

# The Advent REVIEW And Sabbath 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.

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### KEPT BY THE POWER OF GOD. 1 PETER 1: 5.

OPEN thou our lips, O Lord! Ps. 51: 15.  
Let our hearts, with glad accord, 2 Chron. 5: 13, 14.  
Praise thee for thy glorious word — Ps. 34: 1-10.  
Kept by the power of God.

Sinners are we every one — Rom. 3: 23.  
Sinners saved by grace alone; Eph. 2: 8; 1: 3-12.  
Be thy gracious purpose done — Col. 4: 12.  
Kept by the power of God.

#### FROM WHAT?

Kept from every murmuring tear,  
Rev. 7: 17; 1 Peter 4: 19.  
Kept from every doubt and fear; Isa. 12: 12.  
Conscience, sight, and judgment clear —  
Heb. 9: 14; Ps. 25: 9.  
Kept by the power of God.

Safe from every anxious care, 1 Peter 5: 7.  
Safe from every hidden snare, Ps. 91: 3.  
Bravely do his pilgrims fare — Deut. 32: 9-14.  
Kept by the power of God.

Safe from every fiery dart, Eph. 6: 16.  
Safe from every subtle art, Eph. 4: 14.  
Body, spirit, mind, and heart —  
Ps. 34: 20; 56: 13; Phil. 4: 19.  
Kept by the power of God.

#### WHEN?

Kept when all around is bright, Isa. 27: 3.  
Kept in sorrow's darkest night; Ps. 27: 5; 32: 7.  
Calm and holy in his sight — Col. 1: 22.  
Kept by the power of God.

"Jesus saves me now," we cry; 2 Cor. 6: 2.  
"Now does all our need supply; Phil. 4: 19.  
Ever in his arms we lie" — Deut. 33: 27.  
Kept by the power of God.

For his sheep shall perish never, John 10: 28.  
Nothing from his love can sever; Rom. 8: 35-39.  
We are his, and his forever — Cant. 2: 16.  
Kept by the power of God.

#### WHERE?

Wheresoe'er our Lord may call, Gen. 28: 15.  
Whatsoever may befall, Ps. 27: 1-6.  
His shield of love is over all — Gen. 15: 1.  
Kept by the power of God.

'Neath his wings no foe comes nigh, Ps. 91: 4.  
In his arms 't were bliss to lie; Isa. 40: 11.  
But "hidden in his heart" am I — John 6: 56.  
Kept by the power of God.

'Tis "I in them," and "Thou in me" — John 17: 23.  
The closest union that can be; 1 Cor. 6: 17.  
Henceforth we shall his glory see — John 17: 24.  
Kept by the power of God.

#### HOW?

Not for merit we have shown, Gal. 2: 16.  
Not by effort of our own, John 15: 5.  
But through his wondrous grace alone — Titus 3: 5.  
Kept by the power of God.

By the Father's boundless love, Rom. 8: 38, 32.  
The riches of his grace to prove, Eph. 2: 7.  
And reign with him here and above —  
Rom. 5: 17; Rev. 22: 5.  
Kept by the power of God.

By the loving Lord who sought us, John 10: 28, 29.  
And within pearl gates hath brought us, Rev. 22: 14.  
By the precious blood that bought us, —  
1 Peter 1: 18, 19.

Kept by the power of God.

By the Holy Spirit's power, Rom. 15: 13; Col. 1: 11.  
Guiding, teaching, hour by hour,  
John 16: 13; 14: 26; 15: 26.  
Loading us with richest dower — Ps. 68: 19.  
Kept by the power of God.

#### WHY?

Because he loves us. His delight Jer. 31: 3.  
Is with the sons of men. No night Zeph. 3: 17.  
Can hide us from the Father's sight — Ps. 39: 12.  
Kept by the power of God.

Because his gifts he loves to pour 2 Cor. 9: 11.  
Until our cup with joy runs o'er, Ps. 23: 5.  
That all may praise him more and more — Ps. 35: 18;  
Kept by the power of God. [71: 14.]

That we, who have the message heard, Heb. 4: 3.  
By holy life and deed and word, Col. 1: 22.  
In all may glorify our Lord — 1 Cor. 10: 31.  
Kept by the power of God.

That we may do his holy will, Rom. 12: 2; Eph. 6: 6.  
And our appointed work fulfil, Mark 13: 34.  
Strong in his might, while trusting still — Eph. 6: 10.  
Kept by the power of God.

Glory to God! By Christ we raise Luke 2: 14.  
Songs of thanksgiving all the days; Heb. 13: 15, 16.  
Yet who can show forth all his praise? Ps. 106: 2.  
Glory to God, to God!

— Selected.

### WORDS OF COMFORT.— NO. 2.

BY MRS. E. G. WHITE.

"VERILY, verily, I say unto you," Christ continued, "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." By this Christ did not mean that the disciples would make any more exalted exertion than he had made. He meant that their work would have greater magnitude. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit. Christ's work was largely confined to Judea. But though his personal ministry did not extend to other lands, people from all nations listened to his teaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracles that he performed. And the knowledge of his suffering and death, which were to be witnessed by the large number in attendance at the Passover, would be spread from Jerusalem to all parts of the world.

Used as Christ's representatives, the apostles would make a decided impression on all minds. The fact that they were humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from them to the Majesty of heaven, who, though unseen, was still working through them. The teaching of the apostles, their words of trust, would assure all that it was not by their own power they worked, but that they were only continuing the same work carried forward by the Lord Jesus when he was with them. Humbling themselves, they would declare that

he whom the Jews had crucified was the Prince of life, the Son of the living God, and that in his name they did the works that he had done.

"Greater works than these shall be do; because I go unto my Father." He would intercede for them, and would send them his own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who should believe in Christ.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." This promise is given on condition: "If ye love me, keep my commandments." The ten commandments, Thou shalt, and, Thou shalt not, are ten promises secured to us if we render obedience to the law governing the universe. A certain lawyer came to Christ, saying: "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." This is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. It is plainly stated that the condition of gaining eternal life is obedience to the commandments of God.

The whole universe is under the control of the Prince of life. Fallen man is subject to him. He paid the ransom money for the whole world. All may be saved through him. He calls upon us to obey, believe, receive, and live. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion, and place themselves under his banner. Those who believe on him, he will present to God as loyal subjects. He is our Mediator as well as our Redeemer. He will defend his chosen followers against Satan's power, and subdue all their enemies. Through him, they will be conquerors, and more than conquerors. Writing to the Ephesians, Paul says: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places."

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall

revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. . . . Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

Those who dishonor God by transgressing his law may talk sanctification; but it is of the same value, and just as acceptable, as was the offering of Cain. Obedience to the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Again, Christ repeated the condition of union with him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ will love God as the great center of their adoration, and will also love one another; and in so doing they will keep the law.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Christ was about to depart to his home in the heavenly courts; but he assured his disciples that he would send them the Comforter, who would abide with them forever. To the guidance of this Comforter, all may implicitly trust. He is the Spirit of truth; but this truth the world can neither see nor receive.

Christ gave his followers a positive promise that after his ascension he would send them his Spirit. "Go ye therefore," he said, "and teach all nations, baptizing them in the name of the Father [a personal God], and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history.

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Precious, glorious assurance of eternal life! Even though he was to be absent, their relation to him was to be that of a child to its parent.

"At that day," he said, "ye shall know that I am in the Father, and ye in me, and I in you." He sought to impress the minds of the disciples with the distinction between those who are of the world and those who are of Christ. He was about to die, but he desired them to realize that he would live again. And although, after his ascension, he would be absent from them, yet by faith they might see and know him, and he would have the same

loving interest in them that he had while with them.

Christ assured his disciples that after his resurrection, he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not in the past understood,—that there is a complete union between Christ and his Father, a union that will always exist.

The words spoken to the disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone. These are times when the Comforter will be sent in answer to the prayer of faith.

There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. The influence of the Holy Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,—love, joy, peace, long-suffering, gentleness, goodness, faith.

#### THEY FOUND FAULT.

*Anna D. Bradley, in Christian Standard.*

"AND when they saw, . . . they found fault." Mark 7:2. Exactly. All they had to do to enable them to "find fault" was just to see. And some of us who are striving to be apostolic have, at least, got that far on the way back "to the good old times." We can find fault in a manner that would put those long-ago wranglers to the blush.

"They found fault." Not a difficult thing to do. It does not require much education nor much brains, nor much money, nor much spirituality, nor much of anything usually prized by respectable folks. It only demands a little, mean, spiteful nature, and a determination not to be pleased, to pick a flaw, or to hold up an unworthy motive respecting everything which another may do. It is the one thing in which we can all become experts. Anybody can find fault.

Anybody?—No; I hasten to take that back. There are some people so busy with life's great work that they have no time to find fault. In every picture spread before them, they see so many beauties that they forget to look for possible flaws. In the voices of nature they listen for the glorious harmonies; and if, somewhere, there is a little key out of tune, it is all unnoticed by the ear drinking in the richer music.

Sometimes I think we make a mistake in looking so intently for a possible defect. This work may be necessary, yet I am half inclined to believe we would be pardoned if we selfishly left it for some one else to do. Peering continually for small, dark objects, there is danger lest our vision become so impaired that it can not endure the light, nor see large objects in their due proportions.

I wore a rose to-day. I noted a tiny, half-unsightly leaf; but I pinned it on so that the flaw could not be seen, and no one knew but the rose was perfect.

We choose the best light for our pictures. That which looks soft and smooth and beautiful in one light, looks rough and uneven in another. Why not be as generous to a friend as we are to our pictures and ornaments?

No life is perfect, yet every life could appear to much better advantage if held in the better light. It could be so much more useful, so much more beautiful, if you and I would, now and then, forget to find fault.

O Christ, help me to be generous! Help me to seek and find the best in those with whom I mingle! And if I must find fault, O Saviour, turn thou mine eyes within, and make me see how very faulty is my own poor, blundering life, and what great need there is for it all to be covered by mercy's hand. Then give me grace, dear Lord, always to render unto others that same tenderness for which, every hour, I have need to pray.

#### RESPECT OF PERSONS.

BY MRS. JULIA LOOMIS.

THE Scriptures plainly teach that "God is no respecter of persons." From the king on the throne, down to the most degraded of human beings, unswerving justice is dealt alike to all. Neither can he be won by rank, or station, or the powers of the mind, to swerve the least iota from strict justice to every one.

How perfectly was this attribute of Jehovah illustrated in the life of Christ on earth! As he mingled with high and low, rich and poor, learned and unlearned, can we perceive any difference in his manner?—Ah, no! He was the representative of the Father. He came here to show to the world the perfect character of his Father, and thus lead souls to trust in him and be saved. The outward man was nothing to him who sees not as man sees. To him the wisdom of this world is foolishness. Therefore he chose for his disciples the humble fishermen, who were not learned in worldly ways, that he might teach them that wisdom which is from above.

As Christ was the representative of the Father, so his children are to be the representatives of Christ to the world; and it should be our daily work to examine ourselves in the light of God's word, and plead earnestly for help to overcome in those things wherein we fail of coming up to Christ's standard.

As regards the subject before us, do we truly represent Christ in this respect? This is a broad subject, and the thorough examination of it would require much time and space. At present we will treat it only as it exists within the precincts of the church on earth.

Where is there a body of professed Christians to-day (I care not of what name) whose members are not more or less tinctured with respect of persons, even among the members of their own particular organization? It is so easy to choose for our associates the brightest intellects, the most highly accomplished, those who have the most winning ways and the tact for planning and leading out in church work, to the neglect of the more retiring ones, who are not so highly gifted by nature. But is this representing Christ?—No. Be not deceived; this is the fruit of the natural heart. The apostle Paul says, "They that are Christ's have crucified the flesh with the affections and lusts." Notice the words "have crucified." And the apostle James said to his brethren in Christ, "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

Here is the plain truth before us. What shall we do about it? In this solemn time, so near the end, shall we continue to cherish anything that is displeasing to God and an offense to Christ's "little ones"? Remember the words of Jesus: "Woe to that man by whom

the offense cometh!" Let us retrace our steps; let us return to the old paths. O for the times of Christlike simplicity, when the church was attired in the robe of Christ's righteousness, and when from every Christian home there went up, morning and evening, the sweet incense of prayer and praise to God! Let us rebuild the altar of prayer in our homes; let us seek for the secret place where we used to commune with God until, like Moses, our countenances were radiant from his presence, and there renew our solemn vows to him.

How often our blessed Saviour sought some retired place, and there poured out his soul in prayer to the Father. Without doubt his life was one continued prayer to God. Can his children live the life of faith without it? Prayer should be our "vital breath," "our native air." O, that there might be deep searching of hearts among God's people! Like all reform, it must be an individual work. God will help us. And when our hearts are right with him, let us not forget our duty to those whom we have wounded, remembering that when we grieve a brother or sister, we grieve our Saviour also.

#### FIRST AND LAST OF THE BIBLE.

BY ELDER M. E. KELLOGG.  
(Battle Creek, Mich.)

Nothing can be more grand than the opening words of the Bible, or more beautiful and touching than its concluding sentences. How all the vain deductions of human science, the speculations respecting a world evolved through long ages by blind nature and unknown forces, fade away in the face of that most sublime declaration, "In the beginning God created the heaven and the earth."

There is nothing made by attempting to go back of that statement. We can find nothing that so perfectly fills the vast void antecedent to creation as, "In the beginning God," and the visible creation is his work. Said the psalmist, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Yet God has visited man, and that to help him. When this speck in God's vast creation had been seduced from allegiance to him, he proved, by giving his only begotten Son to die as our Redeemer, that his love is as great as his power.

That word which describes God's vast creation, including this world, and which tells of the fall of man and his sins, tells also of the plan of salvation, and the way it has been unfolded to man's comprehension, first in type and shadow, and then in its glorious clearness and reality by Christ, the author of salvation, the teacher who "spoke as never man spake."

Then at the last of the sacred volume the veil of futurity is drawn aside by the Master's hand, and we are permitted to see that all that was lost by sin will be restored by Christ. The curtain is lifted upon a new earth, in which no blight of sin is visible. The garden of Eden must be there; for the tree of life, which once graced the original garden, where our first parents were placed, is there, yielding its fruit every month. So at the close of the volume of inspiration, Jesus, who was the root of David, in that he created Adam; who was David's offspring, since of David's seed according to the flesh he came to earth to suffer and to die for man; who is the morning star of hope, telling that the darkness is nearly passed, and the glorious morning is soon to break,—Jesus sends forth to all the world these most winning words of invitation: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that

is athirst come. And whosoever will, let him take the water of life freely."

The Holy Spirit of God, the great consoler of broken hearts, that sanctifies and saves now, even as in the day when with noise like a rushing, mighty wind it filled all the house where the first disciples of Jesus were, and sent them forth with attesting fire upon them to speak in many tongues the wonderful works of God,—that Spirit says to you and to me, Come.

The bride, the city of God, seen coming down from God out of heaven, prepared as a bride adorned for her husband, with her walls of jasper, gates of pearl, streets of gold, and her many mansions prepared for those who love and follow the Lamb,—she, by her unfading glories, by her undimmed splendor, by the glory of God that illumines her, by all the attractions of a long-sought asylum of rest, and a promise of happiness that shall know no end, says to us, Come.

And those who hear, those who, listening to the words of the Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," have come to him for pardon and peace,—these reach out the hand of invitation, and say, Come. "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

"And let him that is athirst come." He cannot yet say Come. He has not come himself; he is out of Christ, wandering in the wilderness of sin, in a dry and thirsty land, where no water is. The enemy who seduced him taunts him with his wickedness and his weakness. He is thirsting, perishing, dying; but to him the cup of salvation is extended. Let him come; let no one dare to restrain him. Christ died for him; he drank the cup of bitterness, that he might be able to give to the perishing the cup of salvation and rejoicing. O, let him "taste and see that the Lord is good: blessed is the man that trusteth in him."

Last of all, that none might feel that they have been slighted, and that the wondrous gospel of salvation cannot reach their case, the invitation broadens out to, "Whosoever will, let him take the water of life freely." O, says one, I would gladly take it, but I have no strength to do so. I cannot make the least effort to take the life-giving water. But let such remember it was when we were "without strength" (Rom. 5:6) that Christ died for us. It is the glory of the gospel that it saves those who are unable to help themselves. All can at least *will* to take the mercy offered; and when one's will is wholly given to Christ, the mighty power of God is placed beneath and around that one; and he cannot fail; for Christ has said of those who come to him that he will not cast them out; and, again: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

"Whosoever will, let him take the water of life freely." There is no stinted measure of divine grace. The water flowing from the rock smitten by Moses, sufficed for the whole camp of Israel; so the grace of Jesus Christ, of whom that rock was a type, flows in a boundless stream for all mankind. The chalice of mercy offered to man is full to overflowing, and as deep as God's love. We can drink; but we cannot exhaust it. O, how good is the Lord! How can we refuse or neglect the salvation so freely offered? How wonderful the book with such a beginning and such an ending!

Let us hear the Spirit's pleading, yield to the drawing power of the bride, listen to those who are divinely commissioned to say Come, and allay our thirst with the water of life flowing from the throne of God.

#### HE HAS COME.

*The King's Messenger.*

Who? Jesus?—Yes, he has come and gone, and is soon to return. His work is finished, his mission here is accomplished, and he is preparing a place for us there, and is coming to restore this world, and receive us to himself, that where he is, we may be also.

But his representative, the "another Comforter," has come to take his place, and work his work, until his coming again. What are we to do about it?—Simply receive him, that is all. He is the heavenly Guest; make him room, give him place, show him welcome, offer him honor, and make him known. He has come,—come "to his own, and his own received him not." No one can take his place. He must be permitted to do all himself; you invite him in, and your work ceases, and his begins and continues,—his own presence personally. He lives out his own life in you. This is the necessity. Your heart is to be his home, his throne, the place of his indwelling and abiding. If you take him in to stay, he must be unhindered and unrestrained.

Your will—your intellectual and reasoning powers—must be not only in accord, but must be resigned to him, and you must agree to yield all to him in everything. He has come; and if he comes in, it must be as master, or he will not abide. He will not share his glory with another; he comes in as teacher and guide, to "teach you all things." To receive him, there must be an unconditional surrender. He has a rightful claim, and it must be acknowledged.

He must be received by faith, for there is no other way; and as you receive, you must so walk. "Now the just shall live by faith." He comes in—is in possession. Is that all?—O, no! that is the beginning. He saves me?—Surely. He cleanses me?—Certainly. He would not come in if you were not saved and cleansed. He is at home with you. What then?—He is now to "teach you all things." All at once?—O, no! no! "Precept upon precept; line upon line, line upon line; here a little, and there a little."

Your life is in his hands, and his work upon it is continuous, not spasmodic; it will increase "more and more unto the perfect day," as you acquiesce in his workings. Will it always be pleasant?—It will always be profitable and for the best. He makes no mistakes, and causes all things to work for good. But will it not be a sad, sorrowful, suffering life?—By no means. Your struggles will cease, and a deep, sweet, constant calm—an abiding rest—will prevail; and the things that used to ruffle and fret will cause a sweet smile and a holy serenity of perfect peace to fill to overflowing all your life.

But see what I must give up! Yes. But what is it all worth? What is all that you must yield?—Self! Yes, you exchange yourself for himself; your will for his will; your sin for his holiness. It is a change of masters, and the change is to allow him to live out his life in you. It is an exchange—not a loss, but a gain.

He has come, has entered, will indwell, and ever abide. He will live his life. Then what shall I do?—Listen and let! Admit; then submit! Harken and obey! Yield and reckon! Will this weaken, unnerve, unman me?—O, never! He will set every force of our being in activity, in unselfish earnestness. The zeal of his house will eat us up, and we shall be lost and swallowed up in him.

MANY professors of religion seem wholly unmindful of the truth that "we can praise God with our pocketbooks as well as with our hymn-books."



## 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.

### "DOE YE NEXTE THYNGE."

From an old English parsonage down by the sea,  
There came in the twilight a message to me;  
Its quaint Saxon legend, deeply engraven,  
Hath, as it seems to me, teaching from heaven;  
And on through the hours the quiet words ring,  
Like a low inspiration: "Doe ye nexte thynge."

Many a questioning, many a fear,  
Many a doubt, hath its guiding here;  
Moment by moment, let down from heaven,  
Time, opportunity, guidance, are given;  
Fear not to-morrow, child of the King;  
Trust it with Jesus—"doe ye nexte thynge."

Do it immediately, do it with prayer;  
Do it reliantly, casting all care;  
Do it with reverence, tracing His hand  
Who hath placed it before thee with earnest command.

Stayed on Omnipotence, safe 'neath his wing,  
Leave all resultings—"doe ye nexte thynge."

Looking to Jesus, ever serener,  
Working or suffering, be thy demeanor.  
In the shade of his presence, the rest of his calm,  
The light of his countenance, live out thy psalm.  
Strong in his faithfulness, praise him and sing;  
Then, as he beckons thee, "doe ye nexte thynge."  
—Anon.

### STUDIES IN CHILD CULTURE.—NO. 21.

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

QUESTIONS have been asked me as to how early a child should be taught to read; what in his peculiar physical and mental conditions should be considered; also concerning nature and book studies; if there is not danger of forcing him into work too early, etc.

There is danger in *any* forcing process, early or late. This is one of the evils of the public-school system, which makes the home school a necessity. The children in the 'public school are listed for a certain "course," and pushed through the grade, regardless, so as to get them out of the way of others who are being hurried up from the primary. The peculiar capabilities of the little student, which should be the subject of the most careful investigation, are not considered; each child, whatever his individual gifts, must devote just so much attention to certain things in the prescribed course, whether he is in any way adapted to them or not, or fail to pass his grade, and so come under ban, lose caste, and finally lose interest and drop out. Often this is the better fate; for the bright, ambitious child who is able to keep up, carry everything, and lead the march through the grades, as a rule comes out, at the end, a physical and moral wreck, and is perhaps by and by picked up in the slums of some great city, in spite of his "doctorate," or is found breaking stones on the street, with his "Yale" diploma tacked up on the wall of a four-by-six room in some five-cent lodging-house.

Christian education in the home school is for the purpose of avoiding such a disaster as this, as well as securing legitimate and permanent results. Only those who thoroughly understand and sympathize with the child as an individual are capable of guiding him in the world of things and thoughts, and in his efforts to learn how to use the machinery of body and soul.

Many public-school teachers would be glad to take each child, study him, and do the necessary personal work for him; but they are handicapped by this "system" under which they are compelled to operate, which, like every other product of the world's wisdom, reverses the divine order. Instead of consider-

ing the individual of first importance, as God does, and as those who labor together with him must do, the teacher under the public-school system must make the individual secondary and the majority first.

Everything in the child's peculiar mental and physical nature must be taken into account by his teacher, and lessons and methods of instruction adapted accordingly. All studies should be "nature studies" in the most comprehensive sense,—nature as an expression of God in forms more numberless than the sands upon the seashore, the stars in heaven, and the blades of grass which clothe the earth. But at an early age the student in the home school can do, safely, what would be dangerous under the public-school hothouse system; namely, become familiar with the signs of ideas and names of things as found in books. Do not be afraid of beginning too early to teach the little one to recognize the names of things on the printed page, and to express his thoughts in correct language. Provide him with a large-print Bible. Strangely enough, people usually seem to think that the smaller the child, the smaller should be the print of his Bible, whereas he needs as bold a type as his grandmother, if his eyes are to be kept in condition for use. Begin with the Book. You will find the first chapters of Genesis full of suggestions for nature studies, together with simple reading-lessons all ready for you to arrange and use in an endless variety of ways.

Connect the Old and the New Testament in every lesson, so that the child will grow up with the knowledge of their unity. Lead him through gospel ways from the creation out to the Revelation, with Jesus as his companion; from the evening and the morning that were the first day, until the dawn of that day when they shall no more need the light of the sun, because "the Lord God giveth them light" directly from the face of Jesus Christ.

The "school-time" in the home school should be short, but prompt and sure; for the beginners not more than twenty minutes a day; for the very restless, nervous child, ten or fifteen. This time should be just as sacred from the intrusion of other affairs as are the public-school hours. The child should be prepared for it with just as much care,—dress, hands, face, hair, shoe-buttons, all in order. There should be one place, if no more than a corner of the room, where the school furniture is kept in order. The place, the hour, the work, should all be sacred and earnest. Play should not intrude. The child should know that this is a time to be sober and do real work; every energy should be given to it. If you find that the time is too long, shorten it, but avoid calling his attention to the reason. He must not become tired; and his teacher must remember that a minute is a long time to a little child, an hour is almost endless, a day to him laps over on eternity. Crowd your fifteen minutes full of real work; then dismiss for the day. Take no vacations. Let every lesson be full of truth which would be suitable for the Sabbath; but have for the Sabbath morning something that will especially mark that day because of its brightness and sweetness.

For the school outfit have, in addition to the large-print Bible, a blackboard, a box of crayons of all colors, tablets of coarse paper, soft lead-pencil, a box of letters, and words on cards, or such as can be neatly cut from newspaper headings, another box of pictures cut from newspaper advertisements of articles of household belongings, machinery, animals, etc., etc.,—any pictures which represent things as they ought to be, but *never* those cut from fashion plates, or that represent war, vice, cruelty, or disaster in any form.

The ordinary tact of an earnest, consecrated father or mother will make a good beginning sure, especially if the church school for parents

has been doing its part of the work; and in this sort of effort a good beginning each day will *not* make a bad ending.

### PROVERBS 16: 32.

BY MRS. L. D. AVERY-STUTTLE.  
(Battle Creek, Mich.)

"O DEAR!" The fair face of the speaker was flushed, and the usually musical voice had a sharp ring in it. Mabel Vaughan was unmistakably very angry. "I don't see what ails Albert; he hasn't bought me a ticket to the lecture,—says he couldn't afford it,—and he promised me. He knows I want to go so much; but it just seems as if he doesn't want to please me one bit. I just *hate* him! I'll never—"

"Come here, Mabel," called Aunt Martha, from the sitting-room. Slowly Mabel made her way into the presence of the dear white-haired, patient invalid, whom every one in the house loved most tenderly. "Please bring me my slippers and a shawl, dear; it's a trifle chilly these frosty mornings," and the pleasant smile which accompanied the request made Mabel hope that her hasty words had not been heard. But Aunt Martha's ears were never deaf, and the gentle heart was often pained by the thoughtless words she was forced to hear.

Now, Mabel, if you will sit on this ottoman at my side, I will tell you an incident in my life which I would give all the world to blot from my memory. It pains me to repeat it, but as I see my own careless girlhood reflected in you, and the irritable temper of my childhood reproduced before my eyes continually, I feel that it is my duty to tell you."

"Why, Aunt Martha!" you don't mean me to understand that you ever had an ugly temper, do you? I'm never going to believe that,—I can't."

"Let me tell you, my dear, and then you shall be the judge.

"I was an only daughter, as you know, and was quite accustomed to having my own way. We lived on a farm, and the duties which generally fall to the lot of a farmer's daughter were done by Maria, the girl who lived with us, so that I might spend the most of my time in school. I don't know why, but I had taken an unreasonable and intense dislike to Maria; she could never do anything to suit me. The tones of her voice grated on my ears, and her very touch was disagreeable to me. My mother used to reason with me, and vainly tried to influence me in her favor; for really she was a quiet, inoffensive girl, always prompt and faithful in her duties. But instead of admiring and respecting her for these qualities, it only angered me to know that she possessed them in a much greater degree than I did.

"I well remember one cold evening in November. Father had been obliged to go away from home to be gone over night, leaving the chores to be done by Maria and me. We were both in the loft throwing down some hay for the horses, when some trifling dispute arose, in which I afterward found that Maria was right. One word brought on another, until I became unreasonably, violently angry. Maria was very positive in her assertions, but she did not lose her temper. Her very coolness angered me the more, and before I knew what I was doing, I struck her a stinging blow. In springing backward to avoid a second blow, she caught her foot, and fell through an opening in the floor. To my dying day I shall never forget the sickening thud and the piercing scream, which seemed to freeze the blood in my veins. My anger was gone in a moment, and my heart stood still with horror. The poor girl had fallen with her back across a large piece of timber. When I reached her side, she was unconscious, and my agonized

cries for forgiveness fell upon deaf ears. But I have always thanked God that she lived long enough to assure me of her pardon, though she never walked again.

"The good Lord used this sad incident, dreadful as it was, to bring me to him, and to teach me to rule my own spirit."

Mabel was crying before Aunt Martha had finished her story. "O auntie, do you think there is a possibility of my ever doing anything so dreadful as that?"

"I certainly do, or I should never have told you this painful chapter in my life. You know that when the brain is afire with anger, the mind loses control of the muscles, and sometimes one is led to do as dreadful deeds as when under the influence of alcohol; indeed, anger is a kind of intoxication. I have noticed that these fits of temper come upon you oftener and oftener, and with less and less provocation. If I did not love you very dearly, I would not be so ready to warn you."

"Indeed, auntie, I am very sorry to need your warning, but I know I do. I have tried and tried, and resolved over and over, never to give way again to the old enemy, but I think I never realized my need of help from above as I do now."

Then Aunt Martha opened her Bible, and pointing to the thirty-second verse of the sixteenth chapter of Proverbs, asked Mabel to read aloud: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

### HOME.

BY ELDER M. E. KELLOGG.  
(Battle Creek, Mich.)

A POET has sung of "Home, Sweet Home," and the refrain, "There's no place like home," has touched a responsive chord in thousands of hearts. But what is it that constitutes a home in the true sense of the word? Is it a grand house, surrounded by charming grounds and beautiful shrubbery? Such a place might be a home, and it might not be; for the words "house" and "home," though often used synonymously are not synonymous.

A little boy, questioned as to the location of his home, replied, "Home is where mother is." Of course everybody's home is not and cannot be where "mother is;" but at the same time no grown-up philosopher could lay down the principle underlying the idea of home better than was done in those words of the child. Mother represented love and sympathy, a sheltering haven from his boyish trials, companionship, and help. And those are the very things that a real home should furnish to all its inmates. Alas! home often becomes merely a place,—a house in which to eat and sleep,—because the kindly and peculiar interest in one another's welfare that should characterize every member of the home—of the family—is wanting.

It is, then, the united hearts and lives of the family group that constitute the home, and when any member of the family puts himself or herself out of that circle of loving interest for the other members of the family, and fails to render a kindly and true deference to their wishes, the one so doing no longer has a real home; home has become but a lodging-house.

Wherever love reigns, there is home. The house may not be very comfortable, the furniture may be poor, the living meager, but if father, mother, and children love one another, each one considering the feelings and rights of the others, and more than all, if the blessing of God abides in that family, then there is a home that will put to shame many a grand palace where these things are wanting.

There is one more definition of the word "home," that opens to view the whole idea

and thought of home. Some one has said, "Home is where the heart is." This was the case of the little boy referred to. His heart was with mother, and of course his home was there. A story lately told by a traveler in California illustrates this idea.

"Upon descending from the tower," he says, "I met a colored man, and asked, 'Where are you from?'"

"Old Arkansaw, among de Ozarks," he replied.

"Why did you come to California?"

"I done heerd da' was a heep o' money out hiar, an' I wanted some."

"Did you get it?"

"No, boss."

"Well, are you going to stay out here until you do?"

"No, sah; I's gwian back to old Arkansaw."

"What! going to leave this land of sunshine, flowers, fruits, and birds for the dreary, desolate Ozarks in Arkansas?"

"Yes, sah!"

"But, my dear fellow, do you not know that it is nearly two thousand miles away; and there are mountains and alkali deserts to cross, and there are scorpions and centipedes and rattlesnakes and tarantulas and Gila monsters all along the way?"

"Yes, boss, I knows dat; but I's gwian back. I stop hiar an' work till I gits a little money, den I go long far as I can; den I stops an' works some mo'—an' dat's de way I's gwian. But I dun gwian back to old Arkansaw if I has to walk all de way."

"Why in the world are you so determined to get back to old Arkansas?"

"Why, boss, kase de folks is dar."

"Yes, the bleak and barren Ozarks, if one's loved ones are there, are infinitely preferable to California, with its incomparable loveliness, without them."

That poor, ignorant, and unfortunate colored man knew what home was. Nothing but an honest desire to better the condition of his loved ones would have led him away; and now that he had failed,—and it would have been the same had he succeeded,—nothing could keep him away from home. "His thoughts were with his heart, and that was far away;" he was "gwian back."

Let us try to make our homes ideal homes, and banish censoriousness, fretting, fault-finding, grumbling, and all their kindred evils. Let the sunshine of pleasant words and kindly deeds be seen and felt in the home; then it will become a sweet and sacred place, an altar of sacrifice upon which the best and purest of life's offerings are daily brought in remembrance before God.

**Substitute for Coffee.**—L. J. M. wants to know how Caramel-Cereal is made. We don't know, except that it is made by the ton. The manager of the factory told the writer the other day that he had just bought 350,000 pounds of bran at one purchase. There are plenty of molasses barrels about the place; hence we conclude that the following recipe from "Science in the Kitchen" is about the same as Caramel-Cereal. At least we know it is good for the purpose:—

Take three quarts best bran, one quart corn-meal, three tablespoonfuls of molasses; mix and brown in the oven like ordinary coffee. For every cup of coffee required, use one heaping tablespoonful of the caramel. Pour boiling water over it, and steep, not boil, for fifteen or twenty minutes.

PRAYERFUL deliberation before doing an act or speaking a word, so that such act or word shall be right, is infinitely better than oceans of regretful tears and repentance, in sackcloth and ashes, after wrong deeds have been done, and evil words have been spoken.

### SUMMER AND PRODUCTS IN THE KLONDIKE.

STRANGE, almost unbelievable, stories of the richness of the gold discoveries in the Klondike come to us with every steamer; but the man of science discounts these with accounts of a most remarkable climate and products. In winter the thermometer registers a degree of cold that we shudder at; in the short arctic summer the scorching sun bursts spirit thermometers graduated up to 120 degrees. Enormous blocks of solid ice produce herbs and shrubs, their surface being coated with a layer of rich soil. The frosts begin early in the fall, and to make up for the shortness of the growing period, the plants and vegetation thrive with the most wonderful vigor, assuming almost tropical luxuriance. Berries blossom and ripen in two months after the first leaves appear. The snow is often coated in the spring with leaves and buds that push up from below. To-day the landscape may be wrapped in a winding-sheet of snow; to-morrow it will be clothed with green vegetation. Nature knows that her time for producing fruits and flowers is short, and everything is rushed forward at a rate unknown in temperate climates.

The whole of Alaska, the Klondike region included, may be deficient in game, cattle, and other substantial foods, but it is rich in berries and fruits in summer. Cranberries from Alaska have been considered desirable delicacies in the San Francisco markets for many years; they are brought down by the steamers in crates and boxes at a season of the year when cranberries are not in market on the Pacific Coast. They are small, wild berries, not much larger than peas; but they are deliciously flavored and highly prized in their native country. The Indians and new settlers eat them freely in summer, and make jellies and preserves for winter use. Blueberries and huckleberries are as abundant in a large part of the country as on Long Island or the mountains of Georgia and North Carolina.

Nearly all our common berries abound,—red and black currants, wild strawberries, raspberries, gooseberries, and dewberries, and many others that are indigenous only to Alaska, such as roseberries, mossberries, bearberries, and salmonberries. All these are eaten fresh by the natives, and preserved by crushing and drying them. On the coast of the mainland and on the islands, the inevitable oil of arctic regions is utilized even in preparing the berries for eating. It is not uncommon to find the natives eating greedily a dish of crushed strawberries or blueberries, mixed with sugar and seal-oil—a combination that is sufficient to nauseate most Americans.

Flowers enliven the landscape in summer. Masses of wild roses cluster on small shrubs, and trail along the ground, and every third bush is a berry bush, which produces white and purple flowers and then berries of the richest hues.

It is said that game is scarce in the Eldorado of Alaska; but this is only partly true. Wherever there are berries, wild fruits, and vegetables in abundance, birds and animals will in time find a way to get to them. Nature never wastes her products, and the edible fruits and berries were intended as food for some kind of animals, human or otherwise. The migratory birds, consequently, move Alaska-ward in the berry season, and those that feed upon the products of trees and bushes can be found in fair numbers throughout the interior, while ducks, geese, and swans frequent the waters of the coast, and great inland rivers. The birds do not stay long; they merely come to feast on the bounteous supply of edible fruits and berries, and then hasten southward. —G. E. Walsh, in the Independent.

## The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 26, 1897.

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"OUR God is a consuming fire."

If there were any degrees of excellence in the word of God, this passage would be one of the grandest and most glorious in all the Bible.

God is a consuming fire only to sin. And he is a consuming fire to sin only because of the intensity of the perfection of his holiness. In the presence of his holiness, sin cannot abide; it is instantly consumed.

O then open wide to him, heart, soul, and spirit,—the whole being,—and bid him welcome to come, with all the perfection of his holiness, and abide in you, that all sin may be consumed from within and about you, and you be partaker of his holiness.

It is written, "Be ye holy; for I am holy." And, "Without holiness no man shall see the Lord." But bless his holy name, he says, "I will dwell in them and walk in them." "My presence shall go with thee." His presence going with us; he abiding in us; and he, by his holiness, being a consuming fire to sin, we shall be made holy. Welcome him in his holiness, and so abide.

But O, if he is not welcomed, and we remain apart from him with our sin, then the day comes when we, with all the sin, shall stand in the blazing glory of his presence, and the sin will be consumed; and we, having clung to the sin and identified ourselves with the sin, shall be consumed also.

So while, if there were any degrees of excellence in the words of God, this would be one of the most glorious passages in the Bible, it would also be at the same time one of the most fearful—the more fearful, because the more glorious. Therefore let us, in godly fear, "fear this glorious and fearful name, THE LORD THY GOD." Deut. 28:58.

### THAT FAITHFUL "SAYING."

"THIS is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

This was at that time "a saying." What is a "saying"?—Here is the definition of the word: "A saying is impersonal, current among the common people, deriving its authority from its manifest truth or good sense."

At that time, then, it was current among the common people—of the Christians—that "Christ Jesus came into the world to save sinners; of whom I am chief." As a Christian was walking along the road, he would say, in faith, "Christ Jesus came into the world to save sinners; of whom I am chief." As a Christian was working in the field, with a full heart he would say, "Christ Jesus came into the world to save sinners; of whom I am chief." As a Christian was going about the house, or sewing, or cooking, or washing, or scrubbing, with joy she would say, "Christ

Jesus came into the world to save sinners; of whom I am chief."

At first this "saying" derived its authority from its manifest truth and good sense, as manifested in the heart's experience of every Christian; but at last God himself put his endorsement on it as "a faithful saying [a saying full of faith], and worthy of all acceptance," and as such set it before the world forevermore.

To-day, however, this is not a "saying;" it is not current among the common people of the Christians. To-day when this Scripture is quoted, nine times out of ten it is as though it read, "Christ Jesus came into the world to save sinners, of whom Paul was chief." And then those who read it or quote it will soliloquize as to what a terribly wicked man Paul must have been; and then reason that "if such a bad, bad man as Paul, the chief of sinners, could be saved, surely I can be saved, who am not very much of a sinner."

Thus this blessed saying is no longer a saying. This which God has declared to be a faithful saying and worthy of all acceptance, and which he set before the world for all time to be a saying among Christians, is not now a saying at all. That scripture does not say, "Christ Jesus came into the world to save sinners, of whom Paul is chief." It does say, "Christ Jesus came into the world to save sinners; of whom I am chief."

To read this saying, or to think of it, as though it read, "Christ Jesus came into the world to save sinners, of whom Paul was chief," is to destroy it as a saying. For an essential characteristic of a saying is that it "is impersonal." And "impersonal" means "not relating to any particular person." Therefore to make this saying apply particularly to Paul as the chief of sinners is to destroy it as a saying.

That which is impersonal applies to all persons alike. It is an essential property of a saying that it shall be impersonal. That "Christ Jesus came into the world to save sinners; of whom I am chief," is a faithful saying. Therefore it applies not particularly to Paul, but to all Christians alike.

This is shown, also, by the fact that the Greek expression in this saying, is but another form of the expression of "me the sinner" (Alford), in the prayer of the publican in Luke 18:13; and conforms exactly to the words, "Let each esteem other better than themselves." It is literally impossible for any person to esteem another better than himself when he does not believe that the other is better than himself. And no person can believe that another is better than himself, without first believing that he himself is worse than the other. But when a person finds out that he himself is the chief of sinners, it is then easy enough to esteem others better than himself. It is then, too, that he sees the force and the blessedness of that "faithful saying," and to him it becomes "a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

Perhaps you have not yet found out that you are the chief of sinners. If so, you are missing a most blessed part of Christian experience.

O, the days are coming back—yes, they are here now—when once more, as at the first, upon the authority of "its manifest truth and good sense," and upon the authority of the

word of God, it shall be "current among the common people" of the Christians that "Christ Jesus came into the world to save sinners; of whom I am chief." And so once more this will be a saying. It will be once more, as at the first, the faithful saying that God appointed it to be. For it is as true to-day as ever it was in the world that "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

### "CLEAN ESCAPED."

This is the only kind of escape that will avail anything in the end; but just this kind all may secure; for the apostle Peter speaks concerning "those that were clean escaped from them who live in error." 2 Peter 2:18. And the evils of which he is treating are those which exercise the most wide-spread and strongest sway among men—opposition to wholesome restraints, and the allurements and seductions of the carnal and fleshly mind. The examples by which he sustains his argument are, the defection of the angels who broke away from the holy and happy order of heaven, and sinned in the beginning; and the course of the unrighteous Sodomites, whose filthy conversation vexed the godly soul of Lot from day to day. Verses 4-9.

"Them who live in error," is literally "those who walk, or follow a continuous course of life, in error," the word "error" being defined to mean a "wandering from the path of truth and virtue; perverseness; wickedness; sin." But we may reach a place where it may be said of us that we are "clean escaped" from these.

And who is the primary and principal agent in seducing men into these evil ways?—It is the great deceiver, the wicked one in whose arms the whole world lies (1 John 5:19); the one who goes about as a roaring lion, seeking whom he may devour; the one who spreads his snares for every unwary foot, and watches every unguarded moment, that he may gain control of the weak and wavering will, to bring it into subjection to himself.

Then the escape which is brought to view is escape from the devil,—escape from his deep-laid plans and snares, by which he seeks to take men captive at his will. And can it be that it may ever be said of us that we are escaped from such a foe?—Yes, "clean escaped;" for such are the words the apostle uses; and Paul declares that "we are not [that is, we need not be] ignorant of his devices." 2 Cor. 2:11.

The bird that is escaped from the snare of the fowler is free, and soars aloft on joyous wing, as if no danger had come near suddenly dragging it down into captivity and death. So the sinner, escaped from the snare of the great adversary of our souls, rejoices in the peril passed and the victory gained. What a satisfaction to feel that he is "washed," that he is "sanctified," that he is "justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11. Such is the privilege of all.

And now is the time to escape. The course of action so earnestly and solemnly enjoined upon Lot, as the all-consuming fires were about to fall upon the evil city of his choice, are applicable to us to-day: "Escape for thy life;



look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Gen. 19:17.

And having escaped, it is for us to *stay* escaped. "Be not entangled again with the yoke of bondage." Be not found again on the enemy's ground. To turn back to the love of unrighteousness, after having once escaped from it; to cleave again to the world and its pollutions, after having been enlightened, and tasted the heavenly gift, and been made partakers of the Holy Ghost, and tasted the good word of God and the powers of the world to come, is to bear a testimony against God and his grace immensely stronger than could have been borne if these blessings had never been enjoyed. It is saying to all men, I have tried both ways,—the ways of the Lord and the ways of the world,—and the ways of the world are better; the Lord does not fulfil his promises, and his ways do not satisfy. This is why Peter says: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." Verse 21. And this justifies the terrible figure he uses in the closing verse of the chapter.

Now, while the work of the Lord is rising, it is a cheering thought that many are experiencing the blessed consciousness of sins forgiven, and of a birth into a new life, feeling that they have escaped from the fetters that have bound their feet and hindered their progress in the Christian life. "Clean escaped!" is their joyful song. And if they turn not from the holy commandment delivered unto them, soon on Mount Zion their "happy hearts will quiver" with the still more thrilling joy of an everlasting victory. U. S.

#### OUR AUSTRALIAN BIBLE SCHOOL.

THE first year of the Avondale School for Christian Workers is fast drawing to a close, and as the cause is one all over the world, the readers of the REVIEW may like to know something of the work done. Our family in the Home numbers forty-six. All available space is occupied, the parlor having been converted into sleeping apartments.

The blessing of the Lord has attended the school in a very marked way, and those who, seven or eight months ago, said that "there would never be a school of any size away off in the midst of the woods," must own that when the Lord says he wants his schools removed from the influence of the cities, he means what he says; and if his people will only believe what he says, and walk out by faith, he will bless them above all they ask or think.

Truly he has done this in the Avondale school. We pushed forward the work and opened the school at the appointed time, though it seemed almost impossible to accomplish it. During the first few days there were only two students in the Home, and it did not look very encouraging; but our faith took hold of the Lord, and many earnest prayers ascended to God to send us students, and truly he had a hand in selecting those who came. I have visited our schools in other lands at various times, but have never seen a better class of young people together than we have here. We praise God daily for the way he has blessed and is blessing our school.

All are especially interested in Bible study, which forms a very conspicuous part in the study of all connected with the school. One of our students is from Raratonga, where she held the position of government translator for some time. She is here to gain a better knowledge of the Bible and our work, in order to go forward in translating the truth into the Rarotongan language. We are giving her extra work in Bible study to help her in her special work. There is also a native prince from the Island of Tahiti, who has lately joined our family; he has a good education in the French language, but is anxious to learn the Bible and English.

The school buildings are about one mile from the public road, and over two miles from the nearest post-office. Cooranbong, our post-office, is a small country village consisting of one store and a very few houses. We are truly in the midst of the woods. There is a space of about sixty feet cleared around the buildings, and the rest of the yard is covered with trees. It is a common sight to see a kangaroo go leaping across the space laid out as our future lawn. It is truly a lovely spot in the midst of nature, where, through nature, we can learn from the God of nature. Sister White lives a short distance from the school, and often comes and talks to the students. It reminds one of the time when the aged Samuel established the school of the prophets in ancient Israel. God has given Sister White much instruction for this school, and we are endeavoring, by the help of the Lord, to carry out the instruction given, and build up the school according to the mind of God.

The board has decided to erect a dormitory for gentlemen before the new school year opens, and the students are beginning to clear the ground and prepare for the new building. The school will close in seven weeks, in season for all the students to attend the Sydney camp-meeting, which will be held the middle of October. We began holding school on Sunday last week, so that as much work as possible could be accomplished before the close of the term. All seemed pleased with the plan.

Active preparations are now being made for the erection of a much-needed house of worship. The lot selected is about fifteen minutes' walk from the school. We hope to have it ready to dedicate by the close of the school.

S. N. H.

#### NOT THE MILLENNIUM YET.

GENERAL NELSON A. MILES is the commander-in-chief of the army of the United States. As such, he was sent last spring to study the war between Greece and Turkey; and when that ceased, he spent the summer in visiting the armies and studying the military systems of the great nations of Europe. The following points stated by him in a published interview are of interest:—

Of something over three million men under arms, I have seen nearly four hundred thousand in barrack and garrison and in field maneuvers, besides nearly one hundred thousand men engaged in the construction of war material. What I have seen does not indicate that the millennium is at hand, when swords will be beaten into plowshares. There never was another time in the history of the world when so much energy, ingenuity, and wealth were being devoted to war purposes. The resources and industries of many peoples are largely devoted to maintaining large standing armies and formidable navies.

Fortunate are the people of the United States that they are walled in by two great oceans; yet this fact would not warrant them in any policy other than keeping a reasonable percentage of the population fully equipped and instructed in modern appliances and methods of war.

#### THAT "AFTERWARD" IS NOW.

In Joel 2:23 it is written: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain."

Note the two parts of this scripture, marked by the opposite tenses,—*"He hath given,"* and, *"He will cause,"*—*"He hath given you the former rain, and he will cause to come down for you the rain."*

When it can be said that he *hath* given the former rain, it then can be said that he *will* cause to come down for you the rain; and this that *will* come is, of course, the latter rain.

But that is not all; when it can be said, *"He hath given you the former rain,"* and it remains that *"he will cause to come down for you the rain,"* it is both *"the former rain and the latter rain"* that come down. The former rain does not cease, but still comes down; it continues, and blends with the latter rain when it comes down, and thus, *"He will cause to come down for you the rain, the former rain, and the latter rain."*

Can we know when it can be truly said, *"He hath given you the former rain"*? Let us read the margin of these words, and see. Here is how it reads, then: *"He hath given you a teacher of righteousness according to righteousness."*

What would be the teaching of righteousness according to righteousness?—Surely it could be nothing else than the teaching of righteousness according to a righteousness which, as the standard, would be so perfect and so complete that there could not possibly be any question with regard to its acceptance by the Lord as perfect righteousness in behalf of whosoever might present himself with it. And surely such righteousness could be nothing short of the very righteousness of God himself. The teaching of righteousness according to righteousness, then, can be nothing else than the teaching of the righteousness of God to people in such a way that they can receive it and know that they have it, and know that they are accepted of God in it.

Well, then, do you know of anything, has anything come to your attention, that would suggest to you that it could be said *now* that God *hath given* you the teaching of righteousness according to righteousness?

Have you yourself heard any teaching of the righteousness of God?

Have you yourself been told that the righteousness of God is freely and fully given to you?

Have you yourself been asked to accept the righteousness of God?

Have you been taught that the very righteousness of God itself is the only righteousness that will ever avail for any soul? that all other righteousness—all *our* righteousness—is filthy rags?

Have you been taught, and has it been insisted on to you, that *"now* the righteousness of God without the law is manifested, being

witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe?"

Have you been taught that you are "justified [counted righteous] freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to . . . declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus"—have you?

Have you been taught that it is Christianity only to "be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"?

We need not ask any more of these questions. You know that for years all this has been taught diligently; and that people everywhere have been persuaded, and are still persuaded, earnestly, to accept this righteousness of God. You know that for years God has been sending to all his people the teaching of righteousness according to righteousness. Whether you have accepted it or not, you know that that has been done.

What then?—Ah! this: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." Joel 2:28. It shall come to pass *afterward*. What is the force of this word "*afterward*"? Let us read it in the following connection, and see if we can detect its bearing: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you a teacher of righteousness according to righteousness. . . . And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." Is it not plain, then, that this word says that *after* the teaching of righteousness according to righteousness, he will pour out his Spirit? This is the way it was at first; and this is the way it is *now*, at the last.

So God has sent to his people for years the teaching of righteousness according to righteousness; he has given the former rain, and now he pours out his Spirit, now he causes to come down the rain, both the former and the latter rain. He has given "the former rain *moderately*;" but now he will give it *abundantly*, and the latter rain too.

According to the scripture, he was to give *first* the teaching of righteousness according to righteousness, and *afterward* pour out his Spirit. And the Testimony says: "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."

This other work that the Lord has placed before us is the preaching of the gospel to the poor. In order for Jesus to do that work, he was baptized with the Holy Ghost; and in order for us to do that work, we must be baptized with the Holy Ghost.

That is the work set before us now. In order to do the work, we must have the bap-

tism of the Holy Ghost. Therefore the time of the pouring out of his Spirit, the time of the baptism of the Holy Ghost, is *now*.

Please read carefully this parallel, and see whether it is not indeed a parallel, and then say whether the time is not *now*:—

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you a teacher of righteousness according to righteousness; and it shall come to pass afterward, that I will pour out my Spirit upon all flesh.

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, . . . that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."

Let us indeed "be glad and rejoice," and also give honor to him; for the marriage of the Lamb is come, and his wife is making herself ready; for to her is granted that she shall be arrayed in fine linen, clean and white; and the fine linen is the righteousness of saints.

O, put on the wedding garment, for the time is *now*! And sound aloud, far and wide, to all others the blessed call, "Come; for all things are *now* ready."

#### THE IMPERISHABLE.

OUR Lord, in one of his parables, speaks of those who lay up for themselves treasures here upon earth, but are not rich toward God. Luke 12:21. There is, then, such a thing as being rich toward God; and how can one be poor who is thus rich? He may be poor in this world's commodities, but he has the true riches. He is included in the company of those whom God specially chooses for himself in this world. "Harken, my beloved brethren," says James, "hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

To be rich in faith is to be rich toward God. Such riches is imperishable; and fortunately it depends upon that which is within,—the condition of our own hearts,—not upon that which is without. Earthly wealth often takes to itself wings and flies away. One may have the praise and applause of men; but public sentiment is fickle as the wind, and praise may suddenly change to censure and denunciation. One may have monuments erected to his memory; but time gnaws them down at last, and all falls into forgetfulness. But what God does for his people does not perish. Grace is not subject to decay; righteousness does not become bankrupt; love does not forget.

If we glorify God in our bodies and spirits, which are his; if we love his will, and are in harmony with all his ways and purposes, we form a sure connection with that which is imperishable, and can never pass away. The shadow which hangs evermore over earth's fairest prospects, the sad refrain which enters into all its sweetest music, is the inevitable sentence, "And this, too, shall pass away." Nothing can satisfy but that which is eternal.

And, happily, this feature is found in all the assets of the Christian:—

1. He has in reserve "an inheritance incorruptible, and undefiled, and that fadeth not away."

2. A life-insurance policy of the right kind; not one which engages only to give some one else something when your life ends, but one which insures to you a continuance of life which shall never end.

3. Perfect health, continuous and unending; for in that inheritance upon which he is soon to enter, the inhabitant shall not say, "I am sick;" and there shall be no more tears, pain, sorrow, crying, nor death; "for the former things are passed away."

4. Perfect society; for God will dwell with them, and they shall be his people, and he will be their God; and the Lamb shall feed them, and lead them unto living fountains of waters; and God shall wipe away all tears from their eyes; there they no longer see through a glass darkly, but see as they are seen and know as they are known. They see the King in his beauty, and at his right hand find fulness of joy and pleasures forevermore.

The title to his glorious inheritance is offered on the freest terms, requiring no money nor price, but only a surrender of the heart to him who makes the offer, and an assurance that we will do his will there, by doing his will now and here. Isa. 55:1-3; Rev. 3:18.

The path to that land does not lie through the obstacles that bar the way to the Klondike gold-fields, but demands of us, wherever we are, only to follow the instruction of the apostle to the Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Col. 3:1, 2.

"From every place below the skies,  
The grateful song, the fervent prayer—  
The incense of the heart—may rise  
To heaven, and find acceptance there."

U. S.

#### WHO IS TROUBLED?

It is gravely remarked by the *Independent*, "It may be a relief to some who have been troubled by the idea that God wrote on the table of stone, with his own finger, an account of the creation in six literal days, to discover what careful readers have long known,—that the comment was no part of the original commandment."

Of the time when the fourth commandment, with the other nine also, was spoken from heaven, the "comment" as to the six literal days was spoken with all the rest. For it is written, "God spake *all* these words;" and then follow the ten commandments in full, just as they have been ever since,—literal six days and all.

Then, further, it is written: "The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even *ten commandments*; and he wrote them upon two tables of stone." "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." "And he gave



unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. . . . And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount."

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark. And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, ACCORDING TO THE FIRST WRITING, the ten commandments, WHICH THE LORD SPAKE unto you in the mount out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me."

There, without any note or comment, is the Lord's own story of the speaking, the writing, and the giving, of the ten commandments, on tables of stone, to Israel. And the plain, simple truth is that God spoke the ten commandments as they are in the twentieth chapter of Exodus, with the words as to the six literal days; that he then wrote them, "with the finger of God," containing those words as to the six literal days, twice, upon two tables of stone; and that the second set of tables, with the writing "according to the first writing," were put into the ark, where they were preserved, and where they remained until the destruction of the temple by Nebuchadnezzar.

The words of the ten commandments, as finally put in the ark and kept there, were as we now have them, with the words as to the six literal days. The writing of these words was "according to the first writing." The first writing was "with the finger of God," and was the writing of the words which had been spoken by the Lord from heaven.

Therefore, as the words of the ten commandments, as preserved in the ark, were as we have them to-day, and so contained the words as to the six literal days; as the words of the ten commandments as preserved in the ark were "according to the first writing;" and as the first writing was "with the finger of God," and was the writing of the words that had first been spoken by the Lord from heaven; then it follows certainly that the "comment," or "account of the creation in six literal days," was "a part of the original commandment" as spoken by the Lord from heaven, and written "on the table of stone, with his own finger."

And this is exactly what the word said at the first. Read: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. . . . Remember

the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Therefore, further, it is perfectly certain that anybody who may "have been troubled by the idea that God wrote on the tables of stone, with his own finger, an account of the creation in six literal days," can find relief by believing what God has said of it, far better than he can by "discovering" "what careful readers have long known" that is not so. It matters not how careful a reader may be, he can never know what is not so. And it literally is not so that the so-called "comment is no part of the original commandment;" it is all the word of God spoken from heaven and written with the finger of God.

With the exception of some words of the devil and some other unbelievers, there are no comments in the Bible, anyhow: it is all the word of God. For the Scripture came not "by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Therefore as to any trouble over the account of the creation in six literal days, it all turns on the simple question of whether or not we believe what God says. He who believes what God says has no trouble. He who does not believe what God says has nothing but trouble.

As for comments on the word of God, the first one that was ever made in this world was by the devil. And his comment was that what the Lord had said was not so as he had said it. The woman accepted his comment, and so engulfed the whole world in trouble. And, "I fear, lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

#### GOOD WORDS ABOUT THE SABBATH.

LATELY the Platte Presbytery addressed to the churches of its charge the following excellent words respecting the Sabbath:—

DEARLY BELOVED: In pursuance of our official duty, which is also a privilege and a pleasure, we earnestly and affectionately address to you, individually, without distinction of sex or age, as loyal lovers of the Lord Jesus, some words of exhortation.

We call your attention to the universally acknowledged and deplorable fact of the increase of Sabbath desecration. Set apart at the creation, and fundamental to the development and maintenance of the divine ideal of man's domestic and social, physical and intellectual, moral and religious life, the Sabbath is vital to God's plan, for both time and eternity, for the human race. The Sabbath was needed in Eden,—how much more outside of it!

An ancient philosopher said he could move this earth itself if he had a somewhere to stand,—a place on which to place the fulcrum of a lever. The Lord designs to move this world of sin and sorrow, to lift it up to heavenly places in Christ Jesus. But he needs to have, in respect to time, a place to stand, a somewhere from which to work the lever of divine truth,—and the Sabbath is that appointed place. Take away the Sabbath, with its opportunities for worship, reflection, instructing the ignorant, and sweetly persuading the hostile and indifferent; and the Lord is, in a very wide-reaching sense, practically shut away from his own earth. The powers of evil, human and infernal, are working actively,

wisely, and all too successfully, to accomplish this very end.

The Lord once corrected such a condition of things among his chosen people by sending them away into captivity, desolating their homes, and keeping them waste "until the land had enjoyed her sabbaths." And God's people in our own land must bestir themselves to rescue the Sabbath from its and his foes, or they will be sorry for it too late, and suffer sorely. God's enemies are sleepless and tireless; his people must be the same. Every attack must be met and repulsed; all undermining of the foundations must be watched against and thwarted.

Then from this point onward, the churches were exhorted and instructed as to the observance of *Sunday* and the rescuing of it from its enemies. "The lines of Sabbath desecration," singled out as chiefly to be avoided were, the *Sunday* mail, the *Sunday* railway service, and the *Sunday* newspaper.

Now the instruction with regard to the Sabbath, which we have here reprinted, is excellent, appropriate, beautiful, and true, *only as it is spoken of the seventh day*. Not one word of it can have any true application to Sunday.

It was the seventh day, not Sunday, that was "set apart at creation." Gen. 2:2, 3.

It was the seventh day, and never the first, that was, as the Sabbath, made "vital to God's plan for both time and eternity, for the human race."

It was the seventh day, not the first, which, as "the Sabbath, was needed in Eden;" and, indeed, "how much more outside of it!"

It was the seventh day, and not Sunday, into which God put the reflection of himself and all that he is to men, so that to "take away the Sabbath, . . . the Lord is . . . practically shut away from his own earth."

It was with respect to the observance of the seventh day, and never the first, that "the Lord once corrected . . . his chosen people by sending them into captivity."

Thus while all this statement of the presbytery as to the Sabbath is admirable, it is a mystery how men who can see so clearly, and state so well, that which is divinely true, can apply it in a way that is absolutely false, and to a day that is a positive fraud. It is certainly the very fruit of the tree of the knowledge of good and evil.

#### In the Question Chair.

[Designed for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here may be answered by mail.]

#### 797.—ISRAELITES CALLED JEWS.

When, where, and under what circumstances, were the Israelites first called Jews? J. G. Q.

Ans.—The word "Jew" is said to be derived from the Hebrew *Yehudi*, meaning a descendant of Judah, or a man of Judah. The name came to be applied to members of the kingdom of Judah, after the separation of the ten tribes. In this sense it occurs twice in 2 Kings 16:6; 25:25. The term first makes its appearance just before the captivity of the ten tribes, and then is used, according to the first reference given above, to denote the men of Judah who held Elath, and were driven out by Rezin, king of Syria. Among those who returned from the captivity, the members of the kingdom of Judah greatly predominated; and from them the name was extended to the remnants of the Israelites scattered throughout the nations.

U. S.

## 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.—The work is onward in the church. The sound of victory has gone out from Battle Creek, and some from adjacent churches and Conferences have come and lighted their torches and gone back with the message, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The services held with the employees of the REVIEW AND HERALD Office were fruitful. Confessions are being made by managers and employees, and all are working in harmony to meet the mind of the Lord. A new atmosphere pervades the institution. Yet all this is but a *beginning*.

This work reveals the sifting time. There are members of the church here who do not realize that the Lord is working, and hence are not joining heartily in the work of seeking God. The testimony of the Spirit of God—that the loud cry would be over before some in the church were aware of its presence—is having a vivid fulfilment. Verily this is the shaking time.

A. F. BALLENGER.

AT THE SANITARIUM.—The past week has been full of precious experiences for the members of the Sanitarium family. The regular meetings have been well attended, and not lacking in spiritual life. Dr. Paulson conducted a Testimony study Sabbath morning, the 16th, dwelling especially upon the high ideal which God holds out to his people at this time, the greatness and scope of the work which he has called them to perform, and the consequent responsibility resting upon every individual worker.

Aside from the regular devotional meetings held daily, special prayer-meetings and Bible and Testimony studies are frequent. Six or eight nurses will get together for a half-hour, or even a shorter time, and pray for the Lord's blessing and help in their work, and for a clearer understanding of his word. Sometimes they will read a late Testimony, and prayerfully consider their own lives in the light of its searching truths. These little gatherings are occasions of marked spiritual benefit.

The Sanitarium family are thankful for the privilege of welcoming to their midst an old friend and co-worker in the person of Elder G. C. Tenney. The providence of God has opened the way for him to connect with the institution as Bible teacher and assistant in pastoral labor, and we all look forward with much pleasure to the help he will be able to render.

The course of instruction for the employees of the Health Food Company began Tuesday, the 19th inst. At present but two lines of work are carried on. Elder Tenney is giving instruction in the Bible, and Dr. W. A. George is taking up the chemistry of foods. The latter class meets six times a week, the former three times. The pupils are taking up the work with interest and enthusiasm. While the full course will last ten weeks, we hope some will be able to start out in the work before its close.

At our missionary meeting on Sunday, the 20th inst., some of the leading members of the Civic and Philanthropic Congress were present. They spoke with deep feeling of their interest in the work which the Sanitarium is doing, and seemed much impressed with the spirit that pervades the institution. One of them said he had never been in a place where there was such a general diffusion of the Spirit of Christ among the people as here at the Sanitarium.

Another who is himself engaged in a similar work in one of our large cities, said he had noticed that the peace of God seemed to reign in every heart, and he requested the prayers of the family that he and his co-workers might have that peace in as great measure.

We are glad that these men are able to carry away with them good impressions of this institution of God's own planting. Surely it is God's will that a spirit of service, a sweet peacefulness of soul, an earnest love for one's fellow men, should characterize every Seventh-day Adventist's home, so that no one could come under his roof without receiving a blessing, and being encouraged to live a better life.

M. E. OLSEN.

THE COLLEGE.—The message of to-day, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers," has opened up a new line of work among us. As we have stated before, urgent calls have come in to send teachers for church schools. They want them *now*. They want some one to teach the children—some one who can lead the children to the parents, the parents to the children, and lead them all to Christ. Those are wanted who can teach sewing, healthful cooking, to help in the church, and in the family. But many of us have neglected to take up these practical lines of study; and as a result, we are perplexed to know just how to find those who will meet the demands.

However, the leaven of the message is working; and this week Professor Tenney leaves for Indiana to establish two church schools. He takes with him as teachers two young ladies, Miss Maud Atherton and Miss Mattie Pease, students in our College, who have unselfishly left their studies to answer the call.

Our plans spoken of last week, preparing teachers for church schools, are now taking definite shape. Preliminary steps have been taken looking toward the permanent organization of a Missionary Teachers' Association. The special course for teachers, which was spoken of last week, is also taking definite shape. Classes are being organized.

We were favored this week by a visit from Prof. C. D. Smith, of the State Agricultural College, at Lansing, Mich. He spoke on the education needed to carry on farming successfully, and how to study science. They were practical talks, by a practical man, and were very instructive. Professor Smith visited our College farm, and gave advice to those in charge as to how to lay out the farm, and what crops could be most successfully grown.

H. R. SALISBURY.

### HILO, HAWAII.

WE are now in Hilo, Hawaii. Hawaii is the largest of the group of eleven islands, being larger by sixteen hundred square miles than all the other islands in the group together; it is also the most productive, and has the grandest scenery. It is two hundred miles from Honolulu. We came here June 19, but did not leave Honolulu till we had our Chinese boarding-school well started, and had done as much as we could to advance the next year's work.

As we saw how wonderfully God was opening the way for a boarding-school, we were sure he had teachers ready to fill the place, although our faith was tested long, and many hindrances seemed to come in. Still we trusted that the Lord would send us the right help, and our faith has been strengthened; for we truly feel that Professor Howell and his wife and Mrs. Kinner were called of the Lord to the place they now occupy, and we have many evidences to confirm this.

In March we organized a Chinese Sabbath-school, with a membership of twenty-three.

The officers were all Chinese. When we left Honolulu, there were sixteen boarders in the Home and about twenty-three day-scholars; there was also a good attendance in the evening school, of which Mrs. Kinner has charge. We can safely say that our work in Honolulu is one year behind, for lack of help; but we hope it will soon build up a good interest again.

We came to Hilo to start the same work here that we have carried on in Honolulu, as the islands are in such close touch with each other that we can work up an interest here, and induce many from here to go to the boarding-school in Honolulu. Thus our work here in Hilo is to build up the school in Honolulu. We find that the only effective way to reach the Chinese is to get them in the Home, under good influences.

There are thousands of Japanese, Portuguese, and Hawaiians here; and yet on all this island there are only two families (one besides our own) that have the precious light of the third angel's message. Are there not some consecrated families that can come and support themselves, and live out the truth before this people?

Here is a large field open for the right ones. May they be willing to come. God has wonderfully blessed our work, and to him we give all the praise.

SADIE BRAND.

### ARKANSAS CAMP-MEETING.

THE camp-ground was located near Ozark, in a pleasant place, and but for the hungry swine which abounded, the quiet of the camp could not have been improved. The weather was fine—a great improvement, in this respect, on previous years.

Not more than forty persons were encamped on the grounds, and but few children who were not members of the church. The tent-meetings, which had been carried on before the camp-meeting began, were continued every night, with a fair attendance from those without, who manifested a good interest in the word spoken. These meetings will continue under the direction of Elders Holbrook and Sommerville. Only one was baptized.

During the first week of the meeting a great lack of union and harmony was manifested on the part of some, toward one another and against the views and practise of the body. A plain, pointed testimony was borne, and the Holy Spirit witnessed in power to the word spoken. God wrought, and to the praise of the glory of his grace, the enemy was routed. Confessions were made in brokenness of heart, and peace and joy again returned to the hearts of all. God gave a signal victory then; but other attacks will be made by our common foe, and he will force an entrance at the weak points, if possible. These must be guarded with vigilant watchfulness; but if Christ is exalted in each heart, the weak points in the character will become the strong ones. Criticism, faultfinding, and evil surmising must be burned out of the heart by the fire of the Spirit now, for if given a place much longer, the soul harboring them will have its part in the lake of fire.

How can the Holy Spirit fill any one while Satan is on the throne as the welcome guest? One who had transgressed in the camp of ancient Israel caused their defeat; and can we expect that God will crown us with victory while any accursed thing is cherished in our hearts? With what clean hands and pure hearts should we appear before God!

Elder C. McReynolds and Prof. C. C. Lewis were present the first week of the meeting, and rendered valuable service, but were called to return to Texas on account of pressing matters in their home Conference. Elder Holbrook labored throughout for the success of the

meeting; Elder Sommerville spoke twice, and Brother Hopkins once. Brother Holbrook was again elected president of the Conference and tract society. Some changes were made in the Conference Committee and other offices. During the year about \$800 has been removed from the Conference debt, and the churches of the Conference begin another year with the hope that at its close the Conference will stand free from encumbrance. With the exception of the president, the workers in the field received nothing for their time. Two churches were added to the Conference. A new field tent, with pledges and cash in sight to pay for it when due, provides them with facilities to raise up other companies.

Brother S. C. Osborne, the district canvassing agent, was present and labored ardently for the success of the canvassing work. He is also in full charge of this department in this State. The large debt of the tract society caused such a depression on those in charge that it was decided to turn over to the Pacific Press their stock of books on hand, and give it the entire control of the canvassing work. This was accomplished August 1. The stock on hand, and the books disposed of during the past four years, were the property of the Pacific Press Publishing Association. These, with some of the accounts, were accepted, and will be applied on their debt. They have already eight agents in the field, and have sold \$2,843.90 worth of books.

R. M. KILGORE.

#### MARITIME PROVINCES.

ST. MARTIN'S, N. B.—This is a neat village of one thousand inhabitants, fringing a beautiful little harbor in the Bay of Fundy, thirty miles from St. Johns, and nestled in a quiet nook, with a background of hills partially covered with evergreens.

Elder R. S. Webber and the writer conducted tent-meetings here nine weeks, when Elder Webber was called by the General Conference to work in Newfoundland. Since then Brother D. A. Corkham has joined me in labor. We have been here, in all, fourteen weeks. The people have been very slow to yield to God's claims upon them, but darkness is beginning to break, and light is shining in upon their hearts. Twenty or more have at last, by the help of God, taken their stand to keep his downtrodden Sabbath. We trust they will continue faithful, and shine as "bright jewels of worth." We never had a better attendance, nor people so eager to buy our tracts. They have sent them to friends all through the adjoining country, and some to foreign lands. Our sales amount to \$61.82, all but \$24 of this amount being for tracts. Our donations have been \$40.03.

We have now stored our tent, and are continuing meetings in a hall. We are also holding meetings in two schoolhouses in the country. One service is held each week in one, and two are held in the other. Besides four preaching services in our village hall each week, two prayer-meetings are held,—one in the eastern, the other in the western, portion of the town.

Although the cause is one, it is with sadness that we mention the departure of Elder Webber to another field. He has labored in the Maritime Provinces for over four years, and will be greatly missed by the friends of the cause here. He has won the good will and high esteem of all the workers in these provinces. Personally, our association together has been very pleasant indeed, and one long to be remembered. We shall be glad, however, in return, to welcome Elder Hersum to our field and little corps of laborers.

May the Lord strengthen the hands of his people here to spread the knowledge of the truth in this field, by word, godly lives, and

the printed page, that many hungering souls may rejoice in the message of God, so precious and full of light to us. G. E. LANGDON.

#### VIRGINIA.

AFTER the close of our good camp-meeting at Charlottesville, by special invitation Brother C. A. Watkins and myself pitched our tent three miles east of the city, near Simeon. We began meetings on the Sunday after the camp-meeting closed, with about fifty in attendance.

A good interest was shown from the very beginning. Our congregations have increased until at the present time our fifty-foot tent is well filled at every meeting. The people have supplied our temporal wants, and the Lord has blessed the word spoken. We have had the best sale of small tracts that I have seen for several years. There are between twelve and fifteen obeying the Lord, and we expect to see as many more decide for the truth. Our Sabbath-school averages twenty in attendance each Sabbath.

There is an increasing interest in many places in this Conference to learn more of our faith. At Staunton, where Brother and Sister Larch are working with the *Signs* and our books, and holding Bible readings, there is a call for the living preacher. Brother F. H. Painter writes that a good interest has sprung up at Shenandoah. A brother in Middlesex county accepted the Sabbath just before camp-meeting, through the labors of the Kilmarnock church, and now his entire family and a sister have stepped out to obey. I learn that Brother W. E. White is holding meetings in that neighborhood.

The work is opening up, also, among the colored people. I organized a church of twenty-six at Danville the last of June, and six have been added to their number during the last quarter. At Portsmouth Brother J. H. Strickland reports an excellent interest among the colored people. About a dozen families are keeping the Sabbath. They are calling for some one to come and teach them to read and write, and to study the word of God with them. This call is from old and young. There are over half a million colored people in this State, and at least twenty-five per cent. of them can neither read nor write. Here is an opportunity for our brethren and sisters in our large churches in the North to find a place where the Lord can use them, and they be a blessing to the cause of God. I shall be glad to correspond with any one who has a burden for this kind of work. If you are looking for an easy and pleasant time, however, *do not write*.

We do not see that interest taken in the canvassing work that we would be glad to. Our *Signs* work is increasing quite fast, and between seven and eight hundred copies are now coming into the State, but our books are not pushed as they should be. We hope before long to see a better interest taken in this work.

D. C. BABCOCK.

#### NEWFOUNDLAND.

ST. JOHN'S.—Our quarterly meeting is now in the past, and I can say, to the praise of the Lord, that it was among the *best* quarterly meetings that it has been my privilege to attend during the thirty-two years I have been connected with this message. It was characterized by a solemnity that I have never before witnessed. Five were baptized and added to the church during the quarter, and there are two others who are expected to go forward in this ordinance during the present week.

It is expected that Elder R. S. Webber will be here about the 15th of this month to take charge of the work in this field, and that we will go to New Brunswick to labor.

During the past quarter one of our members has been laid away to rest, but will come forth at the Master's call, and share in the blessings bestowed upon the faithful.

The work is slowly but steadily moving forward in this city, and the only thing needed in order to open up the work in other places in this colony is workers. That God will raise up laborers, and send them forth into his harvest, is the prayer of my heart.

S. J. HERSUM.

#### THE MONTANA CAMP-MEETING.

THIS meeting was held at Butte, September 2-12. All arrangements for the meeting were completed when the time arrived, so that all were ready to enter fully into the services, without having their minds taken up with work on the grounds. Butte is quite a barren place, there being no shade-trees or groves in or about the city. The brethren went to the mountains, and brought pine- and cedar-trees from twelve to eighteen feet in height, which were so arranged on the grounds as to give the camp a pleasing appearance.

Elder Breed, director of the district, was unable to be with us on account of the sickness of his wife. His labors and counsel were missed. Elder R. S. Donnell, of Walla Walla, came the second day of the meeting and remained until Sunday, September 12. His labors were much appreciated by all our people as well as by those who came in from the city.

The preaching, which was both practical and doctrinal in its nature, the special message for this time being particularly dwelt upon, devolved upon Elders Donnell, Martin, and the writer. Brother C. T. Shaffer was present one day, and spoke with acceptance to our brethren and sisters.

On Thursday of the last week of the meeting, Brother and Sister C. G. Allen arrived from Wisconsin. They are trained nurses from the Battle Creek Sanitarium, and have been sent by the Medical Missionary Board to enter upon work here in Butte. Brother Allen spoke once on the medical missionary work; his address was listened to with interest. Brother E. M. Morrison arrived two or three days before the meeting closed, and gave instruction in the missionary work with our books and papers. He will remain in the State a few weeks, giving instruction and assisting in this branch of the work.

The Spirit of the Lord was present in all our meetings, and union and harmony existed. Especially was this the case in our business meetings. In the election of officers there were no nominating committees. The committee of the mission field was elected by ballot, and is composed of Elders C. N. Martin, W. J. Stone, and C. E. Shafer. When we came to the election of the officers of the tract society and the Sabbath-school association, ballots were first cast for nominations, the two receiving the largest number of votes being considered nominees. Then lots were cast for these instead of balloting. The lots cast resulted in the election of the following officers: President of the tract society, W. J. Stone; Vice-President, C. N. Martin; Secretary and Treasurer, L. A. Gibson. L. A. Gibson was also chosen as Secretary, and the Montana Tract Society as Treasurer, of the mission field. Those chosen to have charge of the Sabbath-school work during the coming year are, C. N. Martin, President; W. J. Stone, Vice-President; Mrs. C. N. Martin, Secretary and Treasurer.

While the Spirit of the Lord was present all through the services, this was especially true of the last Sabbath of the meeting. Elder Donnell spoke in the forenoon, and as he did not reach the point desired, continued the subject in the afternoon. The Spirit of God rested upon the people to such an extent that nearly



every soul in the tent came forward to seek the Lord; hearts were softened, and some confessions made between brethren. A good social meeting followed.

The number of our brethren present was not as large as usual, but there was a good attendance of the people from the city. The papers gave fair reports of our meetings, and a good impression has been made of our work. All returned home full of courage in the Lord.

W. J. STONE.

#### CALIFORNIA.

CENTRALIA AND ANAHEIM.—I have been spending some time at Centralia, helping raise means, and building an addition to their church, for a schoolroom. The work has been pushed as fast as possible, and as a result, under the blessing of God, the school is now in session, with no debt on the building. Mrs. Thurston and I had the privilege of visiting the school a few days ago, and with Sister Carrie Hacker (formerly of College View, Neb.) as teacher, I counted twenty-seven of the happiest looking faces I have met in a long time. It almost made me wish I were a child again.

I spent two weeks at Anaheim, debating for six evenings with Elder Waggoner, of the Christian denomination. Two years ago Elder B. Howe held meetings in Anaheim, and some of the Christian denomination came into the truth. Since then there has been much boasting and railing against the law of God, and of late it became so public that it seemed best to notice it, lest honest hearts be led astray.

The church had recently secured the services of a minister who was a Greek and Hebrew scholar, an orator, in the prime of life, and apparently strong physically. So they felt they had the great man on the Coast.

We met, and easily agreed on question, time, and place, to discuss our difference of opinion on the law of God. I affirmed that the ten commandments are as binding on Christians of to-day as when spoken at Sinai. He denied. The time fixed for the discussion to begin was September 28, to continue as many evenings as desired, the discussion to be held in their new church at Anaheim, which has a seating capacity of three hundred and fifty. As it is claimed by that people that we are obliged to go to the Old Testament for our proof for Sabbath-keeping, I confined myself, the first five evenings, entirely to the New Testament, proving the first evening, by John, James, Paul, and Christ, that the law is still in force, thus leaving my opponent in his every effort fighting against Christ. This rather upset him, as he had his arguments aimed in another direction.

His first position was that the law is abolished. His second, that nine commandments were re-enacted, quoting Matt. 4:10 for the first. This, on the very face of it, would be a great blunder, to attempt to re-enact before the law had been abolished. He quoted Rom. 13:9 for the re-enacting of some more of the commandments. This would leave the world for nearly thirty years with no law against murder; hence those who stoned Stephen committed no crime; for, "Where no law is, there is no transgression." To avoid this conclusion, he took the position that there was no law from the cross to Pentecost; but this did not help him, as it was equally fatal to his position; for there was no law in force against bearing false witness; hence no law by which to condemn those wicked priests for lying, and hiring the soldiers to lie. Matt. 28:13-15. I then called for a vote of the audience, asking all to arise who would stand with Mr. Waggoner on his position. Not one arose. I then asked all to arise who believed that all the commandments are now binding. About two thirds of the congregation of three hundred

and fifty arose as one man. I said, "Amen. 'And let all the people say, Amen.'" A hearty response from two hundred voices seemed to prove to Mr. Waggoner that his cause was hopeless.

In replying, he addressed the congregation in the following words: "You have voted me an old sinner." He stated in public that the congregation was my packed jury. This was on the fifth evening. The sixth evening, which was the last, there were more present than could be seated. One of his members said to me that "he was unfair and dishonest all the way through." So it is ever with those who advocate error.

After the close of the debate, we held three services in the Methodist church, finding a few who we think will yet embrace the truth. While debates are, as a rule, unprofitable, we believe that in this the truth gained a victory, and more heard it than otherwise would. I now go to labor for the Pomona and Monte churches. Our address will be Pacific Press, Oakland, Cal. S. THURSTON.

#### CHICAGO.

THE message of Luke 14:21-23 was not given simply to talk about, but to be acted upon. While this message is due in the streets and lanes of the city, the same is for the highways and hedges. The call is going forth, and the encouraging part of it is that all may have a part in the work. God takes the most simple child of his, and makes him a power for good when the instrument is willing to be used. We have seen this in our work in Chicago. Not a week passes that we do not see the wonderful working of God's mighty power, and souls born into his kingdom, who go forth testifying of God's wonderful love.

Here is a large field for labor. There are many missions, yet there is room for many more. God's Spirit is impressing the minds and hearts of honest souls of every sect and society to engage in reaching out a helping hand to encourage the poor and needy. In Chicago is found every kind of distress,—sickness, poverty, discouragement, thoughtlessness, drunkenness, and in a land of plenty, starvation,—all because of sin.

As God has allowed me a practical part in this work, I will mention some things from this side. Under the auspices of the International Medical Missionary and Benevolent Association, is carried on a systematic work of winning souls for God. This association has its headquarters for the work in Chicago, at 1926 Wabash Ave., in a very large five-story building, in which are now about sixty workers. Several branches of work are carried on here. There is at present a training-school for workers; a kindergarten; a department for trained nurses, who go down into the slums looking after the needy; a printing-office for printing tracts and cards; and rug- and carpet-weaving to assist the unemployed. Other branches of industry are contemplated. There is also the Workingmen's Home, 42 Customhouse Place, which is running as usual. Then at 33 West Madison St., the Star of Hope mission is doing lively work for Jesus. And at Thirty-third street and Rhodes avenue there is the home for unfortunate girls. All these are in full force and working harmoniously. The spirit of harmony existing among these workers is a thing to be admired, and is a great proof of the Christianity of the work.

It is encouraging to see the work rising and spreading so rapidly. It is bound to increase. I had the privilege of attending the dedication of a new workingmen's home and mission established in Milwaukee, Wis., Sabbath, October 16. The Lord came near, and blessed in the exercises, and one soul was brought to the Saviour at the close of the evening service.

This home is carried on by the Wisconsin Conference. They have a nice four-story building, with basement, situated in a very needy portion of the city, at 163 Reed street. God will surely bless every such effort. And no one who contributes of his means and influence to carry it forward will be left out in the day when Jesus comes to make up his jewels.

There are so many ways to work for Jesus! A kind word spoken in season brings sunshine to a darkened soul, a piece of bread is what a hungry man wants, water will satisfy a thirsty man. When a man comes to you hungry, and you sit down and talk to him *about food*, his need is just as great, his hunger is not satisfied. Practical Christianity is found in the life of Jesus, who always gave relief to the sufferer. He touched the eyes of the blind, reached out his hand to the fallen, and supplied food for the hungry. When he went away, he left that work for us.

Nearly every worker in these missions is self-supporting; that is, is receiving no wages. While many cannot go to these places to be personally connected with this work, God can use them where they are, for the needs of these missions must be met. They need fruit, beans, bedding, furniture, old clothing, and such things as are necessary to sustain them in their immediate work.

"He that hath mercy on the poor, happy is he." A. J. HARRIS.

#### SOUTH CAROLINA.

I HAVE made no report through the Review this summer, but I have been constantly at work, and have received many evidences of God's special love and care.

At the opening of the tent work in the spring, I was assisted by Professor Brownsberger, who came from Tennessee to engage in tent work during the summer. We pitched the tent first at Abbeville, where we stayed four weeks; but we were not able fully to overcome the prejudice which existed. It was at this place that the first secession speeches were made, which gave rise to the civil war. The building where Jefferson Davis called together his cabinet for the last time, still stands. While quite a number seemed a little stirred at first, we left only two keeping the Sabbath. Toward the close of the meeting I was called home by the sickness and death of our little Harold. In sorrow mingled with joy we laid him away to rest till the morning of the resurrection. Never before did the promise seem so precious to us.

From Abbeville we went to Coronaca, where we held meetings about five weeks. Here also we met an unusual amount of prejudice, and the attendance was very poor; nevertheless, our work was not wholly without visible results, as the postmaster, who is a physician, with his son, accepted the truth. As Professor Brownsberger felt a burden to go back to his work in Tennessee, he left for that field at the close of these meetings.

Before leaving Coronaca, I visited the old Cunningham estate, famous in Revolutionary times. The old mansion still stands, in apparent good condition, which was built by Major Patric Cunningham one hundred and fifty years ago. The estate consisted of ninety thousand acres of land. Seventy-five acres around the house was one solid bed of flowers, where now is seen little but wilderness and desolation; and all that marks the once famous garden is here and there an old English evergreen, which has survived the blast of storm and neglect. How plainly is seen here the effect of sin and transgression!

Immediately upon closing the work here, I received an urgent call to go to Cowpens, where an interest to hear the truth had been awakened. I went at once, and found a good

opening for meetings. It was here that the battle of the Cowpens was fought during the Revolutionary war.

I sent for the tent, and pitched it September 14. Although I was entirely without means, the Lord opened the way so that the work did not stop. Lumber for seats was furnished, hauling done free, and the sisters of the church at Spartanburg nobly came forward with means to defray the expenses of the meeting. O that our people might all realize that the time has fully come to make sacrifices for the cause of God!

From the first the tent was nearly filled every night, the attendance ranging from two to three hundred, till the weather became uncomfortably cold; nevertheless at this writing, nearly fifty continue to attend every evening. During the summer, eight have embraced the truth, and I trust that a goodly number will yet take their stand on the Lord's side at this place. Will the brethren please remember the work and workers in South Carolina?

J. O. JOHNSTON.

#### MICHIGAN.

MORLEY.—The regular quarterly meeting of this church was held October 2. The Sabbath-school convened at ten o'clock, its regular hour. A discourse was then given, from the Bible and Testimonies, on the tithing system. The Spirit of the Lord was present, and blessed both speaker and hearers. The word spoken touched a responsive chord in the hearts of nearly all, as was shown by the testimonies borne afterward. Many acknowledged that they had not been as faithful in the payment of tithes as they should have been, but said that they intended, from this on, to render to God an honest tithe. The ordinances of the Lord's house were then celebrated.

In the evening after the Sabbath, the business meeting was held. About twenty dollars in tithes was paid to the treasurer.

The subject of true education has been presented here, and the advisability, practicability, and possibility of starting a church school has been agitated. The church chose a committee of three to plan for such a school. More will be said about this later on.

At seven o'clock the regular youth's meeting was held. They are now studying the signs which show that Christ's second coming is near at hand. 2 Tim. 3:1-5 was the lesson for the evening, and many practical thoughts were brought out. The young people are becoming much interested in these meetings. Some have begun to study the Bible with greater relish and interest.

A live interest in divine things is being manifested by the Morley church, and it is hoped that bright days are ahead of it. May the work here receive the prayers of God's people.

H. W. JOHNSON.

#### NEBRASKA.

FREMONT.—After the close of the camp meeting in Spencer, Iowa, I stopped a week in Des Moines for needed rest. On Sabbath, September 25, Brother Santee was also in Des Moines, and each of us gave a discourse to a full house of our people and interested ones.

From September 28 to October 4 I was with our people in the local camp-meeting at Fremont, Neb. The camping-place was a nice grove of tall cottonwood-trees just outside the city limits. There were thirty-three family tents in the camp, besides the meeting tents for both Americans and Scandinavians. There were two hundred and twenty-five in attendance at the Sabbath-school, which was nearly all who were in the camp.

A commendable zeal was manifested by our people to get to this camp-meeting. Most of

them came in their covered wagons. Some came in this way from one hundred to one hundred and sixty miles. The meeting was a feast to our people. Elder Robinson, president of the Conference, was able to take part in the services. Aside from the writer, the laborers present were those of the Conference who were working in that part of Nebraska. The Sabbath-school collection for the Orphans' Home amounted to \$42. Near the close of the meeting five persons were baptized.

So closed another precious season of refreshing to the Lord's people, many of whom armed themselves with tracts and books with which to labor for souls around them.

J. N. LOUGHBOROUGH.

#### OHIO TRACT SOCIETY PROCEEDINGS.

THE Ohio Tract Society held its twenty-sixth annual session on the camp-ground at Springfield, Ohio, August 6-16. Three meetings were held.

The following items are taken from the annual report: Reports returned, 548; letters written, 412; letters received, 184; Bible readings held, 913; subscriptions for periodicals obtained, 316; periodicals distributed, 11,928; pages of reading-matter distributed, 254,880.

The following officers were elected: President, R. C. Porter; Vice-President, D. E. Lindsey; Secretary and Treasurer, E. A. Merriam; Corresponding Secretary, Estella Houser.

E. A. MERRIAM, Sec.

#### PROCEEDINGS OF THE KANSAS TRACT SOCIETY.

THE twenty-third annual session of the Kansas Tract Society was held in connection with the camp-meeting at Council Grove, Kan., August 25 to September 6. Four meetings were held. At the first meeting the president gave a short address as to the work of the past year, especially mentioning what the Lord had done for us in the *Signs* work.

Resolutions were adopted expressing our gratitude to God for his blessing upon the work, and recommending, (1) That canvassers be sent to the western part of the State; (2) That we continue to push the paper work in our State; (3) That our people everywhere supply themselves with tracts for missionary work; (4) That we encourage our churches to sell the small books; (5) That our local societies settle their bills with the State society at the close of each quarter, and that such societies as do not settle quarterly may not expect the usual credit till after settlement; and (6) That trial licenses be issued to every new canvasser for six months, to be followed, if faithful, with canvassers' credentials, and that all tried canvassers be given canvassers' credentials.

The following officers were elected for the ensuing year: President, W. S. Hyatt; Vice-President, J. W. Westphal; Secretary and Treasurer, R. M. Rockey; Corresponding Secretary, Mrs. Etta Luey; State Agent, N. P. Dixon.

R. M. ROCKEY, Sec. and Treas.

#### ARKANSAS TRACT SOCIETY PROCEEDINGS.

THE tenth annual session of the Arkansas Tract Society was held in connection with the camp-meeting at Ozark, September 22 to October 4. Three meetings were held. The president, J. A. Holbrook, and Elder R. M. Kilgore gave interesting talks in regard to the work done by the society during the past year.

Resolutions were adopted recommending (1) That we encourage our people everywhere systematically to engage in the missionary work by canvassing for our books and the *Signs* and our other papers, and by selling, loaning, and giving away tracts; (2) That as the Lord has

charged us with robbing him in offerings as well as in tithes, and in view of the importance of the foreign mission work, all be encouraged carefully and diligently to lay by, each week, an offering according as the Lord has prospered, these offerings to be taken to church each Sabbath, and placed in a box supplied for that purpose.

The officers elected for the ensuing year are as follows: President, J. A. Holbrook; Secretary and Treasurer, Vesta Norwood.

VESTA NORWOOD, Sec.

## News of the Week.

FOR WEEK ENDING OCTOBER 23, 1897.

#### NEWS NOTES.

A watch will run on one oiling from a year to a year and a half. Every minute the balance-wheel turns on its axis 450 times, or 27,000 times in an hour. Accepting a year as the time the ordinary watch will run with one oiling, we find that if the driver of a locomotive were as well oiled as the balance-wheel of a watch, it ought to run sixty miles an hour, day and night, for 648 days, or well on to two years, with one oiling. In that time it would traverse a distance equal to nearly four times the circumference of the earth.

At the Liberal Congress of Religions at Nashville, Rev. Dr. Thomas, of Chicago, said: "It is no longer necessary to believe that the world was made in six days; that the race began with the Adam of six thousand years ago. The story of the garden of Eden and the fall of man cannot be accepted as fact, and with this goes the doctrine of original sin, on which have rested the theories of atonement. The foundations have gone from under these old theories, and to ask all thoughtful minds and reverent souls to build upon them a religion, is to ask the impossible." It is not difficult to see where such teaching as this leads. But what will they who have taught thus answer at the judgment-day?

The wealthiest nation of the world is the United States. The census of 1890 shows the true valuation, or fair selling price, of the real and personal property of the country to be \$65,037,091,197. It is an increase of over forty-nine per cent. on the valuation of the previous decade, and is about six times the value of the money of the entire world. The mind cannot grasp the meaning of such figures without graphic illustration. This amount in gold dollars would load 123,570 carts, each carrying a ton. If two thousand gold dollars were piled one on the other, they would form a stack three feet high. Make similar piles close together till a wall of gold one mile long and worth \$230,400,000 is formed. Increase this wall to twenty-eight and one-quarter miles, and the amount would represent our national wealth.

The interest aroused in the case of Private Hammond and the punishment inflicted upon him by Captain Lovering has turned public attention to the subject of military punishments as never before. All who remember the camps and their incidents at the time of the war of the rebellion will recollect the many brutal punishments then in vogue. It would seem that there has been some amelioration of the military penal system during the time of peace, or this incident would not make the stir it has. Yet it is largely true that a soldier or a sailor is virtually at the mercy of his superiors in rank. In Germany, at the present time, if a man refuses to obey orders, he may be compelled to kneel upon dried peas until he yields; or may be placed barefooted in a small compartment floored with laths so placed as to present nothing but the sharp corners to the feet, and obliged to stand erect there until he is willing to obey. These things are very suggestive as to the future experience of Sabbath-keepers who refuse to do military service, or to obey military orders when conscripted.

#### ITEMS.

—About 22,000 vehicles pass over London Bridge every day.

—The liquor traffic in West Africa has doubled within seven years.

—A railway across Newfoundland, 550 miles in length, has just been completed.

—Last month was the driest September on record in Michigan. The records have been kept for ten years.

—Charles A. Dana, the noted editor of the New York Sun, died at his home in Glencove, L. I., on October 17.

—There are nearly a thousand schools in China, taught by foreigners. Most of them are missionary in their character.

—George M. Pullman, the inventor of the sleeping-car, died of heart-disease Tuesday, October 19, at his home in Chicago.

—A skilful bit of work is that of a watchmaker in New York City who drilled a hole through a common pin from head to point.

—Gas for illumination, cooking purposes, etc., costs, in the cities of England, not quite half as much as in the United States.

—It is reported that a French chemist has made a blue soap, which will render unnecessary the use of laundry bluing, so much in vogue.

—A member of the Berlin Academy of Sciences is preparing a work describing all animals that exist now, or have existed within historic times.

—The University of Calcutta is said to be the largest educational institution in the world. It examines ever 10,000 students every year.

—The city of Berlin, Germany, is so well managed financially that it has been able to close its last annual accounts with a surplus of \$2,000,000.

—E. Ruggles Brise, director of convict prisons of Great Britain, is in this country for the purpose of visiting the principal American penitentiaries.

—Rudyard Kipling is to receive one dollar per word for a poem of ten stanzas, eight lines to a stanza. *Literature*, a London publication, pays him this price.

—It is said that the highest Roman Catholic authorities in Europe are unalterably opposed to the holding of a congress of religions at the Paris exposition in 1900.

—It is said that as a result of the unusual drought, Grass Lake, Mich., has become completely dry, and great quantities of dead fish now lie in the bed of the vanished lake.

—The second week in October, Denton county, Texas, was visited by a disastrous hail-storm. The hailstones were so large as to knock down horses, kill poultry, and break branches from trees.

—The free-delivery system of Chicago will be extended on November 20 to cover twenty-two square miles more territory. This will make the free-delivery service of Chicago cover 150 square miles.

—In New York recently a six-story so-called fire-proof building was sold for five dollars, and another ten-story brick business building for ten dollars. They were sold to be torn down to make way for new structures.

—The first maker of wire rope in the United States was John A. Roebling, who built the Brooklyn Bridge. Most of the wire rope now used by telegraph and traction companies is made by John A. Roebling's sons.

—The State Presbyterian Synod of Minnesota has thought it necessary to take action to counteract the spread of the doctrines of Mormonism in that State, and has passed resolutions and appointed a committee accordingly.

—The Spiritualists' Association held its annual meeting at Washington, D. C., on October 19. The secretary's report showed an increase of thirty-three per cent. in the last six years. Missionaries are to be put into the field to offset the work of anti-Spiritualistic associations.

—A bronze tablet commemorating the battle of Harlem Heights has just been placed upon the engineering building of Columbia University on Morningside Heights, New York. The tablet marks the center of the battle-field where, on Sept. 16, 1776, was fought one of the hottest battles of the contest for American independence.

—It is claimed that there are five thousand Christian clergists in Chicago, and about two hundred thousand in the United States. The Auditorium is now used as a place of meeting in Chicago, with average audiences of fifteen hundred. A magnificent temple has just been built, in Chicago, with a seating capacity of eighteen hundred, which will be dedicated November 14.

—In Canton, China, where labor is better paid than elsewhere in China, skilled laborers receive the following wages: shoemakers, \$4 per month; blacksmiths, \$5 per month; fine ivory-carvers, \$12 per month; tailors, \$5 per month; fine embroiderers, \$4 per month; designers, \$6 per month; silver-smiths, \$8 per month. Laborers employed in the tea trade receive from \$2 to \$10 per month.

—The aggregate cost of the young people's summer religious conventions this past summer, has amounted to \$6,175,000, rivaling the contributions of all the Protestant denominations for foreign missions.

—Some peculiar articles of fuel are peach-stones, cocoanuts, and Indian corn. Any of them makes a good hot fire. Peach-stones are sold at the canneries by the wagon-load for fuel. Imperfect and decaying cocoanuts are burned on shipboard during the homeward voyage, or while lying in the dock. Corn is sometimes burned in prairie homes, when corn is plentiful, and no wood or coal is to be had.

## Special Notices.

### A CARD.

THE managers of the Haskell Home wish to express their hearty thanks for the liberal donation made for the benefit of the Home at the collection of Sabbath, October 2, and are especially grateful that many have been thoughtful enough to send in, at once, drafts and post-office orders for the money collected, as the treasury was entirely empty, and the funds were greatly needed.

J. H. KELLOGG.

### DEDICATION OF THE NEW MEDICAL MISSIONARY TRAINING-SCHOOL IN CHICAGO.

WE are glad to be able to announce that the work of fitting up the new training-school for medical missionaries, for which the way has been so providentially opened, has advanced so far that it is possible to set a date for the formal opening of the work. The date selected is Sabbath and Sunday, November 13 and 14. The meeting will be held at the missionary home at the corner of 19th Street and Wabash Avenue. There are two large audience-rooms in the building, with a seating capacity of three or four hundred. We hope that a goodly number of the friends of this work will be present. Addresses will be delivered by Mrs. S. M. I. Henry and Elder A. T. Jones.

J. H. KELLOGG.

### BATTLE CREEK COLLEGE.

THERE is a strong desire in many young people, and even in the older ones, to obtain a speedy preparation for the purpose of going out to save sinners. To do this, it is as necessary to take the wisdom of God by faith as it is to take his righteousness by faith. The righteousness that is acquired by our own works is self, or worldly, righteousness, and the same is true of the wisdom which is acquired by our own efforts or study. As a result of such efforts, we have worldly, or self, wisdom, which is foolishness in God's sight.

The Bible teaches us that true wisdom is a gift from God. It is given to us that we may know how to study and what to study. One who has this wisdom will not be indolent and careless about study; it will make the indolent person an energetic student. Many people have not taken into consideration, in acquiring an education, the power of the Holy Spirit upon the mind. We feel thankful that the minds of God's people are being directed to the necessity of having the Holy Spirit in all that they do. When our students get hold of this great and grand truth, they will be fitted up in a much shorter time than formerly.

At the Battle Creek College, we are holding this principle before the teachers and students continually. Many are looking to the Lord for their wisdom, and they are receiving it. God is blessing the College very much in sending it a large number of most excellent students. The attendance has reached almost five hundred, which does not include those in the church school; and many more in this district are desirous of attending during the winter term.

We are preparing to have a winter school which will have some features about it that will be better than anything we ever had before. Those who wish to have a short yet thorough preparation for the work, and who are willing to study hard, will be interested in the outline which will appear a little later for the winter school. Elder A. T. Jones, Dr. Kellogg, Elder Tenney, Dr. Paulson, and a number of others will have a prominent part in the instruction that will be given. The course will last twelve weeks, and every effort will be put forth by the College to assist those to attend who desire to prepare for the work.

E. A. SUTHERLAND.

### CHURCH INSTITUTE AT ALLEGAN, MICH.

THE time has come when we need to think of doing more work in our churches. We need to study how so to direct the work in each community that every member of our churches may be doing something for fallen humanity. Many want to work, but do not know how. Others are willing to do something if some one will lead out. All see that there is work that ought to be done, but are afraid to try it, for fear that they will be getting out of place. They say, "Send us a minister, and we will work with him." But the ministers are too few to have one located with every small church. Something must be done to educate our church officers so that they can so direct the work in their churches, that all will be doing something.

To help in this line, we have decided to hold several church institutes in the Michigan Conference this winter. Instruction will be given to church, tract society, and Sabbath-school officers. The time will not be taken up in discussing theories. We will study the Bible and the Testimonies in regard to working for the Lord.

The first one of these institutes has already been announced to be held at Allegan, October 27-31. We shall expect the churches in Districts 3, 4, and 10 to be represented at this institute. There will be another one held at Charlotte, November 23-30, where we shall expect to see Districts 1, 2, 5, and 6 represented. We will say more about the latter institute in the future.

J. H. DURLAND.

### MICHIGAN ENDOWED BED.

IN our State paper we have called the attention of our people in the Michigan Conference to our endowed-bed fund; but for fear that some may not have the State paper who are readers of the REVIEW, we wish to say a word to such.

For the past few years the Michigan Conference has supported one bed in the Sanitarium. There has not been a week the past year in which this bed has not been occupied, and many that would have liked the privilege of being treated have been obliged to wait and suffer, as there was no opportunity to have the use of the bed. There are at present no less than ten persons who are not able to pay for the treatment they need, waiting for an opportunity to occupy our bed. Some of these are in a very critical condition, and must have help soon if they are to have help at all.

We believe that all who read these lines will agree with us that it is gospel work to help the afflicted. Christ spent the most of his time, while on earth, attending to the wants of this class of people. If we are his servants, we shall want to do as he did. Our one endowed bed sends out about one patient each month who has been relieved of some terrible disease. Should we not have beds sufficient to accommodate all the worthy persons in our Conference? These beds are not for those who are able to pay their way at the Sanitarium; they are for those who are suffering, and are too poor to pay for their treatment.

Now we have a plan to present to all our people, that will provide funds sufficient to pay for all the beds we can use, and give us a good State poor fund besides. If all our brethren and sisters would pay five cents each month to this fund, we could pay for more than twenty beds each year. This is a small sum for each one, and would not be missed, and no one can tell the good that would be accomplished. Who will esteem it a privilege to send sixty cents a year for the relief of the suffering? Let such send their offerings to the Michigan Tract Society, 271 W. Main St., Battle Creek, Mich. All names of donors and the amount donated will appear in our State paper, *Field Echoes*.

J. H. DURLAND, Pres. Mich. Conf.

### DISTRICT 1, NOTICE!

GENERAL CONFERENCE DISTRICT 1 will hold its district conference at South Lancaster, Mass., Dec. 8-13, 1897. The meetings of the South Lancaster Academy Corporation will be held during this time. The conference meetings will begin Wednesday evening, December 8. The first meeting of the South Lancaster Academy Corporation, for the election of trustees and the transaction of such other business as may be necessary, will be held Thursday, December 9, at 10 A. M. Stockholders and all friends of the academy are invited to be present. The school will be in full operation at this time, and the friends of the school can see its practical workings.

The district conference will be the most important meeting in the district during the year. We expect a good representation of delegates from all the Conferences in the district. Representatives of the General Conference Mission Board and General Conference Association will be present. The various interests of the cause in the district will be considered.



A program of the meetings will soon be sent to the various State papers in the district. The New England Conference Committee will make provision for the entertainment of all who come. The same price for board and lodging as is usually charged at our General Conferences (\$2.50 per week) will be the cost of entertainment of delegates.

Those coming should write to Elder H. W. Cottrell, at South Lancaster, Mass., that arrangements may be made to provide for all who come. Let all come praying and believing that the meeting will prove a great blessing to the cause in the East.

R. A. UNDERWOOD,  
District Superintendent.

#### GENERAL MEETING FOR DISTRICT 2.

THE brethren of the Graysville church will entertain delegates to this meeting. It will be helpful in arranging, if those who attend will write to Brother E. R. Gillett, Graysville, Tenn. On arriving at the village, November 9, go directly to the church, where the reception committee will meet you, and assign you a home during the meeting. As the weather may be cool at that time, it will be well for some to bring some bedding.

We are looking forward to this meeting with much interest, expecting that the Spirit of God will be present in power. Questions of much importance to the work in the Southern field will be carefully considered. Elder Irwin, president of the General Conference, and Elder Loughborough, with his long and rich experience in the rise and progress of the message, also Elder R. M. Kilgore, are to be with us. We shall be especially glad to meet representative brethren from as many different sections of the district as can attend.

We expect this meeting to be of great importance in outlining the future work of this field. The educational work, which is in its infancy, needs prayerful thought and careful planning. Other questions of vital importance to the interests of the cause in the South will be discussed. We hope that many earnest prayers will be offered, that needed wisdom from God will be received at this meeting.

N. W. ALLEE, Dist. Supt.

## Publishers' Department.

### CAN YOU AFFORD?

This is the heading of an article recently published in the *Indicator*, the organ of the New York Tract Society, which reads as follows:—

"The subscription price of the REVIEW AND HERALD has been reduced from \$2 to \$1.50 per year to everybody. Can you afford to be without this beacon-light during the long winter evenings now coming on? If you are without it, you are the loser. Elder A. T. Jones will devote his time to editorial work, and the combined labors of Brethren Jones and Smith will make the REVIEW better than ever. Cannot each one who now takes this paper induce his neighbor to subscribe for it? Cannot each one who is not already a subscriber afford to sacrifice something for so much of the bread of life as this paper contains? Send in your subscription quickly, and we shall be pleased to forward the paper without delay. Let us see how short a time it will take to double the number of readers of the REVIEW AND HERALD."

In a letter just received from the secretary of this society, he says: "We desire to see the subscription list of the REVIEW increased, and are willing to do all we can to help increase it; for we think that every Seventh-day Adventist family should have it to read and study. We will gladly do anything that we can to assist in increasing the circulation of our church paper."

From the *West Virginia Monitor*, we quote the following:—

"Every Sabbath-keeping Adventist family in West Virginia should have the REVIEW. Brethren, you can raise seventy-five cents. Invest it in the REVIEW for six months, and if you are not satisfied with your bargain at the end of six months, write us, and we will refund your money."

This is what our State societies say, and we are anxious to know what our brethren and sisters generally think about the matter, and what they are going to do. If each one who is now reading the REVIEW each week, and who is rejoicing in the blessings received thereby, will appoint himself a committee of one to see that some one else subscribes, the REVIEW list will be increased very rapidly. Shall we not hear from hundreds of our people throughout the field in regard to this matter? Sample copies will be sent free upon application.

REVIEW AND HERALD PUB. CO.

## Obituaries.

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

MOREY.—At Lespe, Cal., April 10, 1897, of consumption of the throat, Myrtle B. Morey, aged 15 years and 5 months. She was a firm believer in the truth, and lived a consistent Christian life.

F. W. HARMON.

DUNN.—At Oxford, Wis., Aug. 29, 1897, of typhoid pneumonia, Lulu, daughter of George and Clara Dunn, aged 10 years, 2 months, and 3 days. She loved her Bible and the Sabbath-school.

ETTA HALL.

BONE.—Died at Wabash, Ind., Sept. 21, 1897, after a long illness, Sister Myrtle Inez Bone, aged 16 years, 7 months, 26 days. Words of comfort were spoken by the writer, assisted by Elder J. W. Covert. Text, Matt. 13:28.

F. M. ROBERTS.

SMITH.—Died at Danville, Kan., Sept. 17, 1897, of cirrhosis and cancer, Wm. W. Smith. He was born in Kankakee, Ill., Jan. 18, 1869. During his illness he learned of the truths of the third angel's message, which he gladly accepted, falling asleep with a bright hope of a part in the first resurrection.

J. H. ROGERS.

DAUPHINEE.—Died suddenly on October 2, 1897, of paralysis, Eliza, wife of George Dauphinee, aged 55 years. Sister Dauphinee was one of the first who embraced the message under the labors of Brother D. A. Corkham about eight years ago. Words of comfort were spoken at the funeral by Brother Alvan Hubely.

LEVI LONGARD.

LAMSON.—Died in Hillsdale, Mich., Oct. 13, 1897, of pneumonia, Elder David Henry Lamson, in the sixty-second year of his age. Born near Troy, N. Y., in 1835, he lived for a while in western New York, and at the age of about twenty came to Michigan. For the last fifteen years his home has been in the city of Hillsdale. In 1857 he married Miss Elizabeth Chappell, and reared a family of four sons and two daughters. Of these, one son, Prof. J. G. Lamson, of West Bay City, Mich., and the two daughters, with the mother, still survive. Early in life he entered the service of the Lord, and in 1870 was ordained to the ministry in the Seventh-day Adventist denomination, to which he has given his life. He was an effective speaker and an efficient laborer. Believers are numerous in different parts of the land, who first heard the truth from his lips; and many laborers, some acting as presidents of Conferences, others in the ministry and in different departments of the work, in both the home and foreign fields, are his children in the Lord. For years he occupied official positions in the Michigan Conference, discharging his duties faithfully and acceptably. During the past four years he has labored in Nebraska and Indiana. A severe cold, contracted after too violent labor in a wood lot, rapidly developed into pneumonia, in the same lung from which three recoveries had previously been made, and from which he would doubtless have recovered in this instance, had the heart been able to perform its functions. Conscious to the last, he died in the full assurance of hope in Christ, fully reconciled to the Lord's will, and feeling that he doeth all things well. We may confidently regard him as resting beneath the comforting benediction of Rev. 14:13: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Beautiful floral tributes, and other tokens of friendship, from the business men of Hillsdale, testified to the deep and universal esteem in which he was held in the community. The cause at large has suffered a loss, and the Hillsdale church feel that they are especially afflicted in this bereavement. A large gathering of sympathizing friends attended the funeral on the 15th. A list of texts furnished to the writer by the deceased, formed the basis of a brief presentation of the comforting doctrine of the resurrection.

U. S.

### NOTICES.

HOME WANTED.—I desire to obtain a home for myself in some family of Sabbath-keepers. I would prefer a place in Missouri, Illinois, Iowa, or Kansas. For further particulars address J. E. Stringer, Humphreys, Mo.

An opportunity will be given to a Christian shoemaker to attend the Battle Creek College; a skilled workman will be able to pay his school expenses. Any one desiring to go to school in this way should write at once, and enclose some testimonials. Write to E. A. Sutherland, Battle Creek, Mich.

FOR SALE OR EXCHANGE.—On account of removing to Michigan, I will sell my new five-room house, near the academy, Mt. Vernon, Ohio, cheap. Seven

bearing apple-trees on the lot. Near the "Large Spring." Or will exchange for Michigan property. Address C. A. Pedicord, care of REVIEW AND HERALD, Battle Creek, Mich.

HEALTH foods, nuts, choice dried fruits, canned goods, graham and whole-wheat flour shipped at reasonable prices. Fifty pounds shelled peanuts, with good mill for grinding nuts, only \$5.25. All goods F. O. B. in Minneapolis. Cash must accompany all orders. Address M. A. Winchell, 2908 Harriet Ave., Minneapolis, Minn.

FOR SALE.—I wish to sell my place, two and a quarter miles from the city of Red Bluff, Cal. The reason I desire to sell is, I am a Swede, and wish to return to Sweden, to do missionary work in my native country. There are twenty acres of land, with suitable buildings. These, with stock and farming implements to work the place, I will sell very cheap. For further particulars, address G. Burkman, Red Bluff, Cal.

### PUBLICATIONS WANTED.

THE following-named persons desire late, clean copies of the publications indicated, sent, post-paid, to their addresses:—

Signs, Elder Lewis Sheafe, Steele Home, Chattanooga, Tenn.

Signs, Mrs. A. A. Day, Harrison, Idaho.

## 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, + 7.05 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.	*Ad'ntic Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 12.25	pm 11.45
Michigan City.....	11.40		8.45	pm 12.08	4.50	2.03	am 1.31
Niles.....	am 12.48		10.15	1.00	6.55	2.58	2.40
Kalamazoo.....	2.10	am 7.15	11.52	2.08	7.16	4.08	4.43
Battle Creek.....	3.00	7.56	pm 12.50	2.42	7.56	4.38	4.05
Marshall.....	3.30	8.23	1.20	3.09	8.19		5.10
Albion.....	4.00	8.47	1.45	3.27	8.38		5.31
Jackson.....	4.40	10.05	2.35	4.05	9.15	5.53	6.25
Ann Arbor.....	5.00	11.10	3.47	4.58	10.05	6.46	7.30
Detroit.....	7.20	pm 12.25	5.30	6.00		7.45	9.00
Falls View.....				am 5.23			pm 4.18
Susp. Bridge.....				5.38			4.33
Niagara Falls.....				5.53			4.48
Buffalo.....			am 12.20	6.45	am 1.40		5.30
Syracuse.....			3.13	9.55	4.20		8.40
Albany.....			5.15	pm 12.15	6.15		10.45
New York.....			9.05	4.50	9.55	am 2.50	
Springfield.....			pm 3.25	8.45	pm 1.30		7.00
Boston.....			12.16	8.34	pm 1.12		9.32
			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 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.00		10.00	6.00		am 12.10
Albany.....		8.35		pm 5.00	am 2.10		pm 12.25
Rochester.....		10.37		6.55	4.15		am 2.25
Buffalo.....		11.50		7.50	5.40		pm 3.55
Niagara Falls.....				8.30	6.23		4.37
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	9.13		1.35	5.55	am 12.30
Jackson.....	11.15	9.10	11.00		3.35	2.57	7.35
Battle Creek.....	am 12.40	10.21	pm 12.55		4.55	4.07	9.11
Kalamazoo.....	1.35	10.57	2.13	5.18	4.45	10.00	3.40
Niles.....	3.15	12.23	4.10	6.40	6.27		5.08
Michigan City.....	4.26	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 26, 1897.

OUR "thinker" made a slip last week, and credited Mr. Lorrin A. Thurston with being United States Senator Thurston. Senator Thurston's name is John M. Lorrin A. was formerly minister of Hawaii to the United States.

If the Lord has some special work for you to do, be ready to respond, like Samuel, "Speak, Lord; for thy servant heareth." For the Lord's voice will be to you; and it is for you to hear. When God called Saul into his work, the voice was to him individually, "Saul, Saul." His companions saw a light and heard a sound; but the voice was to them unintelligible.

WHAT is public sentiment?—The sentiment of the public as a whole. But the public is made up of individuals, each one of whom contributes his quota to the public thought. Therefore if any wrong or gross evil is tolerated in a church or community, a portion of the responsibility rests upon each individual who helps compose the body, and each one must take his share of the guilt.

WHEN the call of the Lord is once distinctly heard, do not hesitate to start at once in the way of obedience. How did David act under these circumstances? What was his rule? He says, "I made haste, and delayed not to keep thy commandments." The devil's opiate of a more "convenient season," will doubtless secure the ruin of more souls than any other trick to which he has ever resorted.

WE are sorry to be obliged to print the splendid poem on our first page, with only the credit "selected." We have not been able to find the name of the author. The poem we found in a little leaflet of valuable Christian selections, entitled, "Words of Cheer," printed in Philadelphia in 1887, and copyrighted by Craig, Finley & Co., of that city; but there is no name to it nor credit of any kind. If any one knows the name of the author, we ask that he will oblige us by sending it to us; and we will take pleasure in giving it to our readers.

### TRUE ABOLITIONISTS.

MISS FRANCES E. WILLARD, in her address at the opening of the Purity Congresses held in Toronto and Buffalo, under the auspices of the World's and National W. C. T. U., used the words quoted below; and in view of the present discussion, and supposed contention, concerning the legalization of vice in India, in which prominent W. C. T. U. women are mentioned, these utterances of the World's and National W. C. T. U. president are significant:—

"I suppose that we are here to-night on the principle that although the wicked fleeth when no man pursueth, they go a good deal faster when there is somebody after them. I see quite a blossoming out in this audience of those who are in close pursuit, and who will never miss their track. Yet, after all, this pursuit means a mother's loving hand upon the shoulder, a woman's lip tremulous with sympathy and kindness, and a heart lifted up to Him who is the only source of power.

"I read the other day a whimsical bit of recital about a boy who came home from school, and brought his atlas with him; and as the family were sitting around the evening lamp, he was bent over his atlas, looking as if for dear life. His father said, 'Ned, what are you looking for?' and he turned to his father as if expecting some help, and said, 'Why, papa, I have been looking for Christendom.' That boy had a profitable difficulty on hand. If he found Christendom in that atlas, or anywhere else, he would find certain countries in which the sale of opium and alcohol is licensed. Wherever you find Christendom, you will find the grossest irregularities known to the habits of human beings. We are here to-night because we are abolitionists. We know no other name. We fight under no other army except the army of abolition of the liquor traffic, the opium traffic, and the regulation of vice. We walk by the same rule, and mind the same thing, and believe the same thing always. This is the pith of our bones, and the iron of our blood. This is the sort of abolitionists we are from ocean to ocean."

### JUST LOOK AT THIS!

THE editors and the publishers of the REVIEW AND HERALD are united and thoroughly in earnest in the effort to make this paper all that its name requires that it shall be. Had you forgotten that the full name of this paper is THE ADVENT REVIEW AND SABBATH HERALD? That is what its true name is; and that is what we propose truly to make it all the time. So far as in us may lie, it shall herald the Sabbath just as sincerely, just as Christianly, and just as loudly, as the advancing light of truth may demand. It shall also review the great subject and sublime truth of the advent of our Lord so thoroughly that, so far as may be possible, all may understand it.

To view is "to look at scrutinizingly; to examine carefully." To re-view is "to view again with scrutiny." The ADVENT REVIEW, then, means to view again, with scrutiny, "to examine carefully," the great subject and glorious truth of the second advent of our Saviour. This is what the name of the paper requires that we shall do; this is what the signs of the times demand shall be done; and we are happy to announce that this is what we are going to do right away.

We therefore hereby announce to the readers of the ADVENT REVIEW that about the first of December, 1897, we shall begin the publication of illustrated articles on the signs of the near coming of the Lord, which are predicted in the Bible, and are now being plainly fulfilled in the financial world, the labor world, the social world, the meteorological world, the governmental world, the traveling world, and any other world that may come to mind.

These articles will be furnished by one who has spent years in the study and reviewing of this great field, and in collecting a great store of invaluable facts that illustrate this great subject. And they will be so aptly illustrated that the illustrations themselves will be important parts of the articles.

The time of commencing these articles we place at about December 1, so as to give all the present readers of the REVIEW AND HERALD an opportunity to call on their neighbors and friends, and tell them about it, and get their

subscription for the paper, that they may have the benefit of all of these excellent articles. Surely every one who loves the glorious truth of the glorious appearing of the great God and our Saviour Jesus Christ, will want to read these articles, and will want his neighbors and friends to read them.

And with all this we make the following magnificent offer: We will send a copy of this ADVENT REVIEW AND SABBATH HERALD from Dec. 1, 1897, until Jan. 1, 1899, for the regular subscription price of \$1.50.

Shall it not be now, on the part of each, that every subscriber will be so much in favor of heralding the true Sabbath and of reviewing the glorious advent of our Lord, that, upon this offer, each one will send in at least one new subscription for the ADVENT REVIEW AND SABBATH HERALD?

EDITORS AND PUBLISHERS R. & H.

It is now seriously proposed to build a railroad to Mount Sinai, and also to the very top of the mount itself. It is said that they will cause the railroad to pass the cave in which the prophet Elijah "lodged" when he had fled to Sinai from the wrath of Jezebel. Of course everybody knows exactly which cave it was; and if, perchance, any of the engineers who shall lay out the way for the road should not know which one is the precise cave where Elijah lodged, any guide can tell him. Thus when that railroad shall be finished and runs by that cave, every tourist can rest assured that that is the very spot,—just as he is sure of all the other places and things that guides and Catholic tradition point out and descant upon,—and then he can die, or live, in peace, of course.

### SPECIAL.

WE would ask special attention to the fourth Sabbath missionary collection for October,—to be taken this month on the fifth Sabbath,—which, by arrangement of the General Conference, will be taken for the International Tract Society. The publishing business hitherto carried on by the society has been turned over to our regular publishing houses, where it rightfully belongs, and all other lines of mercantile employment have been dropped, thus leaving the society with no other means of support than donations. But the regular missionary work of the organization must be carried on, and in addition several new lines of work are being entered upon, among which may be mentioned the effort to prepare and furnish literature for the blind, to supply reading-matter for inmates of prisons, hospitals, reform schools, and other public institutions, etc. The International Tract Society is to the General Conference what a State society is to a State Conference. The State societies receive percentages on the sale of all trade and subscription books sold within their borders, while the International Society, with its large territory, and unlimited possibilities for doing work of a character the most of which the State societies could not, and would not attempt to do, has no income whatever, but must depend wholly upon donations for sustenance. Yet this is a situation not in any way to be deplored; for we are sure all apparent lacks will be more than compensated by the liberalities of the friends of the society.