw-strings tied snug. Let the children understand that they can do as they please with everything in the room, and make all the noise they choose. Liberty is conducive to order and quietness. They will not be *noiseless*, nor will they leave things folded and set in line; but they will come nearer to the ideal of order if left free than if met at every turn with "don't" or "let that alone." Let them close the day with as merry a tumble and romp as though they were lambs indeed out in the pasture. It will be safe to leave them alone for this romp, and by and by, when the room suddenly grows still, go in and see what has happened: you will find them asleep just where the last merry thought left them; on the floor, in bed, criss-

cross, any way; maybe rolled up in a ball in the corner, like a dormouse. Pick them up and put them into their nests, each in his own little crib or cot.

No matter how close together, or how coarse and hard, the beds may be, have them single if possible. *Make* it possible, even if there must be self-denial and rigid economy in many other things to bring this about.

"What would you say about children's sleeping away from home?"

Never allow the children to "go to stay all night" with another child, nor admit others into their beds. This sort of visiting is one of the most pernicious social practises. If another child comes to spend the night in your home, give it a bed by itself in some other room,—treat it as you would a grown-up guest,—and the intrusion will not be repeated, neither can any complaint be made.

### CHRISTIAN DRESS.

SEVERAL appeals have come to us recently for something on the subject of dress. In responding to these, we shall confine ourselves wholly to principles, not seeking for details.

Dress, like all other actions, is the outward expression of the inner principles of the heart. Like all outward actions, the matter of our dress is intimately related to the religious life. But it is the effect rather than the cause; the fruit, and not the root. It is vain to compel our members to serve God while the heart is not right. Correct apparel cannot rectify the heart; but a clean heart will produce correct apparel. All manifestations of pride are produced by pride. Untidiness arises from a slovenly heart. The grace of God must correct the heart before the appearances can be permanently improved.

Mrs. E. G. White has recently written to some of the sisters in Battle Creek concerning this important matter. From this communication we take the liberty to extract the following principles:—

"Let all seek the Lord most earnestly for the deep and rich experience that is to be found in the subject of heart preparation to follow Christ where he shall lead the way. 'If any man will come after me,' he says, 'let him deny himself, and take up his cross, and follow me.' These words are to be weighed well. The man who wishes to follow Christ, who chooses to walk in his footsteps, will find self-denial and the cross in that path.

"God's tests are now to stand out plain and unmistakable. There are storms before us, conflicts of which few dream. There is no need now for any special alteration in our dress. The plain, simple style of dress now worn, made in the most healthful way, demands no hoops and no long trails, and is presentable anywhere; and these things should not come in to divert our minds from the grand test which is to decide the eternal destinies of a world,—the commandments of God and the faith of Jesus.

"We are nearing the close of this world's history. A plain, direct testimony is now needed, as given in the word of God, in regard to the plainness of dress. This should be our burden. The desire to follow Christ in all humility of mind, preparing the heart, purifying the character, is by no means an easy work. Our sisters may be assured that the Lord has not inspired them to make a test of that which was once given as a blessing, but which by many was hated and despised as a curse. There were some things which made the reform dress a decided blessing. With it the ridiculous hoops which were then in fashion could not be worn. The long dress skirts trailing on the ground and sweeping up the filth of the streets could not be patronized. But a more sensible style of dress has now been adopted, which does

not embrace these objectionable features, the fashionable part of which may be discarded, and should be, by all who will read the word of God.

"The dress of our people should be made most simply. The skirt and sack I have mentioned may be used,—not that just that pattern and nothing else should be established; but a simple style, as was represented in that dress. Some have supposed that the very pattern given was the pattern that all should adopt. This is not so. But something as simple as this would be the best we could adopt under the circumstances. No one precise style has been given me as the exact rule to guide all in their dress.

"There are those who, with all the light of the word of God, will not obey his directions. They will follow their own tastes, and do as they please. These give a wrong example to the youth, and to those who have newly come to the truth, who have made it a practise to copy every new style of dress in trimmings that take time and money, and there is little difference between their apparel and that of the worldling. Let our sisters conscientiously heed the word of God for themselves. The working of the Spirit of God inwardly will show a change of dress outwardly. To get up a different style of dress will not change the heart.

"Words and actions are a living testimony for or against Christ. No human being can communicate that which he has not. He may draw nigh unto God with his lips, but his heart is far from him.

"It is easy enough to have a form of godliness; but to make a whole-sided confession of our faith in Christ means that our words, and dress, and spirit shall testify to the fact. These things will prove to others just where you stand,—under the blood-stained banner of Prince Emmanuel, or under the black banner of the prince of this world. The entire man will reveal that we are volunteers for the one party or the other. If the tongue works iniquity, then all our words of profession are worthless; for in our words we say, 'I know not the man.'

"Words and actions are a living testimony for or against Christ. Human beings cannot communicate that which they have not. They may draw nigh unto God with their lips, but their hearts are far from him. All who confess Christ must have a Christ to confess."

#### THE DOCTOR AND HIS PATIENTS.

FROM SANTARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

WHAT do you think of Christian science? Is it a good plan for Sanitarium patients to consult "healers"? What about people who are trying to get healed by Christian science?

I say to such people: Be as happy as you can. Believe you are healed if you can; believe that you are well if you can. If you are well, and can be convinced that you are well, of course that is all that is necessary. If you have nothing the matter with you but a morbid imagination, if you have been almost scared to death because of a disease that you didn't have, Christian science is just the thing for you. A great many people are in just that situation; they have no real malady, but they are frightened by the ghosts of diseases, by a figment of the imagination, a sort of dyspeptic hobgoblin that stares them in the face. Christian science is just the thing for such people. But if a man has a real malady, Christian science won't help him at all. Recently I saw an account of a child who died of scarlet fever. The father of the child was a Christian scientist, and employed no other physician than a "Christian scientist" doctor. As a result, the child had

no attention except the mummeries of Christian science, and it died. The coroner's jury justly held the father responsible for the death of his child. Illinois has a law that will place a man in the same position if, when a member of his family is sick with some serious disease, he depends upon a mind-cure doctor instead of a rational physician. This is perfectly right, because a mind-cure doctor can do nothing with germs; and such diseases as scarlet fever, cholera, typhoid fever, etc., are due to germs. Mind-cure cannot disinfect anything. If some one had smallpox in your house, would you get a mind-cure doctor to cure him? He couldn't do it. The mind-cure doctor says there are no such things as germs.

What objection is there to frying meat with vegetables?

One objection is that you must kill the calf before you eat him. That is the great objection to meat-eating. I could not get over this objection if I could get over all the others. Every ox and calf has a right to live, and we have no right to raise these animals for the purpose of killing them; it is a barbarous custom, and when we come to be as thoroughly civilized as the Hindus,—two hundred million of them, at least,—we won't want to live upon these fellow creatures of ours.

#### POWER OF APPRECIATION.

Most people are prone to receive all the blessings that come to them as a matter of course, and render very little thanks or appreciation either to God or to their fellow men. Those who are habitually unappreciative of kindnesses shown them by father, mother, brother, sister, neighbor, and friend are not likely either to feel or express much gratitude to God for "every good and perfect gift."

How many homes there are, indeed how many that are called Christian homes, in which a cordial "thank you" is never heard! Many are the tired and weary mothers who can truthfully say, with a good woman who gave her experience at a sewing circle: "I work hard every day to get good meals for my family, and my husband and sons come home from their work and eat heartily. I know they enjoy their food, but they never say so; I wish they would."

Another illustration of how little appreciation and gratitude are given to those who are richly deserving, is afforded by the following anecdote: "After attending service in a strange church a gentleman stopped and spoke to the organist, telling him how much he had enjoyed the music. The organist thanked him for his kind words, and said, 'I have given my services as organist in this church for many years, and you are the first person who has ever spoken an appreciative word about the music.'"

Nowhere else does the habit of appreciation show to better advantage than in the home circle. An incident in the life of Ruskin, as related by Egbert Ryding, after a visit to the great author, beautifully illustrates the truth of this statement:—

"During the meal, as we were enjoying a rhubarb tart, I happened to say that it was the first I had tasted this season, and how delicious it was. The professor was delighted at my appreciation of his rhubarb, and ringing for one of his servants, said, 'Please tell Jackson that I want him.' (This was the gardener.)

"When he came into the room, his master said, 'Jackson, I am very pleased to tell you that your first pulling of rhubarb is quite a success, and my friend here, who has had some pie made of it, says it is delicious.' Jackson, with a true gardener's pride, thanked us both, and left the room.

"Soon afterward a servant came into the room with lighted candles, and after putting

them in place, she said, 'Please, sir, there is a beautiful sunset sky just now over the "Old Man."' 'Thank you, Kate, for telling us,' the professor said, heartily.

"The two men sat in an upper window, and watched in silence till the sun sank behind the mountain; but the younger man owns that, beautiful as was the sunset, he 'was thinking more of the charming relationship and sympathy manifested between master and servant, and how strange it would seem to most of us that even such a trifling matter as a gardener's first rhubarb should not be left as a common occurrence.'"

This side-light upon the life of Ruskin gives ample explanation why, in one of his books, he wrote thus: "I have got two Davids and a Kate that I wouldn't exchange for anybody else's servants in the world; and I believe the only quarrel they have with me is that I don't give them enough to do for me."

At most critical times in life a cheering word will help a struggling one over the difficulty before him, and bear him on to triumph and victory. This fact was demonstrated at a fire in one of our great cities. The circumstance is detailed as follows: "A brave fireman, as he emerged from the highest window of a burning building, with an unconscious child in his arms, was seen to stagger, and the crowd below held their breath, fearing to see him fall with his precious burden, until a quick-witted man cried, 'Cheer him!' Then they sent up a mighty shout. It steadied his nerves and gave him new courage, and the perilous descent was made in safety."

Not only in a great emergency will a hearty word of encouragement and appreciation be potent for great good, but also in the every-day affairs of life. This being true, why not be more generous in dispensing such words? Let all remember well these beautiful lines:—

"If you think a word will please,  
Say it, if it be but true;  
Words may give delight with ease  
When no act is asked from you;  
Words may often  
Soothe and soften,  
Gild a joy or heal a pain;  
They are treasures  
Yielding pleasures  
It is wicked to retain."

B.

It is well always to remember that other people, in their places, may be as sensitive as we would be in their places. Then when we meet a person who is so unfortunate as to be afflicted with some serious impediment or deformity, we shall not seem at all to notice it; even though it be, as it usually is, the most noticeable thing about him. We shall treat him in every respect just as though there was nothing of the kind about him.

For instance, when passing along the street, you meet a lady with an afflicted or deformed child, in a baby-buggy, please do not gaze with all your attention at the child, as though you would detect every defect. That mother is just as sensitive to all this as you would be were your own child in such condition; and every such look pierces her to the heart, and makes her affliction the harder to bear. No; just pass on, not seeming to see the child; but with a bright face look at the mother, and greet her cheerily, and thus do your best to cause at least a little sunshine to reach her.

It is the same in every case: never seem to notice any defect or deformity, however prominent. You will thus spread much sunshine; and besides, the people will all know that you are a gentleman or a lady, as the case may be, if not a Christian.

THAT faith, and that faith alone, is of God, which cleanses the body, ennoble the mind, purifies the heart, and makes better the life.

# The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 12, 1897.

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

SPECIAL CONTRIBUTORS.

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

CHRIST is the Author of faith. Satan is the author of doubt. Christ has given faith to every man. Satan gives doubt to every one. Every person can take his choice. Which do you choose? You can accept faith all the time, and so serve Christ; or you can accept doubt, and so serve Satan. Which will you choose? whom will you serve?

## THE BLESSING OF ABRAHAM.

"CHRIST hath redeemed us from the curse of the law . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:13, 14.

We are redeemed from the curse of the law, in order that we may have the blessing of Abraham; and we receive the blessing of Abraham, in order that we may receive the promise of the Spirit.

Without being redeemed from the curse of the law, we cannot have the blessing of Abraham. And without the blessing of Abraham, we cannot have the promise of the Spirit. Without the blessing of Abraham no one need ask for the gift of the Holy Spirit; for without that it cannot be given. However much a person may desire the gift of the Spirit, and however much he may ask, he cannot have it unless he has the blessing of Abraham first.

Not that the Lord does not want to give his Spirit to whomsoever asks; not that he fixes a hard standard, and compels every one, as a sort of penance, to come to that, or else he will not give his Spirit. No, no; but because that for the Lord to give his Holy Spirit to any person who has not the blessing of Abraham would be only to put his seal upon sin, and baptize sin for righteousness. This, of course, God never can do; and this, of course, no one would ever knowingly ask him to do.

It is, therefore, all-important to know what the blessing of Abraham is, and to have it in possession. For when this is so, to all such the Holy Spirit is freely given, and without measure; and every such one that asketh receiveth; for he asks in faith, he asks according to the will of God, and knows that he receives. The blessing of Abraham is the key that opens into the fulness of the Holy Spirit: with this we may enter freely, and enjoy all his treasures; without this we must stand without, and, even though longing for it, can never obtain.

What, then, is the blessing of Abraham? In that same chapter of Galatians, verse 9, we read: "They which be of faith are blessed with faithful Abraham." They which be of faith *are blessed*—the blessing comes by faith. And they "are blessed with faithful Abraham." Abraham obtained the blessing by faith. Faith itself is not the blessing; it is by faith that the blessing is received. It has to be so; for, "Whatsoever is not of faith is sin."

So, then, the blessing came to Abraham by

faith,—the blessing of Abraham is received by faith. What did Abraham receive by faith?—"Abraham believed God, and it was accounted to him for righteousness." Verse 6. The blessing that Abraham received by faith was righteousness. Is *righteousness by faith*, then, the blessing of Abraham?—It looks like it, does n't it?

Let us see further, whether this will hold good: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" Rom. 4:1. We know he found a blessing; for the Scripture speaks of the "blessing of Abraham," and it comes on us through Jesus Christ.

If we are correct in thinking that righteousness by faith is the blessing of Abraham, then when the Scripture would tell us what Abraham found, we should expect it to take up this thought first of all.

How is it, then?—It is even so; for the Scripture proceeds (Rom. 4:2): "For if Abraham were justified [counted righteous] by works, he hath whereof to glory; but not before God." Anything in which a man cannot glory before God is no blessing at all. And as if Abraham had been counted righteous by works, he could not have gloried before God, it is perfectly plain that righteousness by works is *not* the blessing of Abraham.

What then? "What saith the Scripture?—Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that *worketh not*, but believeth on him that justifieth [counteth righteous] the ungodly, his *faith* is counted for *righteousness*." This, then, is righteousness by faith—exactly what Abraham found. Abraham found a blessing: righteousness by faith, then, must be the blessing of Abraham.

But does the Scripture speak of this as a blessing, in such a way that we may be perfectly sure that just this is the blessing of Abraham? Read on: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." The word says that Abraham received a blessing. The word also says that Abraham received righteousness by believing God. And then, continuing directly on that subject, the same word says that David describes the *blessedness* of the man who receives what Abraham received. It is certain that there was only "blessedness" in what Abraham received; what Abraham received was righteousness, and he received it by believing God; therefore it is certain that righteousness by faith is the "*blessedness*," the *blessing*, of Abraham.

How does David describe the blessedness of Abraham, and of all other men who receive what Abraham received?—Thus: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

The word "forgiven" is made up of "for" and "given." When iniquities are "forgiven," something is given for them. What is it that is given for them?—Righteousness, to be sure; for God has set forth Christ "to declare *his righteousness* for the remission of sins that are past." And, blessed are they "whose sins are covered." "He hath covered me with the robe of *righteousness*."

What is imputed to the man to whom sin is *not* imputed?—Righteousness only; for he is describing the man "unto whom God *imputeth righteousness*."

God gave Abraham *righteousness* for his iniquities; him who was sin, God covered with the robe of *righteousness*; and to him the Lord imputed *righteousness* instead of sin. It was all the righteousness of God, through and through. This is what Abraham received, and he received it by faith. There was in it blessedness to Abraham. And David describes the blessedness of all other men who receive it. This, then, is the blessing of Abraham.

But the Scripture tells it yet again: "Cometh this *blessedness* then upon the circumcision only, or upon the uncircumcision also? *for we say that faith* was reckoned to Abraham *for righteousness*." There can be no shadow of doubt, therefore, that *the righteousness of God which is by faith* is in very truth *the blessing of Abraham*.

Now have you the blessing of Abraham? Where did you get the righteousness that you claim, and upon which you depend for acceptance and approval with God? Did you get it from God himself? Did you get it by believing God? or did you get it by "doing your best"?

If you have any righteousness that you did not get from God, then you have no righteousness at all. If you have any righteousness that you did not get by believing God, then you have none at all. If you have any other righteousness than the righteousness of God, then you have none at all.

It is the righteousness of God, and that alone, which men must seek. None other will avail. "Seek ye first the kingdom of God, and *his righteousness*." It is a free gift to every soul in the world. "Being justified [counted righteous] freely by his grace through the redemption that is in Christ Jesus, whom God has set forth . . . to declare his righteousness for the remission of sins that are past." "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."

Abraham believed God, and it was imputed to him for righteousness. "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." And you *do* believe on him. Then accept his righteousness freely, and in all its fulness, as freely and fully as it is given.

The righteousness of God, which is by faith, is the blessing of Abraham. They which be of faith are blessed with faithful Abraham. Thank the Lord for it, and thus accept the blessing of Abraham. For Christ has redeemed us from the curse of the law,—he *has* done it,—that *the blessing of Abraham* might come on us. Please do not, by unbelief, keep that blessing away. Cast away unbelief. Believe God, and let the blessing of Abraham, the righteousness of God, flow in, and fill all the life with its power and its sweet savor.

THE only force in the universe that can successfully produce good men is the "power of God unto salvation;" therefore the man who boasts of being "self-made" is a failure.



## THE WAR-SPIRIT.

LEADING newspapers of England are openly talking of war as inevitable between England and Germany. The London *Saturday Review* says:—

Bismarck has long since recognized what at length the people of England are beginning to understand,—that England and Germany must come to blows over the right to levy from the whole world the tribute of commerce. England, with her long history of successful aggression, and convinced that in pursuing her own interests, she is spreading light among nations dwelling in darkness, and Germany, with lesser will-force but keener intelligence, compete in every corner of the globe. A million petty disputes build up the greatest cause of war the world has ever seen. If Germany were extinguished to-morrow, there is not an Englishman in the world who would not be the richer the day after to-morrow. Nations have fought for years over a city or a right of succession; must they not fight for £200,000,000 of commerce?

Other London papers speak in the same tone, one going so far as to say, plainly: "Germany must be destroyed. The sooner England attacks her, the better it will be for Great Britain and civilization." Thus the nations are angry, and the war-spirit grows. Thank the Lord, he has given his angels charge to hold the winds for at least a while yet; but it cannot be long before they will let them go; and when they do, who shall be able to stand?—Only those will be delivered whose names are in the Book of Life. "Get ready, get ready, get ready."

THE measure of a man's faith in God is the righteousness of God shown forth in his life.

## RECEIVING.

WE are all dependents upon the bounty of God. "The gift of God is eternal life," and as this supreme boon is a free gift, so all subsidiary blessings we receive as gifts from the Father of mercies. So the Scriptures abound in such expressions as, "the gift of God;" "freely ye have received, freely give;" "what hast thou that thou didst not receive?" We have earned nothing; we have merited nothing. "It is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:4, 5.

To the Colossians (2:6) the apostle says: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Here is no evolution from within, but a gift from without. This, again, is the language of free grace,— "received," not earned or purchased. And because we are permitted so freely to receive it, all the more should we realize the grace of the giver, and appreciate the "unspeakable gift."

As ye have received him, so walk in him, is the instruction; "rooted and built up in him, and stablished in the faith."

"If you would know," says Andrew Murray, "how faith is to be exercised in thus abiding in Jesus, to be rooted more deeply and firmly in him, you have only to look back to the time when first you received him. You remember well what obstacles at that time there appeared to be in the way of your believing. There was, first, your vileness and guilt; it appeared impossible that the promise of par-

don and love could be for such a sinner. Then there was the sense of weakness and death; you felt not the power for the surrender and the trust to which you were called. And then there was the future; you dared not undertake to be a disciple of Jesus while you felt so sure that you could not remain standing, but would speedily again be unfaithful and fall. These difficulties were as mountains in your way. And how were they removed?—Simply by the word of God. That word, as it were, compelled you to believe that, notwithstanding guilt in the past, and weakness in the present, and unfaithfulness in the future, the promise was sure that Jesus would accept and save you. On that word you ventured to come and were not deceived; you found that Jesus did indeed accept and save you. Apply this, the experience in coming to Jesus, to the abiding in him. By faith you became a partaker of the initial grace; by that same faith you can enjoy the continuous grace of abiding in him."

How often present-day evangelists ring the changes on the invitation to the people to give their hearts to Christ, and "come to Jesus." From one point of view this is all well; and what is well-intentioned should not, perhaps, be too severely criticized; but really this is not the gospel. The gospel, the good news of grace, is that Christ has come to us, and that through him we are offered redemption and eternal life in his kingdom, and that what the sinner has to do in order to be saved, is just to accept the proffered boon. "Receive not the grace of God in vain."

The words of Col. 2:6 are equivalent to the exhortation to return to our first love, a duty especially enjoined by the Spirit of prophecy upon the church of God at the present time, in view of the nearness of the great day. As ye have received Christ, so walk in him. All the fervency and zeal and consecration experienced in our "first love" should be stronger in all our subsequent Christian life; for we are to "walk" in Christ, which implies life, activity, perseverance, and progress. This shows that Christian progress proceeds in the very same method as the beginning of the Christian life.

It is to be noted that Christ is treated in the New Testament, in his relation to his people, not as a subject, but as a personality. So the text under notice says, "As ye have therefore received Christ," not some information about Christ, or instruction concerning him, or even the words of Christ, carefully as they are all to be cherished, but *Christ himself*. To the same effect, in another place (2 Tim. 1:12), Paul, speaking of Christ, says, "For I know whom I have believed," not *in* whom, or *about* whom, but *whom*, referring to the person himself. On this characteristic of the Christian promises, Robert Walker, in his "Sermons," says: "This is the endearing peculiarity of the gospel covenant,—that all the blessings of it are secured against forfeiture in the hands of Him who hath already fulfilled the terms of the grant, and finished the work which was given him to do; who, as he died to purchase those blessings, so he ever liveth to dispense them; one who by nature is God as well as man; and in whom, as the Word incarnate, and Mediator of the covenant, *all the fulness of the Godhead dwells*, for enriching to the utmost capacity of created beings, all the members of that *body* whereof he is the *head*." U. S.

## WHICH IS THE MORE SO?

THE *Catholic Mirror* well says that "The most wide-spread objection to Spiritualism is that it is a delusion and a cheat." Yet in that same number of the *Mirror*, in the department devoted to the work of converting Protestants, there is presented, among "the saving doctrines" of the church, that of "the communion with the dead."

Now the sole basis of Spiritualism is this very doctrine of "the communion with the dead." Without that there could not possibly be any Spiritualism. And this is presented as a "saving doctrine" of the Catholic Church. Then as Spiritualism, which could not possibly exist without this doctrine, is "a delusion and a cheat," what is the Catholic Church, at least so far as this "saving doctrine" is concerned?

Spiritualism is truly "a delusion and a cheat." It is a delusion and a cheat solely because of this doctrine of "the communion with the dead," without which there could be no such thing as Spiritualism. This doctrine alone is its life: and it is a delusion and a cheat solely because the idea of "the communion with the dead" is a delusion and a cheat. The "saving doctrine" of "the communion with the dead" is a delusion and a cheat, because that when a person dies, he is dead, and not alive; because "the dead know not anything," and so "have no more a portion forever in anything that is done under the sun."

Yes; "the most wide-spread objection to Spiritualism is that it is a delusion and a cheat;" and so it is precisely with the Catholic Church as to that "saving doctrine"—"the communion with the dead"—which alone is the life of Spiritualism.

## THE WORK FOR THIS TIME.

"THE money expended to prepare ministers for work was essential at the time when there was so much opposition to the light that God was giving in regard to justification by faith and the righteousness of Christ, which is abundantly imputed to all who hunger and thirst for it. But the Lord has set before you another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges."—*Special Testimony*, No. 10, pages 5, 6.

The message of the gift of God's own righteousness which is by faith of Jesus Christ unto all and upon all them that believe, the teaching of "righteousness according to righteousness," was God's special message in its time. Now the Lord calls his people forward for "another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges."

The first of these was God's special message in 1888 and onward; the latter is God's special message in 1897 and onward. This does not mean that the first—the message of God's righteousness—ends now, and is to be dropped in order to take up the message to the highways and hedges. Not at all. The first still continues, while the last is added to it. Indeed, the first was, and is still, the preparation for the last; only the first was the special message then, while the last is added to it, and is the special message now.

It is like the three messages of Revelation 14. The first one was the special message when it arose; then when the second message arose, it was the special message, though the first one did not then cease: the two went on together, with the emphasis on the second. Then when the third message arose, it, in turn, became the special message; the first two did not cease, but all three go on together,—one great threefold message,—with the emphasis on the third. So now, the message of the righteousness of God was the special message when it arose; and now that the other work is given,—the call to the highways and hedges,—the first does not cease, but both go on together, with the emphasis on the last.

Therefore the message to the highways and hedges is just as certainly the present message for God's people to accept and proclaim to-day as was the message of the righteousness of God in its day; as was the first angel's message in its day, and as the second in its day, and as the third is to-day. Indeed, as pointed out before, this is the last call of the last call of the third angel's message itself; it is the third angel's message for this hour. And instead of any previous phase of the third angel's message being left behind, they all culminate in this, and go on with increased power and glory; and so the message will swell into the loud cry, and lighten the earth with the glory of God.

That this may the better be seen, another word says that the work "brought to view in Isa. 61:1-3" is "the very work that should be done," and that it "has been strangely neglected." What is the work brought to view in Isa. 61:1-3? Here it is; read it: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

When Jesus stood in the synagogue that day, and read this scripture, as in Luke 4:18, he read it, "He hath anointed me to preach the gospel to the poor." And the message to the highways and hedges, and in the streets and lanes of the city, is emphatically carrying the gospel to the poor. Therefore the work brought to view in Isa. 61:1-3, and the work in the highways and hedges and the streets and lanes of the cities, is precisely the same work. Isa. 61:1-3, Luke 14:23, and Rev. 18:1-4 compose the third angel's message as it is now, in the last quarter of 1897.

Remember, too, that when Jesus read Isa. 61:1-3 that day in the synagogue, and said, "This day is this scripture fulfilled in your ears," he at that time entered upon the last period of his work in the world. When that phase of his work ended, all was ended. And now that this is the time when God's people enter upon the same work as that upon which Jesus then entered, it is likewise true that we now enter upon the last phase of the work

given us to do. And when this shall be ended, all will be ended.

Bear in mind, also, that those words which Jesus read that day in the synagogue, and which he said were that day fulfilled, begin thus: "The Spirit of the Lord God is upon me;" and that only a few days before this he had been baptized with the Holy Ghost unto this very work. Therefore, as Jesus must needs be baptized with the Holy Ghost, in order to do that which thus lay before him in the last period of his work on the earth, and as that is precisely the work *now*, placed before us, and upon which we are now to enter, it is thus absolutely certain that the time has come for us to be baptized with the Holy Ghost.

As it was necessary for Jesus to be baptized with the Holy Ghost, in order to do this work that then lay before him, how much more is it necessary that *we* be baptized with the Holy Ghost, in order to do this identical work that is now placed before us.

Do not forget that Jesus had been a perfect Christian all his days on earth up to the time when he must enter upon this work; yet he must be baptized with the Holy Ghost before he could enter upon this work. The Holy Spirit had been with him every hour of his life on earth, up to that time; yet before he could do the work that then lay before him, his closing work, it was necessary that he should be baptized with the Holy Ghost.

Therefore if you and I had been all our days as perfect Christians as was Jesus up to that time, yet it would be necessary for us to be baptized with the Holy Ghost, in order to do this same work, the closing work. And if the Holy Spirit had been with us as he was with Jesus the first thirty years of his life on earth, yet in order for us to do the work which is now placed before us, we would have to be baptized with the Holy Ghost.

Have we been such perfect Christians all our days as was he all his days?—O, no. Then how much more do we need the baptism of the Holy Spirit than did he! Have we had the Holy Spirit in our lives as had he those thirty years of his life?—O, no. Then how much more do we need the baptism of the Holy Ghost than did he!

Yet it was essential to the completion of the work of God in that day, that he should be baptized with the Holy Ghost. In that closing period of his work, there were trials, persecutions, temptations, and the cross to meet, which he could not meet successfully without this baptism of the Holy Spirit. So likewise it is essential to the completion of the work of God in *this our* day, that we be baptized with the Holy Ghost. In this closing period of our work, there are trials, persecutions, temptations, and crosses for us to meet, which we cannot meet successfully without this same baptism of the Holy Spirit.

Not only do we need this, not only must we have it, but thank the Lord we *can* have it. God longs for us to receive it. The Father loves us just as he loves Jesus. And praise his holy name, when he places before us the same work that lay before Jesus, he gives us the same Holy Spirit in full measure, to fit us for that work, just as he gave it to Jesus.

Thanks be unto God for his unspeakable gift, for his tender love, and for his gentle leading of his people.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

### IN BATTLE CREEK.

IN THE CHURCH.—Services have been held nightly at the Tabernacle during the week. The interest is deepening. As many as fifty have on a single evening remained to seek the Lord for pardon, and many clear conversions have resulted. Many confessions have been made to the congregation, but the work has not stopped there. Confessions are being made in the homes and to neighbors, and letters of confession are being written to distant parties.

It is believed that a work has begun in the Battle Creek church which, if continued, will meet the mind of God, and result in rolling away the reproach from the work here. All the various interests are united in this effort to heed the oft-repeated message to the Battle Creek church to repent. The reception of the Holy Spirit as the qualification for the special work for this time, giving the call to the highways and hedges, is kept constantly before the people.

A. F. BALLENGER.

IN THE COLLEGE.—This year the attendance is composed more largely than ever before of students who have come for one purpose—a special preparation to fit them for active labor in the cause of God, and that just as soon as possible. As one would expect under such conditions, the religious interest is excellent. All the meetings have been well attended, and a willingness to receive and act on the truth for this time seems manifest in all. At the social meeting last Friday evening, fully three fourths of the students, in the hour allotted, bore testimony to their freedom in Christ, and their desire to take him with them in their school work for the year. We know this report will rejoice the hearts of the fathers and mothers and other friends who are praying for God's Spirit to be in our school this year.

H. R. SALISBURY.

IN THE SANITARIUM.—The physicians, nurses, and other employees at the Sanitarium see daily new evidences of the mighty working of God in their midst. The language of our hearts is: "What hath God wrought!"

The last few weeks have witnessed a marked awakening among the employees of the Health Food Company. They have had most precious seasons seeking the Lord together. Many have found Christ for the first time; others who had backslidden have returned to their first love; and at this writing the whole company of over a hundred hands are one family in Christ.

These young people are now anxious to fit themselves for self-supporting missionary work. A committee has accordingly been appointed which is arranging a program of instruction; and before many months have passed, we hope to see workers scattered to the four winds, carrying to the dark places of the earth the glorious light of the gospel.

Sabbath, October 2, was a blessed day for the whole Sanitarium family. Dr. Paulson conducted a Testimony study, beginning at 8 A. M. As the solemn instruction which has come to us from the Lord was dwelt upon, hearts were made tender, tears flowed freely, confession of faults was made one to another, and all united in earnestly pleading for the gift of the Holy Spirit. The meeting continued till eleven o'clock, when the audience repaired to the Tabernacle, there to enjoy a rich feast in the sermon by Elder Jones.



Late in the afternoon a special meeting was held in the chapel, conducted by Dr. Kellogg, who read from a Testimony just received from Sister White, and followed it up with practical instruction, showing how those who had that day renewed their consecration could best retain a close connection with Christ, and continually enjoy greater blessings. He suggested that they begin at once to communicate to others what they had received, by writing missionary letters to their friends and to the home churches from which they had come, telling what the Lord had done for them. The plan was adopted with enthusiasm, and nearly all promised to enter upon the work at once.

The interest among the patients is growing. Many are learning for the first time to read their Bibles, and pray, and it is touching to see the faith which they manifest in the healing power of God. The Friday-evening praise service is well attended, and patients and helpers unite their voices in song and in testifying to the saving power of God.

M. E. OLSEN.

#### THE WORK IN INDIA.

SINCE my last report, this country has been passing through plague, famine, earthquakes, riots, wars, and rumors of wars; but amid all this, I am glad to report progress. The plague has been chiefly confined to the western part of the country, and has not as yet been seen in Bengal at all. The famine has been more extensive, and to a greater or less degree has seriously affected all India; so that even where the famine, properly speaking, is not raging, there is pinching want and distress on account of the rise in the price of food. The cheap rice eaten by the common people actually costs twice as much as the same article did two years ago. This brings a fearful pressure on those who are poor, as most of the people are. It is not an uncommon thing to find individuals who, although they are not starving, are daily compelled to put themselves and their families upon a scanty allowance. Upon investigation it will often be found that the father seems to be in a thriving condition while the mother and children actually look half-starved. Inquiry will reveal the fact that this state of things is by mutual consent. The father has employment, and can earn a small pittance. He has to work hard, and so the family agree that he shall have enough to eat, that he may be able to work. This is not a fancy picture, but a sad fact.

Since the rains have set in, the prospect is improving in some parts of the country. However, there are at the present moment nearly three million people who are working on relief works opened by the government, where men can earn about four cents a day; but what is that for a large family?

Sabbath afternoon, June 12, at five o'clock, Calcutta was severely shaken by an earthquake. This shock extended quite generally throughout Bengal, up into the mountains, and through Assam. Its long duration made it the worst shock known by the oldest inhabitants. It is thought that had it lasted another minute, Calcutta would have been ruined so far as buildings are concerned. As it was, many houses were destroyed. It very distinctly revealed what houses were poorly constructed. Such were either ruined or very seriously damaged. Our house, with most of the others, was a good deal shaken; some of the walls were cracked, the plastering was shaken off in several places, and the top of the front veranda separated from the house, but nothing of a serious nature happened to it. We remained in the house the first night after the shock, and a neighbor and his family, whose house was badly damaged, took shelter with us. The next day we moved into other quarters to remain during repairs,

Fortunately, because of our crowded condition, we had secured a part of these rooms outside on the Thursday before the earthquake, and the evening after the shock I secured the whole flat. The next day the rains set in, and in forty-eight hours after the earthquake, it was very difficult to get a house anywhere; but we were put to but very little inconvenience, comparatively speaking. Carpenters and masons were in demand everywhere, and it was with difficulty that men could be secured to do the work that needed to be done. One advantage the circumstances have brought to us is that our house has had a thorough cleaning from top to bottom, has been newly whitewashed throughout, and seems like a new house. The germs have been disposed of, for a time at least. Of course this expense falls upon the landlord, and by moving out we saved a month's rent.

The Sunday-night meetings which we had been holding in the lower part of our house had to be suspended, but a gentleman offered us the use of his large parlor for the purpose. For a number of weeks we had held Bible readings at his house on Saturday evenings. Two Sunday meetings were held at his place, and then, on looking around, we found we could secure the Corinthian Theater at a reasonable figure during the hot months, so we decided to take that for the month of July, expecting to be back in our own home after that.

We were in the midst of the rains in the early part of July, and had just passed through a serious riot here in the city; the weather was hot and disagreeable, and under the circumstances we did not look for a large attendance at the meetings, but to our surprise, there were at least three hundred present at the first meeting; at the next one still more came; and at the third, on July 18, the place was full, at least six hundred being present. What were we to do? We had learned that day that we could have the building during August. It was no use to think of inviting this crowd to our house. We decided that if these people could stand it to sit in the sweltering heat for an hour, I must stand it, and so we announced that we would continue the meetings through August.

On August 15 another break came. The theater was under repairs. The owner came that day, and told us that he must make some repairs overhead that would take him ten days to complete, and he would be compelled to ask us to drop our meeting the next Sunday evening. At the close of the service I expressed my regret over the matter, told the people how it was, and appointed our next meeting two weeks from that evening. In the audience sat a gentleman who went home and enlisted the interest of his brother deacon in the matter, and they together went to their pastor and stated to him the circumstances. On the following Tuesday, they three called on us, and requested us to hold our meeting the next Sunday night in their chapel. Some thought this a scheme on the part of the pastor to get a good audience at his place, but we cared little where the meeting was held, as long as we could get an audience. Accordingly, on the following Sunday evening our meeting was held in their chapel, and at the close the pastor immersed two persons.

This is the church and the identical baptismal font in which Judson and his wife were immersed eighty-five years ago.

After this service I was invited to speak again the next Sunday morning. And now the pastor, who desires to take a holiday at the seaside for a month, has asked me to take his morning service during September, which I have agreed to do. This chapel, which holds about two hundred, is not sufficiently large for our Sunday-evening meeting, so we have that

at the theater. There are many people who are anxious to hear the word of God, and manifest the deepest interest in it.

We have a Bible reading at our house every evening; to which six or more come; later in the evening, on Wednesday and Saturday evenings, I go to two other places, where from twenty to thirty meet. This, with our meetings on Sunday morning and evening, and with frequent callers through the week to talk on religious matters, keeps me busy. Ten have begun the observance of the Sabbath, and others are seriously considering the question, although there has not been a sermon or public Bible reading given on the question as yet.

The medical work is developing well. Since getting back into our house again, Dr. Place and the nurses are having about all they can do. Many come who are suffering from one ailment or another, who are too poor to pay a penny. Some men have no employment, and are down where they cannot rise by their own efforts. By careful management in these cases, employment is secured for them; and now Dr. Place and his associates (and that means all of us) have the satisfaction of knowing that some of these men are getting along all right, and earning a livelihood for themselves and their families.

No pains has been spared by the doctor and nurses in carefully and conscientiously looking up difficult cases, and tracing them out, till they are well satisfied what is the proper thing to do. This requires care and thought and prayer, but the Lord is blessing in the work, and good results are already being seen. Some rather amusing incidents occur in dealing with these Hindu patients. They are not inclined to eat the food that Christians eat, but our gatekeeper, who is a devout Hindu, tells them that the doctor never eats meat of any kind, and that any food he will ask them to eat will not contain meat or the grease from meat, and that it will be all right. He is really proving to be a decided help in the matter, as he urges the patients to do just what the doctor says, and tells them that he knows it will be all right.

Brother Ellery Robinson is now doing well with the religious books here in Calcutta. He has recently interested a young man who has decided to enter the canvassing work, and is making a beginning in it this week. We have the strongest hopes that he will make a success of it. If America cannot send us any men for this work, we shall try our best to find them here. The work must go, and we know it will go.

Our two girls' schools are doing well. There are about two hundred scholars in them both. We are just starting a Sabbath-school for the older of these girls, who will be glad to come.

In view of the small amount of means that America has as yet been able to send to this field, and in view of the fact that the Mission Board can give us but little encouragement in the way of sending very much for some time to come, we are seriously considering on what line we shall cut down expenses. Shall we drop the schools? As yet we cannot decide to do so. Such a step would seem disastrous, and yet we may be forced to do it. Shall we close the meetings at the theater? With such an interest to hear, such a step seems suicidal; but this we shall have to do unless funds are forthcoming to meet the demands made upon us. The probabilities now are that we can have this theater all winter at a fair price, if we desire it; but if we do not have the money, we cannot have it, however much we may desire it.

I have never been more conscious that the work is the Lord's than I am now. At the same time I hope our brethren in America, and in fields where the truth has become established, will remember the great needs of

this field. I wish we could start a paper this fall, and let it be building up a circulation among this people. It ought to be done, and without delay. But this will be an expense on the start, and yet nothing like the expense that it would be in England or America. If we had an eight-page paper to put into the field this fall, we are convinced that it would soon find readers. Golden opportunities are passing for work of this kind, and the weeks are growing into months, and the months into years since we entered this field. Some suggest that we first get a constituency to support a paper, and then start one. We don't care to get a paper to support, but we want a paper to assist in getting the constituency; and such an instrumentality, if properly conducted, will be a most important factor in securing such a result. But with limited funds, so limited that we are at a loss to know which branch of the work to drop, it is little use to think of starting such an enterprise at present.

O that some good brother who has a few thousands left would step into the gap with about two thousand dollars for this purpose for the year 1898! We will gladly make all the funds go just as far as possible. Our table is furnished with the simplest food. Pies are almost unknown in our house; cake of any description is *rarely* seen. The only fish, flesh, or fowl we have purchased since coming to this country was a small piece of beef that I used in a temperance lecture in illustrating the effect of alcohol on tissue. Butter I have no use for, and milk I have not tasted for more than four months. I do not mention this to complain. We have no complaints to make, but I can assure our brethren at home that we are more than anxious to make every dollar go as far as it can be made to go in carrying forward the truth to those who have it not.

We are all fairly well, and trying our best to keep cool while doing what the providence of God brings to us to do. When this reaches the readers of the *Review*, we shall be just on the border land of cooler weather, which will continue for about four months, and give us a chance to get our breath. If that brother who has the two thousand dollars to spare chances to read this, I hope he will lose no time in letting us know, either through the Foreign Mission Board or in any other way he may think best. We expect the money.

D. A. ROBINSON.

Calcutta, September 1.

#### BRITISH GUIANA.

NEW AMSTERDAM.—I returned a few days ago from my circuit. Calling to see the brethren at the leper asylum, I found them of good faith and hope, speaking gladly of the soon coming of our Saviour. With encouraging words to hold fast till he comes, I passed on to the Bootaba Indian Mission, Demerara River. Brother Downer joined me, and together we had a profitable time with the church there, holding meetings morning and evening. Mr. Peter Fon, the Indian governor, was present at the Sabbath meeting. Formerly he was a fearful looking man, dressed in his royal fashion of feathers, paint, and so on; but now he is very plain in his apparel, and wears a sweet, calm expression. He attends our meeting, he says, because he likes the singing. May this liking grow until he gets to like *what* we are singing about. After a week we returned to Georgetown, where we baptized one sister, afterward celebrating the ordinance of the Lord's Supper.

Brethren Downer, Shand, and I then went up to Friendship, where there are a few believers. We held a few public meetings, a kind merchant lending us lamps, and some of the people bringing their seats. The place was hired at twenty-four cents a night, and the

collection cleared it, with a little margin. The interest here is encouraging. Brethren Shand and Downer are cultivating it. I am now preparing to visit them. In New Amsterdam we baptized four two Sabbaths ago. Among them was one who had been a teacher and catechist for years. He will be of help to us in our labors.

Tidings from Essequeibo—a minister and his family of seven are with us. He is a man of good repute, and will be a welcome acquisition to the workers here. He has a large family, and has all his lifetime taught and preached. He has already begun operations. If the Conference can find it possible to assist this brother, it will be doing our work here a good turn. As Elder Van Deusen will be here next month, he will see for himself how matters stand, and will report accordingly.

We are scattering our tracts and periodicals, circulating "Thoughts on Daniel and the Revelation," and so otherwise also becoming all things to all men that we may win some. We are all of good cheer, and take this opportunity to thank our many friends who have written us private letters of kind encouragement.

PHILIP GIDDINGS.

#### JAMAICA.

SPANISH TOWN.—It is nearly a year and nine months since I left my home to proclaim the third angel's message; and I am happy to say that I am more and more seeing the vast importance of the work, and finding greater pleasure in it. Although there are many things to discourage me, I trust, God helping me, I shall never cease crying with a loud voice until death or the Lord comes. I have built a chapel at Trinityville, thirty-three by eighteen feet in size. It is not fully completed, but usable. After the opening of it, last April, I left, in company with Elders Haysmer and Hale, each man going to his own field, and returned to Darliston, in Westmoreland, a place deluged in fanaticism and superstitions, where the opponents to the truth are numerous, strong, and determined. They are the Episcopalians, Moravians, Revivalists, Salvationists, and the New Faith (a sect of the Plymouth Brethren). These all put forth strenuous efforts to hinder the spread of the truth.

However, by hard and careful labor in house-to-house visits, Bible readings, and open-air preaching, twenty-five persons, to the best of my knowledge, are keeping the Sabbath. But unfortunately I could not get a room in which to gather them into a company. One of the Sabbath-keepers granted a lot of land, but I had no money to build a chapel, and they wanted me to do it at my own or the society's cost. Many said that if they saw a chapel, they would come over to us.

In the month of May last, I left Darliston to join Elder Hall in tent work in Manchester. Here we had hardly any opposition in the work, as three young brethren of intelligence and zeal, who had accepted the truth by reading our literature, had been working earnestly among their neighbors, and had broken down their prejudice. Elder Hall and I had only to confirm and teach more thoroughly what these young brethren had introduced. In doing this we took turns regularly in preaching; and I made daily visits and held Bible readings in the immediate vicinity and also in the surrounding districts two and one-half miles from the tent. The rocky and precipitous paths leading to these districts made the journeys as tedious as if they had been twice as far away. After twelve weeks' labor, we had a chapel thirty-six by eighteen feet opened for public worship, and a company of fifty organized, while there were about seventy keeping the Sabbath.

I came to Spanish Town, August 15, and found the church very much discouraged.

However, they are now of good courage, and have organized themselves into working order, awaiting results, and depending on the Holy Spirit for strength. H. F. HUMPHREY.

#### ARGENTINE REPUBLIC.

DURING the last month I have been laboring in the Crespo church. As the church had grown too large to be managed by one set of officers, who themselves were but beginners, it was thought best to divide the church into three divisions, which we did, thus bringing three sets of officers into action. The Lord blessed with united action in this, and the three divisions are growing rapidly in numbers and strength. One of the societies brought together fifty dollars and the other ninety dollars for the distribution of tracts. The third society has not made its donation as yet, but will soon hold a meeting, and will bring together about seventy-five dollars. The Lord is with them in their work. Seven souls were lately baptized.

A few weeks ago I had the strangest experience that I have had as yet. A lady died lately, and on her death-bed she was converted and embraced the Sabbath. Her husband was also interested, and he, being a member of the Lutheran Church, invited his pastor to conduct the funeral services. He gave me a special invitation to be present; but when the pastor learned that I was coming, he sent a messenger to meet me, giving me an imperative command not to show myself at the funeral gathering. I then received another invitation from the bereaved to be sure to attend.

The services were held in the open air, and when the pastor saw me there, he ran up to me like a wild man, asking me if I did not understand his command. My response was that he had been understood. He then bellowed out that he did not want me to disturb his meeting. I assured him that he would not be disturbed by me, but that I would simply listen to him. He next called for the bereaved husband to lead me away. He replied that I was invited with the rest, and that he would not hinder me from being present. The pastor finally consented to go on with the services; but in order that such a thing should not happen again, he said that hereafter I must first be put away before he would go on with the services.

This experience has won us many friends, and the bereaved man has also since been baptized. The minister was sent for to oppose me, and ran into fits of anger when he saw that his efforts did not succeed in quelling the mighty stream of truth that is flowing to the salvation of precious souls for whom Christ died. When some of our people are in his meetings, he desires them driven out before he will continue the service, or else gives them to understand in some way that he is disturbed by their presence.

I am now holding meetings near Urdinarain, in the eastern part of the province of Entre Rios, among some German Russians who are colonized here. The Lord is blessing the word spoken. Two of the Crespo brethren have come with me, and are helping in this cause. Brethren Vuilleumier and Mc Carthy have opened meetings in a hall in the province of Santa Fé in Esperanza. The inhabitants are mixed French, German, and Spanish. The interest is good; about eighty attended the first meeting.

There are openings everywhere for laborers, but we lack the men to fill them and also the means to sustain those who are already engaged in the work. We are praying that the Lord may send both the men and the means, that the warning may be given to every inhabitant of this field.

One of our canvassers was attacked by an intoxicated man with a revolver lately. Three shots were fired at him, and the horse fell from under him, one of the bullets passing very near his head.

F. H. WESTPHAL.

#### ONTARIO.

LONDON.—The work here is progressing slowly but surely. Many are reading our literature. Our tent company is distributing one hundred copies of the *Signs*. We have taken forty-eight three-months' subscriptions; a few have subscribed for one month, and some for six months. We also sell many copies Saturday evenings on the market square at the close of our open-air service. We took twenty subscriptions for the special term of the *Sentinel*.

A few have already accepted the truth as the result of our labors. One young man resigned his position as conductor on the city railway, and is now attending Battle Creek College. An invalid lady came from a distance, having learned that we believe in divine healing. She was prayed for, according to James 5:14, 15. The Lord verified his promise to her, which put songs of praise in her mouth. She remained several days, during which time we taught her "the way of the Lord more perfectly." She returned to her home, and began to keep the Sabbath. She is distributing our literature, and has created a good interest. Another woman from a neighboring town, who had been afflicted for twenty-five years, was also prayed for in like manner, and afterward instructed upon present truth. She also resolved to keep the Lord's Sabbath, and returned to her home with the assurance that God had verified his promise to her. We cannot but look upon these cases as being in the providence of God to spread the third angel's message.

One of our Bible workers, Miss Nellie Ballenger, has been called to occupy a position in Walla Walla College, and Miss Hattie Allems has been called home for a few weeks because of the critical condition of her father. This leaves us but one Bible worker for this large city.

September 12 nine were baptized. We expect that before this year expires, we shall organize a church in London. We extend our thanks to those who are sending us several copies of the *Signs*. We intend to make a special effort soon to have all our new converts take our church paper. We are satisfied that if we would see that all our newly converted brethren and sisters were furnished with the *REVIEW*, but few, if any, would ever backslide.

We have put a stove in the tent, and shall continue our meetings as long as we can keep comfortable. Let all remember the work in London and throughout the entire province.

J. F. BALLENGER,  
E. J. DRYER.

#### THE WORK IN MANITOBA.

THINKING that the progress of the work in this field may be of interest to the readers of the *REVIEW*, I send this report. We have seen many evidences of the Lord's care for the work, and received rich blessings during the last quarter. The cause has been gaining ground with much greater rapidity than formerly, and we feel to take courage.

At Wakopa, Elder A. C. Bourdeau has been laboring since July 4. He recently baptized fifteen persons, and others are interested. The church there now numbers about thirty-five. Elder H. J. Dirksen has been laboring among the Germans at Morden, and fourteen have been baptized, while the church has also been refreshed, and others are interested. They have bought a suitable building and are fixing it up for a church. This will cost about \$300.

They will appreciate any assistance to meet this expense. Contributions may be sent to Elder H. J. Dirksen, Morden, Manitoba.

Brethren E. H. Huntley and Alex. Ritchie have been holding a series of tent-meetings at West Selkirk since August 13. As a result, twelve adults are keeping the Sabbath. One of these is a lady mission worker among the Icelandic people. Another is an Indian preacher. He belongs to the Cree tribe, and will fit himself for labor among his people. Thus the way is opening for the truth to go to these peoples and tongues.

It has been my privilege to baptize twenty-two at camp-meeting and since, which makes a total of fifty-one that have gone forward in this ordinance during the quarter. There are a number deeply interested here in Winnipeg, who we expect will soon take their stand with us.

Brother J. C. Foster has closed the meetings in Portage la Prairie, and expects to open up the work at Wellington, the home of Brother McKelvy, who was recently in jail for Sunday work. Sisters Wilson and Watson will remain and follow up the work in Portage la Prairie with Bible readings and work with the *Signs*.

Our canvassers are having excellent success in their work. In three successive weeks one brother secured orders to the value of \$91.25, \$79, and \$62 respectively. Another worked twenty-one days, and the value of orders secured was \$215. If any are thinking of entering this work next year, let me say, We have a splendid field, and will welcome all who come to labor for souls in the spirit of the Master.

The case of Brother Kelly, as last reported, stood with the fine and costs against him, but no effort had been made to collect the money. Since then they have seized and sold about \$40 worth of his goods to satisfy the fine. The interest aroused by this case compelled one of the leading pastors to speak on the Sabbath question. I was then offered two columns in one of the daily papers to reply to him, and of course accepted the offer. The reply was republished in the weekly edition. Thus every effort to restrain or hinder the truth has but spread it the faster and farther.

In view of the prospective Sunday legislation, we desire to open up a vigorous campaign for religious liberty.

W. H. FALCONER.

#### WEST VIRGINIA CAMP-MEETING.

THIS meeting was held at Clarksburg, September 9-20. In accordance with the spirit of the Testimonies, a pleasant location was secured, accessible to the people from nearly all parts of the city. The business of the camp, as far as possible, having been attended to before, the camp was ready to engage, with almost undivided attention, in the spiritual services. From the beginning of the meeting, and even while the camp was being prepared, the Spirit of God was manifest in a marked manner, and continued to come in in greater fulness till the camp broke up.

In all the business meetings a spirit of unity and co-operation prevailed. Some plans were laid which, if carried out, we believe will be a blessing to the dear people of West Virginia. Steps were taken to raise a burden of debt resting on the tract society. Donations and pledges were taken, and a good spirit of liberality was manifested by the brethren and sisters in relieving the Lord's work of its financial embarrassment. If others in the Conference who were not at the meeting will take hold and help, it will not be long until this burden will be lifted.

Elder George B. Thompson was re-elected president of the Conference.

After a short sermon the first Sabbath

morning, an opportunity was given for re-consecration and seeking of God. Almost simultaneously the whole congregation arose and moved forward. Here the revival work began, and continued until the last day of the meeting. Many were converted, among whom were not a few of the youth. If these are faithful, God will be pleased to use them for the salvation of others.

The last Sabbath of the meeting, after the afternoon service, Elder Thompson buried nearly a dozen willing souls with the Lord in baptism. It was a very solemn and blessed occasion. The attendance from the city was fair, but probably would have been greater had it not been for the extreme heat.

Altogether, we felt that the meeting was a blessed success, and the laborers returned to their homes or fields with renewed zeal and courage, determined to push the battle to the end. Elder R. A. Underwood and the writer were the only ministers from abroad. May the Lord bless his work and people in the West Virginia Conference.

H. C. BASNEY.

#### MICHIGAN.

MUSKEGON.—We came to this city not quite two years ago to build up the work. Two Bible workers had been here about two months, but most of the time we have had only one. A few Sabbath-keepers were here when we came; but now fifty-four names are enrolled as members, besides several others who are keeping the Sabbath. Some of these will soon be taken into the church. Our tithe last year amounted to \$283. During the week of prayer last fall, \$108 was raised by the church.

When we look back upon the time we have been here, we are led to exclaim, "What hath God wrought!" And yet, had we been fully connected with the Lord, how much more might have been done!

Last Sabbath the hall was well filled, every chair being taken, and others were sitting on benches. We have had glorious meetings the last two Sabbaths, and most of our people are fully awake to the importance of the time and of taking hold of the missionary work. One of our brethren expects to give up his business, and devote his time this winter to laboring for souls.

We are using the *Signs* with good success, delivering every week about twenty-five copies, which are taken in subscriptions of from three to six months, besides a large club which the church is using. We hope to do a good work this winter, and we long to be so humble that the Lord can entrust us with his Holy Spirit. Since camp-meeting we again have two Bible workers. We hope all our people will remember the work in this place.

B. F. STUREMAN.

At Clifford Lake the monthly meeting for September was held. The writer, in company with the elder of one of the other churches, arrived at the place of meeting on Friday evening. The evening meeting consisted of a talk on the fourth chapter of 2 Corinthians. The Sabbath meetings began at 9:30. The writer was asked to occupy the hour, which was improved by giving a talk on the principles of health reform. Some practical points in regard to eating and drinking were brought out.

An interesting Sabbath-school was held from 10:30 to 11:30, after which the subject of education was considered from the Bible and the Testimonies. The people were very much interested, as was shown by their testimonies in the social meeting that followed. The practicability and possibility of the plan of church schools was heartily endorsed.

At the close of the Sabbath a praise service was held by the elder of the church, and many



testimonies of thanksgiving for the blessing of God during the day were given. This was followed by a talk, in which were set forth a few of the qualifications necessary for one to have in order successfully to teach a church school according to the Lord's plan.

At nine o'clock Sunday morning a meeting was held to discuss plans for securing more reverence for the house of God during the Sabbath-school hour. Many excellent thoughts were brought out, and if all will reduce them to practise, there will be a great improvement in our conduct in God's house. This meeting was followed by a discourse on the evidences of Christ's second coming, after which a praise service was held. Practically, all praised the Lord for the hope they have of soon seeing their Saviour come in the clouds of heaven.

The writer gave all the public instruction, speaking five times. The Spirit of the Lord was present throughout the meeting, and it is believed that the people went to their homes with their souls refreshed. May the good work go on. H. W. JOHNSON.

SAGINAW.—Sunday evening, September 12, closed our labors in this city. We have been here since January, 1896. The first year was practically consumed in erecting a church building, which was dedicated Jan. 31, 1897. Since the General Conference, my time has been occupied in holding Bible readings, doing colporteur work, and preaching on Sabbaths and on Sunday evenings. While the interest has not been phenomenal, it has steadily increased, so that the outlook at present is very favorable. As our labor closes, it is with a prayer that God will bless Elder Ostrander and his wife, who come to take up the work we leave. We are now located in Ann Arbor. It is too soon to speak definitely of the work here, but we feel much impressed with the vastness of it. Education and worldly culture are surely here, but true piety seems to be as rare here as elsewhere. Truly we need wisdom from above. Pray that we may keep humble, and that God may make his truth triumphant in this "Athens of America."

Our address is 627 S. Ingalls St. We shall be pleased to see any of our friends who may have occasion to come this way.

S. M. BUTLER.

#### TENNESSEE.

LEBANON.—Elder F. D. Starr and myself began meetings at Lebanon, July 2, and they were continued until August 22. Elder Starr was soon called away to look after other work. The interest and attendance gradually increased from the first, and as the result of this effort, we left nine or ten keeping the Sabbath, with many others on the point of deciding to obey. Lebanon is a town of about two thousand inhabitants, and is a place of considerable note, from the fact that the Cumberland University is situated there, and hundreds of students are in attendance during the greater portion of the year.

August 8 A. M. White, a Disciple minister of Watertown, Tenn., came to Lebanon, and preached against the Sabbath. The following night I reviewed his discourse before a large audience, with good effect. At the close of his discourse, he challenged me to discuss the law and the Sabbath with him, but I told him that I was no debater, and detested anything of that nature, and only under extraordinary circumstances would I participate in debate. He still insisted that I should discuss these subjects with him, claiming that the people of Lebanon were anxious to hear both sides of the question. He agreed to affirm that the law written and engraved by the finger of God on the tables of stone was abolished on the cross. I accepted his proposition, and we

discussed the question for two days. I then affirmed for two days that the Sabbath of the decalogue is binding on the followers of Christ in the present dispensation. Great crowds gathered each day and night, and the Lord blessed in the presentation of his truth. I cannot but believe that much lasting good will result from holding up the standard of truth and morality. The opposing speaker tried hard to divert my attention from the main question, by holding up different phases of our work to ridicule before the people. I paid little attention to his talk, but went on with the question under consideration, and tried to get as many points of truth before the people as possible, and I am sure that a good impression was made upon their minds.

I have just returned from our good camp-meeting, which was held at Milan, Tenn., August 24-31. I expect to go back to Lebanon, and if the interest demands, will pitch the tent there again. I have never had so rich an experience in presenting the blessed truth as I had during the series of meetings held at Lebanon. Especially during the discussion, the Lord came very near by his Spirit, and I can say of a truth that the third angel's message looks brighter, and seems more precious, if possible, than ever before.

M. G. HUFFMAN.

#### THE SANITARIUM SUMMER SCHOOL.

THIS assembly is now a thing of the past; but its influence will be as far-reaching as the broad harvest-field in which its members labor, and as enduring as probationary time. The object of this school has been to instruct men and women in the different lines of work in which the servants of Christ should engage before the sickle is thrust in to reap the harvest of the earth. Doctors, professors, ministers, and other missionaries were the teachers. The Holy Spirit was the great Teacher, and those who stood before the school to impart instruction evidently regarded themselves as his under-teachers. They gave the school the essence—the boiled-down knowledge—of their many years of hard study and successful practise and experience.

Perhaps to no body of students was there ever before so much of condensed information dealt out in a ten weeks' school. The Sanitarium furnished its very best physicians, both men and women, to instruct the school. They presented man as the masterpiece of the Creator's work,—the temple in which the Holy Spirit dwells,—and taught how to feed, clothe, and treat this sacred temple, both in health and in sickness. They taught the cause of disease and how to prevent it, and gave practical instruction concerning the use of simple remedies to drive away disease when it has begun its work of destruction. The Bible, the Testimonies, and science were brought in as authority; and the harmony among these three witnesses, the testimony of each of which is unimpeachable, was clearly shown.

The sacred character of the work of the teachers seemed to be realized in a marked degree; and as they presented the inseparable connection of body, mind, and spirit, the Spirit of God bore witness to their words, and sealed them on the minds of the members of the school. Led by this Spirit, at times the order of the hour was changed, and the whole school engaged in praise and devotional services.

Our duty toward those in our large cities who are traveling the broad road of sin and death was vividly presented by those who have a practical knowledge of laboring for this class. At the close of the school a class of about fifty whose hearts God had touched went to Chicago to spend a season in working for the liberty and salvation of these servants of sin. Our duty

toward our colored brethren and sisters was forcibly presented by Sister Steele and others. The duty of parents toward their own and other people's children, and many other lessons in Christian Help work, were presented by Sister Henry and others.

At the close of the school, which is now known to have been a grand success, a social evening was spent at the home of Dr. Kellogg. A vote of appreciation was passed by the school for the faithful and efficient instruction given by Dr. Kellogg and his collaborators.

CHAS. L. BOYD.

#### SOUTH LANCASTER ACADEMY.

NEVER was the outlook for South Lancaster Academy better at the opening of a school year than at the present. There is a larger number of students, the enrolment being one hundred and twenty-six, as against one hundred and four at about the same time last year. There are one hundred and two students above the intermediate department, which is thirty more than last year. The average age of these is 18.44 years. We set tables for eighty-six in the Home, fourteen more than last year. New students are coming in almost every day, and we have word from several others that they will be here soon. Thus while a large number of the familiar faces of former students are missing, enough others have come in more than to fill their places.

The teachers held a four days' institute just previous to the opening of the term, at which time the instruction from the Spirit of God to the instructors and students in our schools, on various lines of education, was presented. As a result, the teachers enter upon the work realizing more fully the magnitude of the responsibility they have assumed in taking upon themselves the training of the minds of the young, and feeling more deeply the need of complete and continual consecration to God and to his work.

The teachers and students are practically taking a broader view of education. The value of combining physical with mental training seems to be flowing in their veins, and permeating the very atmosphere which they breathe; and already this universal spirit of usefulness reveals that this combination is conducive to sober, enduring joy and happiness. It takes away the love for vain amusements, and gives a keener relish for both bodily and mental food, and increases the power of digestion and assimilation of both. It is evident that properly regulated, useful physical exercise is as necessary for the health of the body as the same kind of intellectual work is for the brain. Activity is God's law of health, of life, of being, of happiness, for *man* as well as for the other creatures of his hand. Laziness, as well as inactivity, is a species of death.

We hope to see the time soon come when this law will be recognized in every Seventh-day Adventist home, as being absolutely necessary for the harmonious development of brain, bone, and muscle. "It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do which will not only keep them busy, but will instruct them. The active hands and brains must be employed from the earliest years. If the parents neglect to turn the energies of their children into the most useful channels, they do them a great injury; for Satan is ready to find something for them to do. Shall not the doing be chosen for them, the parents being the instructors? When the child is old enough to be sent to school, the teacher should co-operate with the parents, and manual training should be continued as part of

his school duties." — "Special Testimonies," pages 37, 38.

To know how well this instruction is being carried out, it would be necessary only for the readers of the REVIEW to pass in front of the academy building, and behold the transformation now taking place on the face of mother earth as she readily and rapidly yields to the manipulation of shovels and pickaxes in the hands of kind-hearted students and teachers. In the presence of such a crew the conservative Bostonian feels the sense of having suddenly but pleasantly awakened out of sleep in some enterprising little village of the West. The result of this work is a healthy flow of the blood and muscular nerve force to every part of the body, which is also revealed in every exercise of the day. J. H. HAUGHEY.

#### WALLA WALLA COLLEGE.

On the morning of September 8 the Walla Walla College held its first chapel exercises for the fall term of 1897. Only eighty-nine students were in attendance on the opening day; but each succeeding day has brought others, so that at the present writing (September 28) we have one hundred and twenty. Enough more are in sight to make the number one hundred and fifty before the first of November. Of the present number, eighty-seven are students who were here last year. Some of the others have been here in former years.

The Homes are about as full as they were last year at this time, there being at present ten full tables in the dining-room. Over one hundred of those who are in attendance are above the fifth grade. This is due to the fact that the smaller children in College Place are attending the public school, where one of the former teachers of the college is in charge. We have been fortunate in securing the services of Elder T. H. Starbuck, of Portland, Ore., as preceptor, which place was vacant at the time our calendar was issued. He has also been chosen secretary of the Correspondence School, which is being successfully conducted by the faculty of the Walla Walla College. Professor Derby, who had been assigned the work of secretary of the Correspondence School, was asked to take the department of history, to fill the place made vacant by the resignation of Miss De Graw. Miss Nellie Ballenger, well known in Battle Creek College circles, was chosen for the work of preceptress, to fill the place made vacant by the resignation of Mrs. Counselman. News comes to us this morning that Sister Ballenger is on the road to Walla Walla, somewhere between Chicago and this place. In addition to her other duties, Mrs. Kay has kindly consented to do this work until Miss Ballenger arrives.

The faculty enjoyed a two weeks' study together before the opening of the term, discussing subjects and methods, and the result is that we find ourselves seeing eye to eye in all matters pertaining to the school. Our faculty prayer-meetings and students' social meetings are occasions when heaven and earth come near together.

The school is drawing from those who are not of our faith, within a reasonable radius about us. China and Japan have representatives here preparing to carry the gospel to the Orient.

In conclusion, I might say that heavy rains, for two or three weeks in succession, just prior to the opening of the school, retarded the work of harvesting the spring sowing of wheat. We know that this has delayed the attendance of many. This accounts, in part, for the light attendance at the opening of the school.

We are all of good courage because the Lord's presence in our midst reveals the fact that he is guiding the work.

E. J. HIBBARD.

#### CLEVELAND (OHIO) MISSION.

TWO WEEKS after returning from our excellent camp-meeting, nine precious souls, all adults, went forward in baptism, and united with the church. It was indeed a precious day to all present. Six others had taken the same step just before camp-meeting.

We have now been in charge of the work here for four years, and the time so spent has been the most precious of our experience. The Conference year of 1895-96 was the best of all. It seems to me the principal reason for this was the special interest taken in Christian Help work, although this work has been imperfectly carried forward. I am fully satisfied that a great blessing will rest upon all who will take hold of this important phase of the work, notwithstanding the many perplexities attending it. It is easy to see that there is, and will continue to be, a growing need of this work.

I rejoice greatly in the new work that has been inaugurated in some of our cities. If I can see aright, it will be a very important factor in giving a wonderful impetus to all city work. It will make the work tenfold more efficient. It would do our people good everywhere to know and see how eagerly the people — the better classes, especially — take hold of this work. The people are hungering for it; it is just what they want.

As we have endeavored to take an interest in the finances of the church, we have been much gratified at the results. It is truly surprising to see what can be accomplished when all will put forth a concerted effort. The same is equally true in all the lines of city work.

I must give an item of experience that will be of interest to all. Elder Charles Fitch, who was such an earnest and consecrated worker in the first and second messages, and whose principal labors were in Cleveland, has a daughter who a few months ago united with us from the Episcopal Church. She said one day to us, "Why do you take such an interest in my father?" We gave an account of his labors in the first and second messages (1 Thess. 5:13), and when we had given her the reading on the gifts of the Spirit, she accepted the truth set forth. We had her read page 13 of "Early Writings," to see what the Lord said of her father. Her feelings can better be imagined than expressed.

We have never doubted that the Lord clearly led us in coming here, and now we fully believe he has sent us away. We feel to praise the Lord anew for his great wisdom and gentleness. There is a new and fuller meaning to this expression of David's, "Thy gentleness hath made me great."

Cleveland is a grand field for labor. May God's blessing continue more and more with the work here, is my prayer.

W. H. SAXBY.

#### CUMBERLAND MISSION FIELD.

WE began meetings in the I. O. O. F. hall at Briceville, June 9; and although we met considerable opposition from the first, we had the use of the hall for forty-one nights. At last such a pressure was brought to bear on the trustees of the hall, by the church-members, who were also Odd-Fellows, that for a while it seemed that there would be a rupture in the lodge. The three trustees were my warm friends, and offered to pay a month's rent themselves if the other faction would only acquiesce, and permit me to use the hall for another month. But "no;" the doctrine taught was the trouble; and as there was no other place where meetings could be held, these opposers thought that by closing the hall against us, they could put a stop to the preaching of the message. It was voted that henceforth the hall be closed to any and all denomina-

tions; and by that act the Baptists, from which all the opposition came, closed the place against themselves for their large meetings. Then my friends suggested that I purchase a store building in a good locality, and fix it up for services, which I did. The Lord was certainly guiding in this move; for the building, sixteen by forty feet in size cost only \$25, and \$40 shingled and ceiled it anew; now we have a building of our own, with a seating capacity of one hundred and twenty. We have organized a Sabbath-school of thirty-four members, and nine adults are keeping the Sabbath; others are deeply interested.

The church here brought two men in to tear down and "swallow up" the "Advents," but no one was hurt, and both left with the flag of truth still waving. Pray for us and the work in this place.

GRANT ADKINS.

#### THE LANSING DEDICATION.

It is now about five years since Elder L. G. Moore began work in this city. Many years ago a tent effort was made, and several camp-meetings have been held; but there were but a few in the city who were Sabbath-keepers when, single handed, he began his work. Now he sees a church with seventy enrolled, a good Sabbath-school, and a church building free from encumbrance. Surely the Lord has wrought for his name. On Sabbath, September 4, the house was well filled by residents, members, and friends from adjoining churches. The church building was dedicated to the Lord amid much rejoicing. It is not a year since Bible work was begun in this city.

Elder Moore now goes to Port Huron to plant the standard of truth in that city.

A. O. BURRILL.

#### ATLANTIC CONFERENCE PROCEEDINGS.

THE ninth annual meeting of the Atlantic Conference of Seventh-day Adventists was held in connection with a camp-meeting in Longwood Grove, Wilmington, Del., Aug. 12-23, 1897.

Among the visiting brethren from abroad, who were invited to take part in the deliberations of the meeting, were G. A. Irwin, president of the General Conference; R. A. Underwood, superintendent of the first General Conference District; A. T. Jones; Professor Lake and Secretary Wilcox, of South Lancaster Academy; Allen Moon, president of the Foreign Mission Board; E. A. Merrell; F. L. Mead, general canvassing agent; I. N. Williams, president of the Pennsylvania Conference; J. W. Lee; Morris Lukens; L. A. Smith, of the *Sentinel*; and Prof. W. H. McKee.

The secretary's report showed that there were six ministers, four licentiates, and four Bible workers employed in the Conference. Four tents were used in public labor during the summer. The number of organized churches in the Conference is twenty-four, with a total membership of 1182. Ten meeting-houses are owned by the different churches.

The treasurer submitted his report for the year ending June 30, 1897, as follows: Cash on hand, July 1, 1896, \$2,742.34; total receipts, \$10,670.93; grand total, \$13,413.27. The disbursements in full were \$9,625.97.

Resolutions were adopted looking to the furtherance of the work in this and other fields.

The following-named persons were elected to office for the ensuing year: S. F. Svenson, President; C. D. Zirkle, Secretary; T. A. Kilgore, Treasurer; F. L. Mead, General Agent. Conference Committee: S. F. Svenson, H. W. Herrell, E. E. Franke, A. Kalstrom.

The following were granted ministerial credentials: S. F. Svenson, E. E. Franke, S. B. Horton, J. F. Jones, C. H. Keslake.

Licenses: H. W. Herrell, J. C. Stevens, R. G. Patterson.

Missionary licenses: L. M. Slocum, M. A. Neale, M. A. Baker, C. E. Ronalds, Maren Johansen. S. F. SVENSSON, Pres.

C. D. ZIRKLE, Sec.

#### WEST VIRGINIA CONFERENCE PROCEEDINGS.

THREE meetings were held. The auditing was done before the session began. About twenty-five delegates were present. The first meeting was characterized by much of the presence of the Lord. All seemed impressed with the solemnity of the times and the importance of the work to be done, and that human wisdom is utterly unable to guide the work. Time was devoted to earnest prayer for God's presence and blessing. In response the Lord came in, and a season of spiritual refreshing was experienced.

The treasurer's report showed that \$1,029.81 had been received during the year ending Aug. 31, 1897, and at that time \$131.41 was in the treasury.

Resolutions were passed upon not using the tithe in defraying camp-meeting expenses; recommending the starting of a camp-meeting and tent fund; asking the Conference Committee to consider the advisability of holding several general meetings the coming winter; recommending all to circulate our literature, especially the *Signs*; and favoring changing the time of opening the school at South Lancaster from fall to spring. The good work that our church paper, the *REVIEW AND HERALD*, is doing, was also talked over, although no resolution was presented concerning it. Several subscriptions were obtained for the *REVIEW* during the meeting. The officers selected were the same as last year, with the exception of one change on the Conference Committee. Elder G. B. Thompson was elected President; T. E. Bowen, Secretary; and B. B. Johnson, Treasurer.

Each business meeting was a spiritual meeting. All business that could be laid aside was left out; and while in this we sought to follow God's instructions, it was evident that the Lord approved our obedience and blessed the meetings with his presence.

G. A. THOMPSON, Pres.,  
T. E. BOWEN, Sec.

### News of the Week.

FOR WEEK ENDING OCTOBER 9, 1897.

#### NEWS NOTES.

Only moral men need apply for employment in West Africa, according to this advertisement in the *Gold Coast Express*: "WANTED: Ten men for the Windward Coast, who understand the making of rubber. Their duty will be to make rubber, and to show the natives how to do so. Engagement for two years. Wages and commission, free board, lodgings, and passage found. No drunkards, perverters of the truth, or persons endowed with dishonest repute, need apply. Address B, *Gold Coast Express*."

At the recent convention of the Lord's Day Alliance of the Province of Ontario, Canada, a great deal of attention was given to the Sunday question as affected by the vote of the people of Toronto, a few months ago, to allow street-cars to run on Sunday. According to a decision of the Court of Appeals, it appears that the running of street-cars on Sunday is not regarded as an infringement of what is known as the Lord's Day Act. The executive committee of the alliance is in favor of appealing from this decision to the Privy Council. Resolutions adopted by the convention state that many Sunday toilers in Ontario have lost their day of rest; that this day of rest has been sacrificed to employers; and that the result of opening street-car traffic in Toronto on Sunday has been to encourage the running of lines in other towns in the province.

According to the London *Daily Mail*, the synod of the Dutch Reformed Church in South Africa has passed the following resolution condemning membership in total abstinence societies: "The synod declares that members who unite themselves with teetotal societies become unfaithful to their membership in the Gereformeerde Kerk, and must be repeatedly and earnestly warned; and if they will not give heed after many warnings, they must be treated in accordance with Article 21 of our synodal rules; that is, be cut off from membership in the church." It is to be hoped that it is not intended to discourage total abstinence, but only membership in these organizations.

The State railroad commissioner of Massachusetts has published a report showing the remarkable growth of street railroad traffic during the last ten years. According to this report, the total number of passengers carried by the street-car lines in that State in 1887 was about 184,000,000. In 1896 it had risen to 297,000,000. The average number of passengers per trip increased in the same time from 44 to 69. With this increase in the number of passengers carried came a still greater one, in proportion, in the earnings of the companies. These more than quadrupled in the decade under consideration, notwithstanding a considerable reduction in the rate per mile charged for the transportation of the passengers.

Clergymen from all over the world are going to Nashville, October 19, to attend the liberal congress of religions to be held in connection with the exposition. Dr. H. W. Thomas is the president of the congress, and Jenkins Lloyd Jones is general secretary. Rev. Dr. Alfred Momerie, of London, England, is to be present. The congress will open October 19, and continue until the following Sunday. Dr. Thomas will preach the opening sermon, and Governor Taylor, of Tennessee, will welcome the members of the congress. Papers will be read on the second day on "Religion at Work: Not the Creed, but the Deed, the Fruit Test." Dr. E. G. Hirsch, of Chicago, will read a paper the third day on "The Bible in the Light of Modern Thought." The fourth day the papers will treat of the church and education, a conference of comparative religions being held in the evening. C. C. Bonney, of Chicago, will talk the fifth day of the congress on "Parliament of Religions: What It Did, and What It Is Going to Do." The last day will be devoted to preaching in the Nashville churches.

#### ITEMS.

—The average age of 128 Presbyterian ministers who died last year was sixty-six years.

—Sir John Gilbert, a celebrated London artist and illustrator, is dead at the age of eighty years.

—In Canada three villages—Casselman, South Indian, and Cheney—have been destroyed by forest fires.

—The fiftieth anniversary of the beginning of the work of the Jesuits in Boston was celebrated in that city on October 3.

—The longest trolley ride in the world is from Fort Phoenix, Fairhaven, to Nashua, N. H., a distance of 124 miles.

—The cottonseed waste which thirty years ago rotted in the fields, it is now estimated is utilized to the value of \$30,000,000 per year.

—New beds of iron ore have lately been found near Vulcan, Mich., which are said to be the richest yet found in the Upper Peninsula.

—The famous church in New York, known as the "Little Church around the Corner," has just celebrated its forty-ninth anniversary.

—An express-train on the Chicago & Alton was held up, and the passengers were robbed, just out of Kansas City on the night of October 6.

—The October heat and drought in Illinois this year has been unprecedented. It is believed that much damage has been done to the winter wheat.

—There is a movement on foot to heal the differences in the Salvation Army, and bring General Booth and his son Ballington again under the same banner.

—On North Moore St., New York City, lives and works a woman cobbler. She is a capable workwoman, and makes a good living for herself and two children.

—The new North German Lloyd steamer, "Kaiser Wilhelm der Grosse," has beaten all Atlantic records, both eastward and westward, over the Southampton course.

—Lieutenant Robert E. Peary has made six journeys into the arctic regions, and proposes to make still another, in which he declares he "will reach the pole or die."

—The girls' cottage at the State industrial school at Plankinton, S. Dak., was burned on the night of October 6, and seven girls, from eleven to sixteen years of age, lost their lives.

—During the latter part of October a convention of Universalists is to be held in Chicago. It is expected that the general creed of the denomination will be reconstructed at this meeting.

—It is said that in Munich, Germany, music is now systematically used for the treatment and cure of certain forms of disease, and that a "music cure hospital" is now in process of erection.

—An expedition of the Sydney Geographical Society to the Ellice Islands, northeast of Australia, has drilled through a coral reef to the depth of 557 feet without reaching the bottom of the formation.

—At the Methodist Rock River Conference just held in Chicago, Rev. John H. Barrows delivered a series of lectures on Hinduism and Buddhism, as a part of a general discussion on comparative religion.

—The Chicago Woman's Temple, known all over the world as the headquarters of the W. C. T. U., is in a fair way to escape from the financial difficulties which threatened it. The Temple has been a department of the Illinois W. C. T. U.

—The Canadian Mining Commissioner declares that all who seek the Klondike mining regions will be treated alike, whether they hail from Great Britain, Canada, the United States, or any other part of the world. It is expected that next summer's rush to this region will break the record as regards anything of the kind ever known.

—An artesian well near Danville, Ill., which had been plugged up as liable to inundate the country, has proved useful. During the dry weather a large peat bog in the neighborhood of the closed well caught fire, and all efforts to extinguish it were futile. The well was uncorked, and discharged 2,600,000 gallons of water per day, completely submerging the burning bog the second day.

—The negro problem in politics has made its appearance with a vengeance indeed down in Georgia. President McKinley has appointed a negro to a small post-office. The outgoing incumbent would not go out. The negro, when he attempted to perform his duties, was shot, though not fatally, as it chanced, and the town is in open revolt against the government of the United States. Threats are made openly that if this negro recovers, and is continued in office, he will certainly be killed, and if another is appointed in his place, he will share the same fate.

### Special Notices.

#### THE AMERICAN MEDICAL MISSIONARY COLLEGE.

THE third session of the American Medical Missionary College will open November 3. New and enlarged quarters have been secured in Chicago, and a new surgical dispensary is being fitted up there, and several additional teachers have been added to the corps of instructors. Nearly fifty applications for entrance have already been received. There is still room for a few well-qualified young ladies. The openings for young women with the right qualifications are exceptionally excellent at the present time. Those interested should correspond immediately with the undersigned.

J. H. KELLOGG.

#### GENERAL MEETING FOR DISTRICT 2.

As announced in the notice given by Elder Irwin, this meeting will be held at Graysville, Tenn., Nov. 9-16. The object is to seek the Lord for a deeper experience in spiritual life, and to plan for more systematic work in this large and needy field.

Most urgent appeals come from every part of the district for the light of the message. The Spirit of God has gone out before us, and hearts are longing for the very light we profess. My soul is stirred to its depths as these earnest pleas for help come, and we are powerless to answer them for lack of laborers. Unless sufficient means can be provided for their support, our present number of workers must be lessened. We desire to meet our brethren in council, and engage with them in prayer, asking God to bless us with wisdom to plan for the furtherance of his work in the Southern field. On account of the shortness of funds, we do not expect that all the laborers in the district can attend. Leading



laborers from each State will be invited to attend the council. All others who are able to do so are invited. We shall be glad to see church elders and tract society and Sabbath-school officers, and to become better acquainted with them, and learn of the condition of the work in the part of the country each may represent.

At this meeting we hope to plan to supply help for the churches and companies that have been so earnestly calling for assistance, just as far as our force of laborers will permit. I would be glad to hear from every church and company in the district outside of the organized Conferences.

No matter if you have written, and have not received much encouragement in regard to help, write again, or better, send a representative to this meeting. We will consider the call, and do the best we can to send help to your place. The time from now until the meeting is to begin is short, so we trust our brethren will immediately plan to attend.

Our denominational school for the South is located at Graysville, and we shall be glad to have our brethren from the different parts of the district become personally acquainted with the school and its workings. More may be said in regard to this meeting.

N. W. ALLEE.

#### MISSIONARY-ACRE FARMERS.

ATTENTION, missionary farmers! At the last General Conference it was voted that the proceeds of missionary farming and gardening should be given to the Medical Missionary Board. We notice that since this action was taken, efforts have been made in various Conferences to divert the funds raised by this method in other directions, which seems to be entirely unjust, since this was the only provision made for raising funds for medical missionary work, and no appropriation whatever was made for this work from funds raised by any other means.

A large part of the crops raised the present season are now harvested, and the Medical Missionary Board is glad to acknowledge the receipt weekly of sums of various amounts representing the proceeds of this work. "The earth is the Lord's, and the fulness thereof," and it is but just and proper to return to the Lord his own property. The Medical Missionary Board is now preparing for a vigorous campaign in the South during the coming winter. There will be schoolhouses to be built, teachers to be assisted in getting to their fields, and numerous other important enterprises to be undertaken. This work has been made largely self-supporting, and but little help is required, but this little must be given it. The great work now being conducted in Chicago also requires assistance. In view of these facts, we feel justified in asking those who have engaged, the present season, in missionary farming and gardening, to send in the proceeds of their labor as soon as possible.

The present season has been, in most sections, a very prosperous one. Nearly all farm products bring a good price, and hence the present is a good time to sell them. The plan of missionary farming and gardening provides a way by which every one can take a part in this grand medical missionary and philanthropic work, which has already been the means of helping so many suffering souls, and carrying the light of the gospel into so many dark places.

There may be some who did not resolve, when planting their crops, to devote a portion to the Lord, but who now recognize the kindness of Providence in giving them a bountiful crop, and will be willing to set apart a portion for God and humanity. We shall be glad to welcome all such to the ranks of missionary farmers and gardeners, even though it be at the eleventh hour. All remittances should be sent to the *Medical Missionary*, Battle Creek, Mich.

#### Deaths.

GREEN.—Fell asleep in Jesus at Hebron, Wis., Sept. 20, 1897, Sister Ava B., wife of E. N. Green, aged 23 years. Her trust was in God.

J. B. SCOTT.

BABCOCK.—Died at Wells, Minn., Sept. 22, 1897, of cancer, H. W. Babcock, aged 72 years. He suffered much, but bore it all with Christian patience, and now rests in hope.

W. A. SWEANY.

NICHOLL.—Died in St. John's, Newfoundland, Sept. 8, 1897, of heart-disease, Sister Elizabeth H. Nicholl, aged 42 years. She was among the first to embrace the truth after we came to this colony.

S. J. HERSUM.

NYE.—Sister Louisa Nye, aged 64 years, was thrown from a carriage by a runaway horse, and her neck was broken. She united with the Bowling Green, Ohio, church, Dec. 27, 1894. Funeral attended by the writer.

E. J. VAN HORN.

BURDICK.—Died near Raleigh, N. C., Sept. 12, 1897, of a complication of diseases, Brother R. A. Burdick. He was one of our oldest canvassers. Brought up a Seventh-day Baptist, he had always kept the Sabbath. Words of comfort were spoken by the writer at the funeral. Text, Heb. 6:19.

E. L. SANFORD.

SHAFFER.—Died near Bridgeport, Ind., of typhoid fever, Brother John F. Shafer, aged 26 years, 6 months, and 22 days. Brother Shafer was a licensee of the Kansas Conference, where he had been successfully laboring in the work of the message for the past two years and a half. The work of God was the constant burden of his mind till the last. His purpose in coming to Indiana was to present the truth to those in his childhood home, but in less than two weeks after his arrival, death claimed him as its victim. Remarks were made at the funeral by the undersigned.

B. F. GOWDY.

### Publishers' Department.

## Do You Know

THAT FOR THE PAST FORTY-FIVE YEARS

## The Youth's Instructor

Has been a Welcome Visitor to Thousands of Homes?

Ever since 1852, the year of its birth, its mission has been to turn the minds of the youth into - - - - -

## Pure and Elevating Channels of Thought.

It is a Weekly Promoter of

GOOD LITERATURE,  
GOOD MORALS, & GOOD HEALTH,  
SELF-CULTURE, & HIGH IDEALS.

We want you to join our "INSTRUCTOR" family by subscribing to this illustrated, eight-page weekly. Send us your order now.

#### "INSTRUCTOR" RATES.

Yearly subscriptions (renewals), - -	\$1.00
Six months " " " " " " " " " " " "	.50
Yearly subscriptions to new subscribers, -	.75
Six months " " " " " " " " " " " "	.40
Extra for foreign countries, - - - - -	.25

Sample copies free on application.

Send all orders and inquiries to

REVIEW AND HERALD PUB'G CO.,  
Dep't of Circulation,  
BATTLE CREEK, - - MICH.

#### PUBLICATIONS WANTED.

THE undersigned desire clean copies of our publications sent, prepaid, to their addresses:—

Freeman Ramsey, 437 E. Williams St., Decatur, Ill.

C. W. Bennett, Pontiac, Ill. Could use one thousand a week.

Mrs. James F. Woods, Box 713, Warsaw, Ind.

Little Friends and Instructors, E. G. Burdick, Box 31, Minneapolis, Minn.

REVIEWS, Signs, Sentinels, Mrs. Nora Brown, Elizabethtown, Ky.

#### A CARD.

For some reason our people are slow to learn that Mrs. M. C. Kenyon is *not* secretary of the State Sabbath-school Association. As the result, letters are coming to her, directed to Memphis, Mich., and often money is sent by post-office order payable at Memphis, which causes no little trouble. To correct this, will you please give notice through the

REVIEW, that the address of H. M. and M. C. Kenyon is 423 Cedar Ave., Lansing, Mich., and that Mrs. Kenyon is *not* secretary of the Michigan State Sabbath-school Association, and oblige,

H. M. KENYON.

#### ADDRESSES.

THE permanent address of J. E. Evans is 832 Webster St., New Orleans, La.

THE address of Elder D. T. Shireman is Hildebrand, N. C.

THE post-office address of Elder F. D. Starr is now 1609 North College St., Nashville, Tenn.

#### NOTICES.

FOR SALE CHEAP.—Two lots and a house of six rooms in Avon, Wis. Easy payments. Address May Affolter, 352 Van Buren St., Battle Creek, Mich.

HELP WANTED.—I am about to set up a shop for Sanitarium health foods for the retail trade in a healthy little city, and would like a young man to act as clerk and partner, who could furnish \$100 in the stock, etc. Address, at once, Thomas P. Vogle, McMurray, Washington Co., Pa.

## GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect October 4, 1897.

#### EASTBOUND.

Bay City, Detroit, Port Huron, and East.....	† 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations...	† 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal...	* 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.

#### WESTBOUND.

South Bend, Chicago, and West.....	* 8.42 A. M.
Chicago and Intermediate Stations.....	† 12.15 P. M.
Mixed, Valparaiso and Int. Stations.....	† 7.05 A. M.
South Bend, Chicago, and West.....	* 4.05 P. M.
South Bend, Chicago, and West.....	* 12.50 A. M.

#### SLEEPING AND THROUGH CAR SERVICE.

#### EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry. Pullman vestibule buffet sleeping cars to New York via Niagara Falls and Buffalo, and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.25 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R. Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

#### WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 A. M. trains have Pullman sleeping cars and coaches to Chicago.

#### CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

\* Daily.

† Except Sunday.

A. S. PARKER, Ticket Agent, Battle Creek.

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC.  
E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.  
BEN FLETCHER, Trav. Pass. Agt., DETROIT.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 4, 1897.

EAST.	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atlantic Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 8.00	pm 12.30	pm 11.40
Michigan City.....	11.40		8.48	pm 12.08	4.50	2.08	am 1.34
Niles.....	am 12.48		10.15	1.00	5.55	2.58	2.40
Kalamazoo.....	2.30	am 7.15	11.52	2.08	7.16	4.09	4.05
Battle Creek.....	3.00	7.50	pm 12.50	2.42	7.55	4.38	4.43
Marshall.....	3.30	8.25	1.20	3.08	8.19	4.68	5.10
Albion.....	4.00	8.47	1.45	3.27	8.38	4.94	5.34
Jackson.....	4.40	10.05	2.35	4.05	9.15	5.53	6.25
Ann Arbor.....	5.50	11.10	3.47	4.58	10.05	6.45	7.30
Detroit.....	7.20	pm 12.25	5.30	6.00	11.10	7.45	9.00
Falls View.....					am 5.23		pm 4.18
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					6.59		4.43
Buffalo.....				am 12.20	6.45	am 1.40	5.30
Rochester.....				3.13	9.55	4.20	8.40
Syracuse.....				5.15	pm 12.15	6.15	10.45
Albany.....				9.05	4.50	9.55	am 2.50
New York.....				pm 3.25	8.45	pm 1.30	7.00
Springfield.....				12.16	8.34	1.12	9.32
Boston.....				3.00	11.35	4.00	10.45
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. & Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....				am 5.00	pm 8.00		pm 7.15
New York.....				10.00	6.00		am 12.10
Syracuse.....				pm 5.00	am 2.10		am 12.25
Rochester.....				6.55	4.15		am 2.25
Buffalo.....				7.50	5.40		pm 3.55
Niagara Falls.....				8.30	6.23		5.37
Falls View.....					6.54		5.12
Detroit.....	pm 8.20	am 7.15	am 7.50	am 1.50	pm 12.55	pm 4.45	11.25
Ann Arbor.....	9.40	8.12	9.18		1.55	5.55	am 12.30
Jackson.....	11.35	9.10	11.00	3.35	2.57	7.35	1.35
Battle Creek.....	am 12.40	10.21	pm 12.55	4.48	4.07	9.11	3.00
Kalamazoo.....	1.35	10.57	2.13	5.18	4.48	10.00	3.40
Niles.....	3.15	12.23	4.10	6.40	6.27		5.08
Michigan City.....	4.25	pm 1.22	5.20	7.32	7.25		6.06
Chicago.....	6.30	3.00	7.15	9.00	8.55		7.50

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.

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

GEO. J. SADLER, Ticket Agent, Battle Creek.

## The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 12, 1897.

Our Progress department is exceptionally full again,—more, even, than it was last week,—and we think it just as good.

THE Sanitarium family—physicians, patients, nurses, and helpers, all—now numbers between twelve and thirteen hundred. This is more than ever before at this time of year.

WE hope that the brother whom Brother Robinson, of India, calls for, will speedily respond. Brother, please read carefully his excellent letter, page 649, and see whether you are the man.

GLADSTONE declares that to-day "Turkey is stronger than at any time since the Crimean War;" that "Greece is weaker than at any time since she became a kingdom;" and that "this is due to the European concert," which "concert" he fitly defines as "the mutual hatred and distrust of the powers."

IN the last forty years, crime has increased in the United States five times as fast as has the population, the crime of murder alone having increased three times as fast as has the population. Thus we are in the time when iniquity abounds, and evil men and seducers are waxing worse and worse. Let not *your* love grow cold.

SOME time ago reference was made in the New York *Independent* to the fact that in Germany the gains to the state church from Roman Catholics were much greater than gains to the Catholic Church from Protestants. Catholics very naturally denied this. But the *Independent* of September 30 takes up the subject again, and by incontrovertible evidence sustains its former statements. By well-digested statistics it is shown that while the growth of Catholicism has been about 10 per cent., that of Protestantism has been as high as 25 per cent.

THE Department of Agriculture, Division of Chemistry, Washington, D. C., desires all possible information as to the character and extent of the adulteration, sophistication, imitation, or misbranding of foods, drugs, and liquors; and to what extent the laws that have been enacted prohibiting such things have been enforced, and with what results. Let each one send a statement of what he knows, even though it be a little; only be sure that you know it. For, "The Department simply desires a concise statement of *facts*, which can be fully substantiated if necessary, and *not theories*." Address Department of Agriculture, Chemical Division, Washington, D. C.

IN *McClure's Magazine* for October, there is given an account of the finding of the *Logia*, or Sayings of Jesus, with a photographic reproduction of the piece of papyrus upon which they are written. It will be remembered, perhaps, that one of these "Sayings" is, "Except ye keep the Sabbath, ye shall not see the kingdom of God." It is remarkable how little is made of this find by the scholarly world, compared with the so-called "Teaching of the

Apostles" that was discovered a few years ago. There was discovered a creed which teaches that if a man is in need and steals, "he shall be guiltless," but which at the same time contained a phrase that could be made to do service in favor of Sunday-keeping. This, as the teaching of *the apostles*, was a great thing, and was heralded far and wide, and was discussed and edited and commented on everywhere and for years. Here is a document of the Sayings of *Jesus*, at least some of which are absolutely authentic, but among which, at the same time, is a passage that calls for the observance of the Sabbath, which is certainly the truth; yet this find is barely announced to the world, and then falls flat; and the Sabbath passage is "supposed" to be a forgery. Is it difficult for the devout Christian to discern why this difference is made between the two documents.

### MADE VERY PLAIN.

By the discourses given in connection with the series of meetings in Battle Creek, mentioned in another column, it is made very plain that the time has come for the last phase of the last message to be manifested to the world. The features which will characterize this phase of the work, are, (1) the labors of the servants of God in the highways and hedges, compelling men to come in (Luke 14:23); because (2) the Spirit of the Lord God is upon them, enabling them to do what they could by no means accomplish without this baptism of the Spirit (Isa. 61:1); and (3) the proclamation of that testimony against ecclesiastical corruption brought to view in Rev. 18:1-6, represented as a voice from heaven, saying, "Come out of her, my people."

This is only to say, in other words, that the time has come for the church to receive the refreshing, be baptized with the Holy Spirit, the message to go with power, the gifts of the Holy Spirit to be revived in their fulness, all doubt to be dispelled from the minds of the disciples that this is the true and closing work for the world to-day, as the works of Christ removed all doubts from the mind of John that he was the true Messiah (Matt. 11:5), and for the same reason,—because the poor have the gospel preached to them; and thus the earth will be lightened with the glory of the message, as symbolized in Rev. 18:1, as the work closes, and the world passes the thrillingly solemn period of the limit of its probation. The present is a time of unparalleled importance and solemnity.

Mention was made in last week's REVIEW of the sermon of Brother Jones, Sabbath, October 2. October 9 he spoke again to a large congregation, on the line of thought indicated in the foregoing portion of this note. His words were with power (1 Peter 1:12), and made an impression upon the congregation which was deep; and we do not see how it can fail to be lasting.

Viewing the signs in the world from a political, social, and moral point of view, we do not hesitate to declare that great changes and revolutions are at hand. So from the standpoint of our own work, just as truly, the message is to take on new strength. Advancements, glorious and marvelous, are soon to be seen on the part of the church. Who is ready to join in the onward march and the coming victory?

U. S.

OUR readers have heard more or less about the movement by Dr. Herzl, a wealthy Jew, to bring about the purchase of Palestine by that people, and the re-establishment of a Jewish state in that land. The friends of the movement have just held a convention in Basel, Switzerland. It seems that the proposal does not meet with universal favor among the Jews themselves. We learn from the *Independent* of September 30, that Dr. Grünhut, an eminent Jew, who is "head of the technical school for Jewish children at Jerusalem," has no faith in the proposition, according to an interview with him by a Jewish rabbi, published in a Budapest journal. "He says the rich Jews will not live in Palestine, and of the paupers, they have quite enough there already. Of the fifty thousand population of Jerusalem, thirty thousand are Jews, all living on alms except seven hundred families. The Germans and the Russians have the monopoly of the settlements in Palestine, and we may be sure that Russia, at least, would never allow the establishment of a Jewish state in a land which she expects to occupy, and where she claims the special right to protect the holy sepulcher."

AT this time when the "gospel of the kingdom," is to go to all the world "for a witness unto all nations," it is suggestive and encouraging to learn from the leading missionary journals that the attitude of so-called heathen nations toward the gospel seems to be greatly changing for the better; and access to those who sit in darkness was never more readily secured than now. Facilities for transportation and commercial intercourse are being increased in China and Africa by the pushing forward of various railway enterprises now in progress. But what is opening the way more than anything else is the work of the missionaries in ministering to the relief of those in distress, and rendering medical assistance to those laboring under physical infirmities and disease. Thus J. Parson, of Jabalpure, India, according to the *Missionary Review*, has gathered to his mission some thirty to forty orphans and widows, who would otherwise have perished; and he states that they have now utterly abandoned idolatry, and have so broken the bonds of caste that people from at least twenty-five different castes of Hinduism have all become one in Christ. "Caste questions," he says, "give us no difficulty whatever."

THE *Good Health* Publishing Company is doing another good thing,—it offers to send, post-paid, the four-volume set of the bound Testimonies to any church that will secure ten yearly subscriptions to *Good Health*, at a dollar each. If the church where you reside already has a set of the Testimonies, or if there is no church where you reside, the offer will be made good to any individual who sends ten yearly subscriptions at a dollar each. This offer is good till December 1 only. We say this is good, because it not only spreads the knowledge of the principles of healthful living, but it also gives such an excellent opportunity for so many more people to have the benefit of the Testimonies.

How LONG would many people live, breathe, move, and have their physical being, if they starved their bodies as they do their souls?