

# The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE  
 IS THE FIELD  
 OF THE WORLD

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

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### ANTICIPATION.

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

O WHAT will the songs of heaven be  
 To the ears that have never heard  
 The sound of earth-born melody  
 Or the note of the warbling bird!  
 And how will the peans of heaven ring,  
 When the loosened tongue of the dumb shall sing!

Yes; how shall the songs of heaven ring  
 From lips that have never sung!  
 And how shall the notes of glory spring  
 From the sad and the speechless tongue!  
 Aye, the gladdest music shall have its birth  
 In the mute and the silent tongues of earth.

Ah! how shall the eyes that have never seen  
 Rejoice in the fadeless flowers,  
 And feast on the fields of living green  
 'Neath the amaranthine bowers,  
 And bask in the smiles of love and grace  
 That ever beam from the Saviour's face!

Ah, what will the joys of heaven be  
 To the saddened hearts of earth,  
 That have only wept 'mid her revelry,  
 Nor joined in her hollow mirth?  
 How sweet will the bliss of glory seem,  
 Like a never-ending, rapturous dream!

O what will the riches of heaven be  
 To the wayworn sons of earth,  
 Who dwell in the cottage of poverty,  
 Where sorrow and want have birth!  
 What scenes shall their dazzled eyes behold  
 Where the gates are pearl, and the streets are gold!

And what will the love of heaven be  
 To the spirit that yearns for love!  
 For the cup will be full to eternity  
 With the peace that is born above.  
 When the saved shall dwell in the mansions fair,  
 They shall know what bliss it will "be to be there."

### THE VINE AND THE BRANCHES.

BY MRS. E. G. WHITE.

In his lessons, Christ did not aspire to high-flown, imaginary things. He came to teach, in the simplest manner, truths that were of vital importance, that even the class whom he called babes might understand them. And yet, in his simplest imagery, there was a depth and beauty that the most educated minds could not exhaust.

Christ drew his lessons from nature's vast resources, and by this means impressed upon the minds of his hearers truths that are as enduring as eternity. And when he was no longer with them, the precious lessons he had bound up with the things of nature were, through the Holy Spirit's working, revived in the memory of his followers. Every time they looked upon the things of nature around them,

these repeated to them the lessons of their Lord.

The vine had often been used as a symbol of Israel; and the lesson Christ now gave his disciples was drawn from this. He might have used the graceful palm to represent himself. The lofty cedar that was towering toward the skies, or the strong oak that spreads its branches and lifts them heavenward, he might have used to represent the stability and integrity of those who are followers of Christ. But instead of this, he took the vine, with its clinging tendrils, to represent himself and his relation to his true believers.

"I am the true vine, and my Father is the husbandman."

On the hills of Palestine our Heavenly Father planted a goodly Vine, and he himself was the Husbandman. It had no remarkable form that would at first sight give an impression of its value. It appeared to come up as a root out of a dry ground, and attracted but little attention. But when attention was called to the plant, it was by some declared to be of heavenly origin. The men of Nazareth stood entranced as they saw its beauty; but when they received the idea that it would stand more gracefully and attract more attention than themselves, they wrestled to uproot the precious plant, and cast it over the wall. The men of Jerusalem took the plant, and bruised it, and trampled it under their unholy feet. Their thought was to destroy it forever. But the heavenly Husbandman never lost sight of his plant. After men thought that they had killed it, he took it, and replanted it on the other side of the wall. He hid it from the view of men.

The branches of this Vine were seen by the world; but its stock was not visible. The dry, sapless branches chosen and grafted into this stock have represented the Vine. Fruit has been obtained from them; there has been a harvest that the passers-by have plucked; but the parent stock itself has been hidden from the rude assaults of men.

"Every branch in me that beareth not fruit he taketh away," said Christ; "and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Every fruitful branch is pruned, that it may bring forth more fruit. Even fruitful branches may display too much foliage, and appear what they really are not. The followers of Christ may be doing some work for the Master, and yet be doing not half what they might do. He then prunes them, because worldliness, self-indulgence, and pride are cropping out in their lives. The husbandmen clip off the surplus tendrils of the vines, thus making them more fruitful. The overgrowth must be cut away, to give room for the healing beams of the Sun of Righteousness.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

This is no casual touch, no off-and-on connection. Every branch that bears fruit is a

living representative of the vine; for it bears the same fruit as the vine. But unless it becomes united firmly to the vine stock, fiber by fiber and vein by vein; unless its channels are supplied with the nourishment it receives from the parent stock, the branch becomes a withered stalk, frail and weak, and produces no fruit. Every branch will show whether or not it has life; for where there is life, there is growth. There is a continual communication of the life-giving properties of the vine, and this is demonstrated by the fruit which the branches bear.

As the graft receives life when united to the vine, so the sinner partakes of the divine nature when in connection with Christ. Finite man is united with the infinite God. A vital connection with Christ is essential for spiritual life. The branch must become part of the living Vine. And there is a certainty in his words, "Because I live, ye shall live also." Christ is the source of all true strength. He reveals his grace to all true believers. He imparts to them his own merits in grace and goodness, that they may bear fruit unto holiness. All who are really in Christ will experience the benefit of this union. The Father accepts them in the Beloved, and they become the objects of his solicitude and tender care. This connection with Christ results in the purification of the heart, and in a circumspect life and faultless character. The fruit borne upon the Christian tree is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"I am the vine, ye are the branches." Christ would assure his disciples that they do not stand alone; but that just as the vine with its clinging tendrils climbs higher and higher on the trelliswork toward heaven, so may the true believer entwine his tendrils about God, and have support in Christ. He would have them bear in mind that the Father himself stands in exactly the same relation to his children as the Husbandman sustains to the Vine.

"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

The branch grafted into the living vine will testify if it has, fiber by fiber and vein by vein, become one with the parent stock. The life of the vine will become the life of the adopted sapling. Its sap vessels receive of the current flowing through the vine stock, and it will bear *much fruit*.

Christ is the True Vine; his disciples are the branches in that Vine, and they are one with him. He is the Root, the sustaining life of every believing soul. If his followers abide in him, they will bear his fruits. In union and communion with him, and under his molding influence, they will reveal his character. But the branch that seems to be connected with the Vine — the man who has the appearance of attachment and piety, whose name is registered in the books as a Christian, but who brings

forth no fruit — will be separated from the Vine stock. This branch reveals itself to be worthless. After a time its ruin will be apparent. It will be as a branch that is dead, and its end is to be consumed with fire.

#### THE BIBLE OUR TEXT-BOOK.

BY DR. L. A. REED.  
(Jacksonville, Ill.)

SOME are wondering what is meant when the statement is made that the Bible should be our text-book. They wonder in what sense it is a text-book.

There are only two things in this world,—the right and the wrong. Has the word failed to deal with either of these?—Assuredly it has not; for these are the two great things with which only it deals. Then nothing has been omitted. True, there are things about which the Bible is silent; but there is always good reason for the silence. "It is the glory of God to conceal a thing." Prov. 25:2. If it is best to keep silent, if it is for the glory of God to conceal a thing, then concerning that thing the word is utterly silent. But if there is any knowledge—science—worth knowing, about that the Bible is very explicit.

The Bible is silent concerning things which would minister only to our curiosity. Why is the Bible silent concerning Mary after her adoption by John? Just as soon as her life ceased to be identified with the life narrative of Jesus, there is nothing more heard of her. This silence is to the glory of God; but in the face of this silence there has grown up in this world a system of worship, Mariolatry, which this very silence rebukes. Thus even when the word is silent, it still teaches by its silence. This shows the omniscience of God. Even when silent, he speaks.

But because the Bible does not reveal such things as the one just mentioned, it should not lead us to conclude that it is silent about things which we ought to know. If we ought to know a thing, it is in the Bible in some form. If it is not in the Bible, we should not know it; and what is more, it will never be discovered. Nothing is said in the Bible of the origin of God. Nothing can be said of it. And nothing ever will be said of it. What God chooses to reveal IS REVEALED in his word. What he chooses to cover up, no man can discover to all eternity.

Now, the question puts itself thus: Will God reveal that in his works which he has not revealed in his word?—Assuredly not. All his ways are equal. Eze. 18:25. He is the same yesterday, to-day, and forever. He is the same in his word and in his works.

And which came first, the Word or the works?—The Word, of course; for by the Word were the works. The works are here as a result of the Word. All that they have was given them by the Word. For any one to say that the word is silent about things that are revealed in the works is to say that the works contain what the Word does not. It is to say that the works are greater than that which produced them; that is, the Word. If the works contain that which the Word has not, then the works receive from the Word that which the Word has not. Can you receive a dollar from a man who has it not?—No. Neither, then, can the works receive anything but that which is in the Word, and that which comes from the Word.

But, says one, the Bible is not the Word that produced the works. Ah, brother, you forget that there is but one Word. That which you call the Bible is but one form of the Word. Christ is the Word. He is the living Word. The Bible contains *all* the thoughts of which he is the living expression. It contains his power, his wisdom. In the Word is revealed

God's eternal purpose. Eph. 3:11. The Word contains God's eternal purpose; yea, more than that, it *is* his purpose. All that he means to do in us, and for us, and through us, he purposed in the Word. That eternal purpose is the purpose God has for all eternity; it is God's thoughts for all eternity.

God's purpose is what God means. This purpose is the whole truth for us; it is the whole counsel of God. Then the Word, being the eternal purpose of God, contains all truth that is ever to be revealed through all eternity. And as you study the Word, you are ever to learn from it; and you can never exhaust it to all eternity. And so in any thought of God, as given in any text, the purpose of God is given, a purpose which you cannot exhaust, since in its meaning it is eternal, and it will therefore be eternally meaning something more to you.

What man, then, will say that the Bible is silent about this or that, when in any thought there is expressed a purpose that reaches throughout eternity. When you have lived through all eternity, then you will be able to say how much or how little there is in any verse; then and then only, if even then, you will be able to say whether the Bible is silent about this or that. When, I repeat, you have lived and studied through all eternity, then, if you have missed nothing, will you be able to say what the Word does or does not contain. But since eternity is that which never ends, it follows that you will never know how much the Word contains.

Science, as generally understood, is the study of material things. It deals with the works of God. It is classified knowledge obtained from a study of God's works. True, many who study forget that these works are God's works, and think only of the works, and nothing of God, thus losing the whole intent of science study. But though they forget God, if they study science they study God's works, though never so blindly. But the works are the *WORD working* in the material world. Now, can I put anything into my work which I myself have not?—Surely not. The work is a fair sign of the ability of the worker. The Word, therefore, does not put into its work what it itself has not. But to say that we can learn anything from the works that is not contained in the Word is to deny this great truth.

From this same line of reasoning it also follows that the works cannot contain anything that is contrary to the Word. If, for instance, geology says that the world was created through processes requiring long ages, and the Word says it was done by the Word of God in six days, we know that such geology is a lie, and that it is as contrary to the testimony of the *works* as it is to the letter of the Word. The works will not say yea where the Word says nay; for Christ, the Word, is not yea and nay, but yea and amen.

Thus we see that if we study the works at all, we study the Word; for the work is the living expression of the Word as applied to the material world. In the works we study the Word. The works are not something separate from the Word; they are simply one manifestation of the Word. As you study science, you are thereby studying the manifestations of the Word. And you will never find anything in nature but that which is also in the Word. You will never find anything in the works that belies the Word. Then since the Word produces the works, and contains all that the works contain, is it not competent to speak concerning them? And is not what it says about the works authoritative? And if it is all this, what more could you want in a text-book?

The call to duty and the command of God are one and the same.

#### THY FIRST LOVE.

BY THORO HARRIS.  
(Washington, D. C.)

DEAR Jesus, shall I never know  
Thy Spirit linked with mine?  
Shall tears of sorrow ceaseless flow,  
And quench the light divine,—

That light which, mirrored in thy face  
So fair, serenely shone  
When in thy mild, attractive grace  
Thou spak'st with me alone?

In the hushed silence of that hour,  
As dews of midnight fall,  
I heard thy voice, I felt its power,  
And owned the gracious call.

With joy my ravished soul awoke  
To sing triumphant lays;  
Of thy rich grace my lips outspoke,  
My heart o'erflowed with praise.

Like charming music of the skies  
From angel choirs above,  
My heart dissolved in ecstasies,  
Wooed by the words of love.

Return, Beloved, once again;  
My fainting spirit heal:  
Far from the prying gaze of men  
Thy inmost self reveal.

Reopen now my blinded eyes,  
That they again may see  
A day of cloudless glory rise,  
And call me back to thee.

Awake anew the rapturous songs  
As thou didst once before.  
Till my unfettered tongue prolongs  
Thy name forevermore.

#### THE NEED FOR TO-DAY.

By Rev. A. B. Simpson.

ALL the prophecies of the Holy Scriptures point with increasing distinctness to the days in which we live, as the time when the greatest events which prophecy has foreshadowed are to come to pass, and the world's crisis is to be reached. Of that day and that hour knoweth no man; but at the same time, the children of God are not left in darkness, that that day should overtake them as a thief. While absolute and definite dates are denied, yet approximate signs are made very plain. Therefore, there can be no doubt that the combined sentiment of the most spiritual interpreters of prophetic truth is looking for the return of our Lord very soon. This very fact should lead us to pray as we have never prayed before. It is a loud call to wait upon God, and plead with faith and intense earnestness for the very things that he himself has promised—the removing of obstacles, the preparation of the church, the evangelization of the world, and the return of the Lord Jesus Christ.

When he comes again, he is to be given to the desire, to the longing, to the prayer, and to the expectant faith, of his waiting people. It is the last prayer of the Holy Ghost in the Scriptures of the New Testament. Let us take it up, and send its united echo to the throne: "Even so, come, Lord Jesus."

This is a call to the hearts that are longing for the evangelization of the world. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

This remarkable command of the Lord Jesus was twice spoken during his earthly ministry. Once he uttered it when looking out upon the multitudes as they stood on the hillsides of Galilee, and his heart was moved with compassion because they seemed to him like scattered sheep without a shepherd, and turning to his disciples, he said: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

A second time he used the same words when sending out the seventy disciples into every city and village whither he himself would come. It seemed like a kind of foreshadowing of the gospel movement that is to precede his personal return in the sending forth of laborers, which we are now witnessing. He felt, far more intensely than we can feel, but what we ourselves do often feel, how vast is the need, how inadequate the supply, in the great harvest-field of the world.

Look out over a thousand million without the gospel. We are overwhelmed with the immensity of the work. Looking over the colossal difficulties of African slavery and savagery, Hindu caste, Chinese prejudice and hate, Mohammedan fanaticism, and Roman Catholic delusion, our Master's words come back to us with awful pathos: "The harvest truly is great."

Then when we look out upon the other picture,—the worldliness, the selfishness, the self-indulgence, and the indifference of the church of Christ; the millions that are wasted in pleasure and for gain, in contrast with the pittances given for the mission field; and the little companies of scattered missionaries stretched in thin and broken lines across the vast areas of heathen darkness, with one missionary to every quarter of a million, in the average, of the heathen world, and in many a neglected field but one missionary for many millions, our hearts echo back, with tears, the sorrowful cry: "But the laborers are few."

And as we toil on, year after year, endeavoring to arouse the church at home and reach the need abroad, and the colossal mountains of difficulty still rise up, our hearts cry out, "Who is sufficient for these things? Lord, we are inadequate; our work seems but trifling, our resources are utterly out of proportion to the great undertaking, and the results seem but little more than a few scattered rays, like dim candle-light in the thick darkness of a mighty midnight." It is then we fall back from our despair to the footstool of prayer, and cry, "Lord, we are insufficient. Thou must undertake." And we hear the Master himself say, "Pray, pray, pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

Thank God, it is his harvest, and he is its Lord. He is equal to it; but we must claim his working, and pray for his interposing hand.

But the language expresses more than appears upon the surface. It is not merely a general prayer, that is here intended, for God to help and work along lines in which he has been working so long; but it is a most emphatic and intense call to a very unusual prayer for a very extraordinary missionary movement. The word "send" literally means "thrust," or "thrust forth." It describes a violent, energetic, sudden, and most powerful movement,—a breaking forth through all barriers, that cleaves its deep channels in a mighty torrent of resistless power. It is the picture of a mountain stream bursting forth from its icy fetters and its rocky barriers and sweeping through the plain,—an overflowing river of boundless fullness and strength. Hitherto it has been a little trickling brooklet in the mountain, but now it breaks from its barriers, and cleaves its deep channels through the rocks, and sweeps to the sea—a resistless torrent.

This is the missionary movement for which we are to pray. This is the revival of missions which the world needs to-day. All that we have asked or expected has been but a trickling mountain rivulet. Let our faith take hold of something higher. Let us ask God that he will thrust forth laborers into his harvest; that he will rend asunder and melt away the barriers of selfishness, worldliness, and indifference, ignorance and ungodliness; that he will set free the millions which his church is hoarding

up or wasting; that he will unloose the thousands of young men who are held at home by their ambition or their lack of consecration; that he will turn into the channels of Christian beneficence the millions and billions which Christian men to-day are expending with such gigantic enterprise in the investments of trades and the risks of speculation; and that he will lead his people to understand the grandeur of his calling and the immensity of the issues involved in the evangelization of the world and the coming of Christ.

O, if men would but believe in the coming of Jesus, the value of souls, the great thoughts and plans of God, as they believe in their political platforms, their commercial investments, and their personal ambitions, the oldest of us might live to see this prayer fulfilled, and such a thrusting forth of laborers into the harvest of the world as would change the little rill of our missionary achievements into a mighty river of salvation, sweeping in a single generation over all the globe.

Beloved, this is what the world needs. This is what the church needs. This is what the age needs. This is what heathendom needs. We cannot bring it about, we have not accomplished it; but God is able. O, let us believe, let us conceive, let us burn with intense desire! and we shall see the great and mighty things which prayer has brought already, and which it will yet bring to pass in the closing days of the Christian dispensation. In the words of Pastor Gossner: "Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming; and to every one he will say: 'Where hast thou left the souls of these heathen? With the devil?' O, swiftly seek these souls, and enter not without them into the possession of the Lord."

The call to those who are looking for the manifestation of God is his supernatural power and presence. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." The greatest need of the world is the revelation of God himself, and the belief in his supernatural reality and power. Man has grown so wise and great that he has no room for God, and God's great purpose is to manifest himself as the real, as the almighty, and as the supreme. Christianity is nothing if it is not altogether supernatural. The great lack of Christianity to-day is the absence of the supernatural working of God. It is being reduced to a science; it is being taught as a system, and it is being pressed as a ceremony and a form of religious culture. The hearts of many are crying out for something diviner, deeper, and more intensely real; and God is waiting in these last days to show himself the El Shaddai of Abraham and the consuming fire of Pentecost.

#### INFLUENCE.

*The King's Messenger.*

THERE is a silent personal influence that accompanies us, that goes out from every one of us, and leaves results and impressions wherever it touches. We cannot live, and not touch; we must exert an influence, either for good or ill. We bless or curse by our influence.

Our influence for good depends upon whom we accept as our influencer. If we are influenced by Christ as an indwelling abider, he will live in us a beautiful life that will bless the world. If we live for self, we exert an influence that is selfish and full of meanness, narrowness, and sordidness; and if we live for the world and sow to the flesh, we shall of the flesh reap corruption, not only in our own lives, but also in the lives of others.

We are conductors of influence—insensible, unconscious influence. A father smokes, or drinks, or debauches; so his sons. A mother plays the hypocrite; so the children. Like begets like—the real, the real; the false, the false; the true, the true. Influence is potent in its quiet workings. It depends more on what you are than what you say or do. Lives speak, talk.

His life in you works out from you a lasting influence that is a benediction, an inspiration, a continuous blessing; and this blessed inwrought, outpoured influence is continually being increased and many times multiplied. Little influences—small and seemingly of no consequence—are the noiseless threads of silver being woven into our own lives, and, through us, into the lives of others. Little self-denials; little words of kindness; little acts of mercy, and deeds of love, and looks of affection; little nameless things; little still victories over favorite temptations,—these are the golden warp of the web of our lives that tells on others, and makes our lives sublime, and scatters the sublimity of a Holy Ghost life in all directions, near and far.

#### THE PASSOVER AND THE LORD'S SUPPER.

BY ELDER W. L. HES.  
(Prescott, Ariz.)

THE Thursday evening before our Lord was crucified, he met with the twelve apostles in an upper chamber, and there ate of the Passover with them. It was at this time that Christ instituted the gospel ordinances. The order of events on that evening is very important to us, that we may know what was Christ's attitude toward Judas, who betrayed him. Knowing how Judas was treated by Christ when these ordinances were instituted, we may know how we should treat brethren in the church, whom we may consider out of harmony with God. Not knowing the order of events on that night, we are liable to see what seem to us contradictions in the writings of the Spirit of prophecy, and thus lose faith in the "gift," as manifested in the church.

Before the Passover supper, Jesus sent his disciples to the city to make the necessary arrangements for the supper. They secured a large upper room. Mark 14:12-16. In the evening, Jesus met with the twelve in this room. Matt. 26:20.

Many have supposed that the Passover supper was eaten first, and that at its close, Christ washed the disciples' feet, and after washing their feet, instituted the "Lord's Supper." As Judas went out at the close of the Passover supper, they fail to see how he could have been present when Jesus washed the feet of his disciples, and when he gave them the "bread" and the "cup." We now wish to show that the washing of the disciples' feet took place during the Passover supper. At the time when Christ was on earth, the attitude of those who engaged in the supper is well expressed in the following words:—

As two or more lay on one couch, each resting on his left elbow, with his feet sloping away from the table toward the back of the couch, he that turned his back on his next neighbor was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper which could not be heard by the other disciples.—S. Sharpe.

The position the disciples had while eating would not hinder Christ from washing their feet while they were eating. "Now before the feast of the Passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper [the Authorized Version says, "And supper being ended"] the devil having already put it in the



heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, *riseth from supper*, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13:1-5, R. V.

There is a plain contradiction between the Authorized Version and the Revised Version, one saying "supper being ended," and the other "during supper." That it was during supper that Jesus washed their feet, is evident; for after he had finished washing their feet, he again reclined at the table, and ate with them.

"So after he had washed their feet, and had taken his garments, *and was set down again*, he said unto them, Know ye what I have done to you?" Verse 12. He rose from supper and washed their feet, and then "sat down again," or reclined again at the table. It was after this that Jesus pointed out the betrayer by giving him the "sop." Judas was present when Christ washed the feet of his disciples. "The Lord washed the feet of Judas."—REVIEW AND HERALD of June 22, 1897.

When, therefore, he had washed their feet, and taken his mantle, *reclining again* he said to them, Do you know what I have done to you?—*Emphatic Diaglott*.

When therefore he had washed their feet, he took his garment, *and reclining again at table*, said to them, Know ye what I have done to you?—*American Bible Union's Version*.

It is evident that this ceremony took place during the Passover supper, while Judas was present. Other events took place while the supper was in progress.

#### THE "LORD'S SUPPER."

We now inquire, When did Christ institute the "Lord's Supper," or the communion service? Did he take the "bread," emblem of his broken body, and the "cup," containing the juice of the grape, emblem of his shed blood, and give to the disciples during the Passover supper, or after it had ended? If it was during the supper, Judas was present; but if it was after the supper, Judas was not present. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Matt. 26:26, 27.

Mark's Gospel says, "And as they did eat." Mark 14:22. It was while they were eating, that Jesus took the "bread" and the "cup," and gave to them. "As they were eating" cannot mean after they were through eating. As Judas remained until the close of the Passover supper, he was present when Jesus gave them the "bread" and the "cup."

With the rest of the disciples, Judas partook of the bread and wine symbolizing the body and blood of Christ. . . . He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord.—REVIEW of June 22, 1897.

Thus far there is perfect harmony, and every statement is clear and plain. Luke, in his Gospel, gives us some additional thoughts, to which we now call attention: "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. *And he took the cup*, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. *And he took bread*, and gave thanks, and brake it, and

gave unto them, saying, This is my body which is given for you: this do in remembrance of me. *Likewise also the cup after supper, saying*, This cup is the new testament in my blood, which is shed for you." Luke 22:14-20. By this all can see that Christ took the cup twice, once before he took the "bread," and once afterward.

The first time the minds of the disciples were carried forward to the everlasting kingdom. "Blessed is he that shall eat bread in the kingdom of God." "Blessed are they which are called unto the marriage supper of the Lamb." "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, *and make them to sit down to meat*, and will come forth and serve them." Luke 12:37.

The second time he gave them the cup, the minds of the disciples were directed to the "new testament," and the shedding of his blood.

From the expression "likewise the cup after supper," some have concluded that the disciples partook of the "cup" after the Passover supper had ended. But "after supper" does not refer to the Passover meal, but to the "bread" of the Lord's Supper. If it was after the Passover supper, how could it have been "as they were eating"?

The Greek word from which the word "supper" is translated in Luke 22:20 is *deipnesai*. "The root of the word is *dep*, or *dap*, a modified root derived from the shorter root, *daitis*, the primary meaning of which is to 'distribute,' or 'give.' It is used in Greek and Latin words meaning 'to divide,' 'to devour,' 'to rend,' also nouns meaning 'meal,' 'feast,' and 'guest.'—Charles Halsey, "Etymology of Latin and Greek."

The expression "after supper" would be properly translated "after the distribution," or "after the dividing," and refers to the bread that Christ distributed, or divided, among his disciples.

"He that eateth bread with me hath lifted up his heel against me." John 13:18. Christ applied this to Judas. If the bread refers to that used in the Lord's Supper, and no doubt it does, then we may be assured that Judas was present when the "bread" and the "cup" were passed, and that the passing of these emblems occurred before the close of the Passover supper.

Before the Passover supper had ended, Jesus pointed out the one who would betray him. He said, "Verily, verily, I say unto you, that one of you shall betray me." John 13:21. "But, behold, the hand of him that betrayeth me is with me on the table." Luke 22:21. "And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me." Mark 14:18.

They began to say, one by one, to Jesus, "Is it I?" Mark 14:19. John was next to Jesus, reclining on the couch, and Peter beckoned to him, desiring that he would ask Jesus who it was of whom he spake. Jesus answered John by saying: "He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." John 13:26. After Judas had been pointed out to the disciples, and all eyes were upon him, he said to Christ, "Master, is it I?" Christ said to him, "Thou hast said." Matt. 26:25. "He then having received the sop went immediately out: and it was night." John 13:30.

Jesus washed the disciples' feet, gave to them the "bread" and the "cup," and pointed out the betrayer while they were seated at the table engaged in the Passover supper. After Judas went out, Christ gave to his apostles some precious promises, as recorded in John, chapters 14, 15, and 16. He then offered the prayer found in the seventeenth chapter; and

then, after singing a hymn, they went out to the Mount of Olives. Mark 14:26.

If Christ did not make the Lord's Supper "exclusive," and shut out those whom he knew to be guided by the devil, why should we make it exclusive?

If Christ could wash the feet of Judas, who was soon to betray him, should we refuse to engage in the ordinance with a brother who has sinned?

When God speaks to us through the Spirit of prophecy, he always tells the truth. He does not turn aside from the truth because of a mistranslation of his word. What God has said to us in the "Spirit of Prophecy," Vol. III, on the subject of the Passover, and what was written in the REVIEW of June 22, by the same writer, on "The Ordinances," should only confirm our faith in the "gift," as established in the church.

#### PRESENT SALVATION.

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

"I HAVE trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me." Ps. 13:5, 6.

"Salvation! O, the joyful sound!  
'Tis pleasure to our ears;  
A sovereign balm for every wound,  
A cordial for our fears."

Truly it is a "joyful sound." There is no subject, no theme, that can occupy the mind of man, that affords the real comfort, joy, and peace that are found in the theme of salvation from sin now, and from all its dreadful consequences in the kingdom of God. The psalmist says: "My heart shall rejoice in thy salvation." That is why it is so precious. It is the Lord's salvation. If it were of human origin, of human strength and wisdom, it would be a failure. But it is of the Lord, and all his infinite goodness, wisdom, and power are pledged to support it. The death of the divine Son of God is a pledge of God's love. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8. Salvation is a present work. The Christian is saved now, not in the sense that he cannot sin again; but while he believes in Christ as his present Saviour, he is in a saved condition. If death should overtake him, he would be sure of heaven. Rom. 3:24, 25. In 1 Cor. 1:18, Paul says that we "are saved." "By grace ye are saved." Eph. 2:5. "According to his mercy he saved us." Titus 3:5. Then the Christian is saved from his past sins. This is a most precious truth,—a truth that should rejoice the heart.

But there is yet more. The salvation of the Lord will enable one to live without sin. Not that when one is converted, his will power is destroyed so he cannot sin; but by a living connection with Christ, continually surrendering to his will, continually looking to him for help, strength, guidance, wisdom, and support, and constantly trusting him, he will not be left to the power of the enemy. Salvation means to be saved from sin and sinning. "Now unto him that is able to keep you from falling." Jude 24. "Who are kept by the power of God through faith unto salvation." 1 Peter 1:5. "Now thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2:14. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

In these blessed Bible truths our hearts rejoice. We are glad and thankful that we are free from our past sins and are "accepted in the beloved." Eph. 1:6. We rejoice that we can in confidence think of God as our Father, and so address him. Our kind, patient, loving Heavenly Father! How much

that word "Father" means! This he is to all who are saved. We rejoice, too, that there is One to whom we can tell all our needs, to whom we can make known our weaknesses and temptations, and who, by actual experience, we have learned to know will take sinful desires out of the heart, removing them from us and actually freeing us from temptation. We rejoice in such a blessed and complete salvation as this.

There is no excuse for sin. God has made every provision for it. There is no excuse for our sinning. Just as truly as we go to Jesus in prayer for deliverance from our natural evil propensities and from the power of Satan, just so truly we shall have it. The word of the Lord declares it, and our own experience has many times demonstrated it. We do not have to sin, or be overcome by the enemy. We do not have to grieve the Holy Spirit of God, and wound the heart of our Saviour, and cause the angels to weep. No, there is salvation for us all. Let us take it, live in it, praise God for it, and go on our way rejoicing.

### PENTECOST.

BY ELDER WM. WOODFORD.  
(Blossburg, Ala.)

THE need of the church and of the individual to-day is power, not the power of earth or wealth, but the power that comes from above.

On the day of Pentecost, the disciples "were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." They had been instructed to tarry at Jerusalem to wait for the promise of the Father — the baptism of the Holy Ghost. On this day of divine appointment the Lord graciously poured out his Spirit on the little company of believers who were the first-fruits of the Christian church.

Pentecost was a feast celebrated seven weeks after the Passover, to present the first-fruits of all the harvest, thus acknowledging God as the giver of all things. Devout men were at Jerusalem, "out of every nation under heaven;" and as they listened to the wonderful works of God, declared by the meek fishermen of Galilee, they were amazed, and marveled. "How hear we every man in our own tongue, wherein we were born?" they asked. Those who opposed the work of the Holy Spirit said, "These men are full of new wine." Peter boldly denied this charge, and declared this mighty work to be the fulfilment of the prophecy of Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. . . . On my servants and on my handmaidens I will pour out in those days of my Spirit."

From this time onward, great signs and wonders followed the believers, and thousands were added to the Lord, of "such as should be saved." To them it was a positive, definite experience. It must be so to us. First, we must have a knowledge of the Holy Spirit, and what its operations are. In Acts 19:1-6 we read of some disciples who had never heard of the Holy Ghost; but Paul informed them, and they received his testimony. "And when Paul had laid his hands upon them, the Holy Ghost came on them."

The promise of the Spirit did not cease with the apostolic church. In Acts 2:38, 39 we read: "And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

In order to accomplish what needs to be done in these last days, we must be endued with power from on high. And how can we rest satisfied without this blessing, when our Heavenly Father is pleased to bestow it upon us? "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. The reason that many do not ask for it is because of their unwillingness to forsake all their sins; but this is the all-essential preparation for the reception of the Holy Spirit. Acts 2:38; 2 Peter 1:4, 10. There must be a change of mind; the mind of Christ must take the place of the carnal mind. We "must walk . . . after the Spirit." Rom. 8:1, 7. These are important factors, and cannot be disregarded. We must also feel our need. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come." Rev. 22:17. "Ho, every one that thirsteth, come." Isa. 55:1. "I will pour water upon him that is thirsty. . . . I will pour my Spirit upon thy seed." Isa. 44:3.

The promises are positive and sure; if there is any failure, it is all on our part, because we have not complied with the conditions. Let our prayer be definite. Have faith, without which it is impossible to please God. When Peter and John came down to Samaria, they prayed for the believers, "that they might receive the Holy Ghost." Acts 8:15. It is our privilege to know the Comforter's presence. He will "abide with you forever; . . . and shall be in you." John 14:16, 17.

Every worker for God must have this ever-abiding presence with him; "for without me," says Christ, "ye can do nothing." A work of service is always connected with the giving of the Holy Spirit. The apostles were to wait until they received power; then they were to be witnesses for God to the uttermost parts of the earth. Acts 1:8. Jesus of Nazareth was anointed with the Holy Ghost and with power. The result was that he "went about doing good." Acts 10:38. It is evident that we are not to seek to control the working of the Spirit of God, but, rather, to desire that it may control us. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Being filled with the Holy Ghost, the apostles boldly bore their testimony to the resurrection of the Lord Jesus, in spite of threats from the elders, rulers, and scribes.

Most surely we may learn lessons from these examples recorded for our instruction. Shall we? is the important question for each of us to consider. Obedience — complete surrender to the will of God — is the condition of the baptism and abiding presence of the Holy Spirit.

### USE EVERY OPPORTUNITY.

BY ELDER A. WEEKS.  
(Lakeview, Mich.)

It is a privilege for every one who has been born from above to do all in his power to advance the work of God in the earth. To do this at all times requires vigilance, activity, and consecration. The Lord has many ways of working for the salvation of precious souls, and some of these are available at all times. Happy is the man who is on the alert, losing no opportunity to do the Lord's work. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether they shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

While the public preaching of the word is an important part of the Lord's work, it is far from being all of it. How often the heart of the minister is cheered to find that a godly example is being set; for it is often far more effective than the plainest presentation of the

theory of the truth. By kindness to all, by a noble benevolence, by doing good unto all men, the ennobling power of the Spirit of God is manifested; it is felt, received into the heart, and a precious soul is saved from death.

How often the agents of Satan, by their activity, put to shame the tame efforts of the professed child of God. "They sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall." Then how carefully should the Christian heed the charge to "be instant in season, out of season," at all times, by precept and example, working together with the Lord to thwart the power of evil, and for the salvation of souls for whom Christ shed his precious blood.

### A PERPETUAL SACRIFICE.

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

THE Roman Catholic Church claims to offer to God, in the mass, a perpetual sacrifice of the body of Christ. The great truth that Christ died for our sins, and the efficacy of that shed blood, reaching back to the first sinner and forward to the last, presented by Christ, our great High Priest, make him a perpetual sacrifice; and as we come before God, we can, by faith, present to him Christ, our sacrifice, knowing that Christ, once our sacrifice for sins but now our mediator with the Father, will also himself plead the merits of his blood in our behalf.

So each individual believer in Christ, no matter where he is, can always bring before God a perfect sacrifice; and his prayers will be presented to God by Christ, our mediator, who, in the day of his passion and death, was made the sacrifice for every man.

No sacrifice of the mass, therefore, is needed for the benefit of any one. In the rich provisions of God's grace, a perpetual sacrifice for sin has already been provided, and no one can add anything to its efficacy, or take anything away from it.

But there is another sacrifice which, by virtue of that of Christ, we can offer, and we can offer it continually. Thus we read: "By him [Christ] therefore let us offer the sacrifice of praise to God *continually*, that is, the fruit of our lips, giving thanks to his name." Heb. 13:15. This is made possible by the believer's relation to Christ; it has in it no virtue except as it is derived from the great Sacrifice by which it is made possible. Because of Christ's sacrifice, and the salvation it brings to us, we should offer a continual sacrifice of praise to him; "that is, the fruit of our lips, giving thanks to his name."

We do not praise God as we ought; we dole out praise as the miser does his gold: we do not feel the spirit of praise as much as we ought; and when we do feel it, we suppress it for fear we shall be considered "cranky" or fanatical.

Said the psalmist, "Evening, and morning, and at noon, will I pray and cry aloud: and he shall hear my voice." How the psalms abound with expressions of praise to God, ending with a grand outburst of praise, and calling upon everything that hath breath to praise the Lord! Do we do it? or do we praise God only at intervals? Are we not more likely to ask for blessings than we are to render praise for those already received? The angels never tire of praising God, and surely redeemed sinners have as great reason to praise God as they. Says the apostle, "Let us offer the sacrifice of praise to God *continually*." Let us do it from the heart, with our lips "giving thanks to his name."

BETTER not "keep up appearances" than do so by running into debt.

## 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.

### ARE ALL THE CHILDREN IN?

BY ELIZABETH ROSSER.  
(Chandler, Ore.)

ARE all the children in? The night is falling,  
And storm-clouds gather in the threatening west;  
The lowing cattle seek a friendly shelter,  
The bird hies to her nest;  
The thunder crashes; wilder grows the tempest,  
And darkness settles o'er the fearful din:  
Come, shut the door, and gather round the hearth-  
stone,—  
Are all the children in?

Are all the children in? The night is falling,  
When gilded sin doth walk about the streets.  
O, "at the last it biteth like a serpent!"  
Poisoned are stolen sweets.  
O mothers, guard the feet of inexperience,  
Too prone to wander in the paths of sin!  
O, shut the door of love against temptation!  
Are all the children in?

Are all the children in? The night is falling;  
The night of death is hastening on apace;  
The Lord is calling, "Enter thou thy chamber,  
And tarry there a space."  
And when he comes, the King in all his glory,  
Who died the shameful death our hearts to win,  
O, may the gates of heaven shut about us,  
With all the children in!

### STUDIES IN CHILD CULTURE.—NO. 22.

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

I DRAW from my budget of questions for this paper. Nothing is so practical as a real question, unless it be the correct answer to it. I sometimes feel heavily the responsibility of these questions; and when that happens, I know I must make some new effort to find a more complete answer.

I have several which are on the same subject as this one: "Is it right to encourage children in their play to pretend that they are some one else, talk like the supposed person, pretend to buy and sell, etc.?"

Pretense of any sort should never be encouraged. It is an evil which develops from an untrained imagination in a child who is left to grope about in his own little world alone, amid things which are unfamiliar, the use of which he cannot comprehend, and to which he is compelled to adjust himself as well as he can unaided. Add to this the fact that he cannot help imitating others,—this is the law of all his activities, both mental and physical,—and you will see how large a part of his life must be made up of *pretense*, if he does anything at all, unless his parents occupy him with realities.

He should be so occupied with practical things, so filled with truth, that there will be nothing to pretend about. If he has the commercial instinct, so that, left to himself, he is sure to "play store" with scraps of paper for money, take him to school to the grocer, the dry-goods man, the milkman, the coal office, let him learn how to do the buying for the family. He will learn how *really* to buy much earlier than you would suppose possible, and will enjoy it vastly more than any such make-shifts as his "pretending" would involve. See that he has something to sell. Let him have a corner where he can keep matches, pencils, pins, needles, etc., any of the small daily necessities for the household, even the common table supplies, done up in small parcels. Let him be a "middleman" between you and your grocer, and in this way learn to do business on the golden-rule basis.

Teach him so to appreciate the dignity and beauty of the life that is coursing in his own little body, and the value of his own name,—

its meaning to you, to Christ, and all the holy angels,—that he shall see no advantage whatever in pretending to be somebody else. If he finds that some one else, known by some other name, is of more value in his home than he is, he will try very hard to be that some one else; but it is very hard on the poor little people, when they have been left to work out the problems of the long, long days that seem never to end, and have done the best they knew, even if it was to copy, pretend, and try to be somebody else, to find that nobody understood or appreciated it after all.

If you will not let him live in your world, will not make his life and work a part of your own, pray do not fail to *encourage* him in the poor little efforts that he puts forth to people his own world with beings of his own creation, and to find occupation for their imaginary hands.

"What would you do with a child who runs away every time he gets outdoors?"

I should "run away" with him, and find out what he is running after.

First of all, do not cultivate the thought in your own mind that he is committing a misdemeanor, nor allow him to think that you consider his act peculiar. Take as matter-of-fact and quiet a course with him as perfect self-control will allow in you. Do not call or run after him, but *meet* him, if you have to skulk through a back alley and crawl through a hole in the fence to do so. Greet him as you would if he had not been supposed to be "running away," and by tactful, sympathetic conversation, try to find out what he is trying to do or to find. He will not know very well how to tell you. His vocabulary is not as large as yours. *You* would find it a little difficult, sometimes, to express the things which are back of the impulse which sent you off on a long, long walk or out to some especial effort.

It may be that the child is simply trying to investigate the outer circle of his narrow horizon. Remember that he is not as tall as you are. You would like to see what is beyond "over there." So would he. It might help you to understand him if you should bring your eyes just to his level once a day, so that you would be able to keep in mind how narrow is his world, and remember that since he hears you, all the time, talking about the wider realm of your own observation, he might naturally like to observe for himself. He must make his legs do service for his lack in stature, and so carry his eyes "over there" where the things are that are so interesting to the tall folks. If he finds out that he can see farther from his father's shoulder than he can by running away; and can have, really and truly, a share, all his own, in the home things; and can be allowed to, himself, work out, after his own understanding of it, what his God-given life works within him,—if he can depend upon having his mistakes corrected by tender, sympathetic touches from the home folks,—he will not run away—neither now nor yet by and by, when the world begins to woo him with its ten thousand hands and voices that would lead him into the fascinating dangers of sin.

I heard recently of a boy who started to run away because he had had a "tilt" with his father. He took his clothes and went to the depot, where he stood around waiting sullenly for the train. Suddenly he found himself face to face with his father. That father had learned something in the last few hours which he proceeded to put in practise, so he said: "I thought I would see if you had any money, or if there was anything I could do for you, my boy; and I thought you might have a message for—for—mother," and he thrust a ten-dollar bill into the boy's hand. Gathering voice to proceed, he went on: "I thought I'd tell you that the house and home are all there

yet—the same good mother—and—and—a better father—God helping me." The boy looked north and south, and his father walked around the corner of the depot; but in a moment the boy found him, and asked, "How soon are you going home, father?"

"As soon I can bring the team around."

"All right, I'll go and bring 'em; I guess I'll ride back with you,—ridin' 's as cheap 's walkin'—'n I guess you'd better put this bill in your wallet. I hain't got none."

"Hain't? well—we'll jest halt at Jones's long enough for you to run in and buy one large enough to hold that much, anyhow."

Did that boy start to run away again? Did that father ever again provoke his son to wrath so that he felt like running away?

### STORIES AND STORY-TELLING.

BY PROF. FREDERICK GRIGGS.  
(Battle Creek College.)

ONE of the greatest educators the world has ever had gave to it this saying, "Come, let us live with our children." Throughout all time the majority of parents and teachers have turned the truth of this saying so that their motto, perhaps an unconscious one, has been, "Come, let our children live with us." There is a wide difference between the two sayings and their effect upon the children.

We live in a time when the prophecy, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers," is to be fulfilled. This is one of the works of the Holy Spirit. But notice that it first says that the hearts of the fathers are turned to the children, after which the hearts of the children are turned to their fathers.

The first work in this turning belongs to the parents. Thus do we come to live with our children. "Children are a heritage of the Lord." No one can live with the child without learning lessons of trust, faith, unselfishness, and love,—without catching new views of heaven; for, "Of such is the kingdom of heaven."

Very much is being said and written in this country to-day about the education and training of the little child. Mothers' and parents' clubs are being formed, and congresses, conventions, and meetings are held upon this subject. There is hardly a village or hamlet that has not heard from some speaker upon this matter. But all that is said and written simmers down to this beautiful motto for every home: "Come, let us live with our children."

Now when we live with people, we become acquainted with them, and they with us. To become thoroughly acquainted with one is to know well what he thinks, and how he feels, even before he tells us. And this is precisely what we should do with our children. We must talk with them, not only in finding out what they think, and how they feel, but in telling them about ourselves—our thoughts and feelings—in a common, friendly way.

We do not like that person best who finds out all about us but tells us nothing about himself. Neither do the children like us most unless we tell them about ourselves. But this takes time. It is time well spent, however; for it makes parents and children open-hearted.

Children do not look at the world as do older people. They cannot possibly comprehend the things which they see and the ways of people in the same light; for these things are all new and strange to them. Not only do they view the world differently, but because their words are few, and their power of using them so weak, they often cannot tell what they do think, and thus become easily confused, and say what they do not mean.

For the same reason they often fail to comprehend what is said to them. This is often



the cause of misunderstandings between children and their parents or teachers, which do harm to the children for life. This trouble may be largely overcome through an abundance of illustration; for children are constantly interpreting and reaching the unknown through the known. I heard a good illustration of this thought the other evening. It was as follows: "A child was punished for repeatedly jumping on a bunch of hay which had been thrown down for the horse, after he had been told that he should not. While the child should have obeyed at once, he would have obeyed more readily if he had known that the hay was the horse's bread and butter, and the horse would not enjoy his bread and butter so well after the little boy had jumped around on it, any more than would the little boy if the horse should jump around on his bread and butter."

When the reason why he should not jump on the hay is so presented to the little boy, it can appeal to him in a way to give him a motive for refraining from jumping on the hay. Now it is true, in point of fact, that the hay was not bread and butter, and the child knew it. But it was called bread and butter, in order that the child might comprehend the use of the hay, and so have a regard for the feelings of the horse; and this the child could well understand.

I have spoken so fully of the necessity of being acquainted with the mental abilities and powers of the child because I believe that in no other way can the story, which the child so loves, be of benefit to him. For a knowledge of how the child looks at the world and its people is necessary in order that we may teach him how he should better regard them.

The story is, or should be, to the child what papers and books are to the adult. And as the paper and book are necessary to the mental life of the adult, so is the story a mental food to the child, without which he becomes rickety and anemic.

The person who reads books simply for amusement soon becomes a mental dwarf, and likewise the person who reads nothing but the heaviest literature is prone to a one-sided development. Nothing should be read which does not tend directly to the building up of a good character. The question is not whether it is amusing, but whether it is refreshing and invigorating, and whether it will stimulate the purest motives and desires. So with the story; it should not be given alone for the amusement which it will afford, but for its power of developing mind and character.

#### KEEP GIRLS AT WORK.

MANY a mother is distressed almost beyond endurance by what she calls "fits of depression" in her daughter, and because she knows no remedy for them. She immediately rushes off and buys her a new gown, or a hat, or a coat, plans a trip for her, or a party,—almost anything that seems to promise distraction, and that will get her mind away from herself. It is a good deal like giving a child who is crying from sheer irritation caused by indigestion, a lot of candy to distract its attention. It will forget for a time, and then it will be crosser than ever, because you have only fed the disease an opiate. When the effect has passed away, the disease will eat deeper than ever.

The proper thing to do for a girl who suffers from fits of depression is to give her *something to live for*. In nine cases out of ten the cause of depression is a *lack of regular* occupation and corresponding interest in life. It is unfortunate that so many girls are not obliged to do anything. It is hard to get interested in work that one feels is not absolutely necessary for one to perform, unless the object appeals to some need of one's nature; and then

we do it for love, and not for emolument or reward.

Girls didn't have fits of depression before it became lowering to help with the housework. You will find in the home where the girls take turns at doing the chamber work, washing the dishes, helping with the mending, sewing, darning, and sweeping, to lighten the mother's burden, there are no fits of angry tears, no depressed spells. There is no time and less inclination for such things.

The household duties, though light, keep the system active, the blood stirred up, and the liver in good working order; and when the liver works properly, the microbes of depression flee. To insure a girl's happiness *never permit her*, from the time she can walk, *to be an instant idle*, except when it is necessary for her to sleep. Whatever she does,—if it is building block houses, or making a frock for her doll or a gown for herself,—make her do it well. Teach her that life is made up of moments filled with perfectly accomplished work, and that the moment then passing is the only one that is surely hers.

No man, no woman, will make a success of life who has no object in living. If a girl's object is to marry, then let her make herself proficient in household lore. If she takes to sewing, give her every chance to perfect herself in that. Encourage her to have a hobby; people with hobbies never have depressed spells. They often cause them in others; but even a hobby, well ridden, is preferable to the sickly sentimentality of the ambitionless girl whose mother, through overweening love, has begun her ruin.—*Selected.*

#### ACTION OF ALCOHOL.

THE invariable effect of alcohol, when taken into the stomach, is that of paralysis of the nerves of sensation, the amount of this paralysis depending upon the quantity of the poison administered. This explains why it is that persons feel better after having partaken of the liquid; they have less feeling, and what they do have is less reliable. The same is true of all narcotics; they benumb the sensations, only in different degrees, depending much upon the ability of the system to throw off the poison.

The reason that alcohol is injurious to those who are exposed to the extremes of climate, such as great heat and great cold, lies in the fact that it is in no sense a food, and it is productive of neither heat nor energy, nor does it save any tissue destruction; on the contrary, it is such a virulent poison that a large amount of vital energy is called into requisition to free the system from its presence. The consequent waste of vital tissue is considered by the unthinking to be an added force; on the contrary, this effect upon the circulation is directly injurious; for it causes the heart to do more work, without any counterbalancing advantage. The ultimate result is exhaustion.

Alcohol is obtained only by the destruction of the elements of nutrition, and therefore contains nothing whatever that goes to the building up of the body. Its use as a food is a monumental error.

What gives power to resist heat and cold is the same as that which promotes health and resistance to disease. Whatever nourishes the body improves the circulation, tones up the system, strengthens every function, and accomplishes the result without any drawback. These desiderata are to be secured only by wholesome food and drink, suitable exercise, sunshine, and sanitary surroundings.

In discussing the subject of the injurious effects of alcohol as a narcotic, it is natural to inquire, Why should we use any narcotic? Tea, coffee, and tobacco should be placed in the same category as alcohol, by all who would study their needs and duties to themselves, and

who desire to promote their highest effectiveness in the work of purifying their lives and helping their fellow men. There is no occasion for any narcotic to those who would live the higher life. If the world is ever to be reformed, it must come by the reformation of individuals.—*Journal of Hygiene.*

"BEAUTIFUL lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterance prudence girls."

#### WHY PRESCRIPTIONS ARE IN LATIN.

THE *New York Herald* publishes the following reply to the query why doctors use Latin instead of English in writing their prescriptions:—

"In the first place, Latin is a more exact and concise language than English, and, being a dead language, does not change, as all living languages do.

"Then, again, since a very large part of all drugs in use are botanical, they have the same names in the pharmacopœia that they have in botany—the scientific names. Two thirds of such drugs have no English names, and so could not be written in English.

"But suppose a doctor did write a prescription in English for an uneducated patient. The patient reads it, thinks he remembers it, and so tries to get it filled from memory the second time. Suppose, for instance, it called for iodid of potassium, and he got it confused with cyanid of potassium. He could safely take a number of grains of the first, but one grain of the second would kill him.

"That is an extreme case, but it will serve for an illustration. Do you not see how the Latin is a protection and a safeguard to the patient? Prescriptions in Latin he cannot read, and consequently does not try to remember.

"Now, for a final reason. Latin is a language which is used by scientific men the world over, and no other language is. You can get a Latin prescription filled in any country on the face of the earth where there is a drug-store. We had a prescription here the other day which we had put up originally, and which had since been stamped by druggists in London, Paris, Berlin, Constantinople, Cairo, and Calcutta. What good would an English prescription be in St. Petersburg?"

#### BOILED RICE.

"THIS sounds simple, but there is only about one cook in fifty who knows how to cook rice properly. Take a breakfast cup full of rice, and wash it very thoroughly. Into a saucepan of fast boiling water throw the washed rice, and allow it to boil for a quarter of an hour or longer, the test whether rice is cooked perfectly being that a grain can be rubbed away easily between the finger and thumb. Any resistance would prove the rice not done. When boiled sufficiently, put it into a colander, and allow all moisture to drain off. Pour over the rice a cup of cold water, put it back into the saucepan, and keep it covered near the fire until dried. A squeeze of lemon-juice while the rice is boiling, will aid it to separate more easily, and give a better color to the grains."

In dealing with children, parents will do well always to remember that "a strong pull is worth more than a hard jerk," and that the gentle leading of Christlike love is supremely better than either.

DR. SAMUEL SMILES well says: "Work educates the body as study educates the mind." This being true, it follows that any system of education that neglects either the one or the other of these two activities, is sadly deficient.

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 2, 1897.

ALONZO T. JONES, }  
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GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,  
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It is not what is outside of us, but what is *inside*, that makes us Christians and keeps us so.

If you think you could be a better Christian if they were better brethren and sisters in the church, you greatly mistake. It is just the other way: if you were a better Christian, you would find better brethren and sisters in the church.

If you think you could do better if only you had better neighbors, you greatly mistake. The truth is that if you would do better, you would have better neighbors. And if you were a better Christian, you would do better. You must *be* better before you can do better.

Christianity does not come from ourselves, nor from anybody nor anything that is around us. It comes down straight from heaven to every soul who will receive it. And having its source in heaven, it is not, and cannot be, affected by anything that is of earth.

Thus the Christian has joy in sorrow, peace in perplexity, riches in poverty, society in loneliness, and friendship among strangers and even enemies.

### THAT BROKEN HEART.

JESUS died of a broken heart. Ps. 69:20. This is intensely significant.

It was the ingratitude and the reproach of those for whom he endured the cruel suffering of the cross, that broke his heart.

And when, in that great and awful day that is to come, all those who hold to ingratitude or reproach see what they have really done, and what they have lost, reproach will also break their hearts—though with them it will be *self-reproach*. Who can bear it? O then, please do not any longer be ungrateful or reproachful in the presence of the cross of Christ.

A deeper truth than this is that *it would be the same with those persons* if they were in heaven itself instead of in hell. To them heaven would be the same as hell; for it will not be what is outside of them, but what is inside, that will hurt.

And a yet deeper truth is that even though their ingratitude and reproach did not return upon them, and they were placed in heaven, yet they would die of a broken heart. For to take those persons, wholly unacquainted with true and lasting joy, and place them in the transcendent and eternal *bliss* of heaven, with the assurance that it was all and eternally theirs—the overwhelming consciousness of this fact would break the heart.

Do you not know that the heart can be broken by *joy* as truly as by sorrow? Do you not know that such a thing has occurred in this world—though of course in this world of trouble and sorrow, a heart broken by joy is far less usual than hearts broken by sorrow?

The one great consideration in all this is that it is not all of heaven to be in heaven; nor

is it all of hell to be in hell. The *all* of either place is in being *fit for it*.

To be fit for heaven is what will find heaven to be all of heaven. And—awful truth!—to be fit for hell is what will find hell to be all of hell. No one can possibly find either place without the fitness for it; and there is no other place.

O then, dear friend, do not, against the cross of Christ, heap up ingratitude and reproach that fits for hell, and that will surely break the heart. Receive him, yield yourself to him, that *now* you may become acquainted with and *enjoy* the true and everlasting joy of heaven, that fits for heaven, so that when heaven itself, with all its glory, with all its transcendent bliss, with its fulness of eternal joy, is placed upon the hearts of the redeemed, *your* heart will not be broken by it.

Everything that occurred in the life of Christ on earth is laden with meaning. And this one—the most awful of all—is freighted with a most awful meaning. That broken heart! Think of it carefully, study it reverently.

### WHAT IS YOUR COVERING?

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin."

The Spirit of God is the only safe covering for any soul. But here is described a people who are seeking to cover themselves with a covering that is not of God's Spirit.

Of people just as they are in this world the Lord says they "are wretched, and miserable, and poor, and blind, and naked." And it will never do to appear thus before the Lord. The hearts of men know this, and therefore they seek a covering. This is right; they must have a covering. But the great difficulty is, they do not seek in the right way for their covering: they "cover with a covering, but not of my Spirit," saith the Lord.

In another place (Isa. 59:5) he says they "weave the spider's web," of which to make for themselves garments for covering. What a queer notion a person must have, indeed, to think that such stuff as spider's web will be sufficient for a covering in *that* day! No, no! The Lord continues, "Their webs shall not become garments."

But what is the material out of which they weave this spider's-web stuff, to make garments to cover themselves? Here is the answer: "Neither shall they cover themselves *with their works*: their works are works of iniquity, and the act of violence is in their hands."

Of their own works they would make garments to cover themselves in the day when God shall search Jerusalem with candles. But such righteousness is as filthy rags, and can never cover any one so that the shame of his nakedness will not appear. Such material is but spider's web for protection and covering in the great day when the towers fall.

Their works are works of iniquity, and in doing more works they only "add sin to sin." But sin is what has made us naked. And surely that which made us naked can never clothe us. Therefore no works of our own can ever clothe us; by these we can never have any secure covering.

Yet this need not discourage us. Hear what the Lord, the righteous Judge, says: "Buy of

*me . . . white raiment, that thou mayest be clothed*, and that the shame of thy nakedness do not appear." This will clothe us perfectly, and acceptably to the great King.

But "Buy," says he; and how shall I buy, how *can* I buy, when I am only "wretched, and miserable, and poor"?—O, "Come! buy . . . without money and without price." "Ye have sold yourselves for nought; and ye shall be redeemed without money." Therefore, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath *clothed me* with the garments of salvation, he hath *covered me* with the robe of righteousness."

This robe is no spider's-web stuff. Every thread of it—warp and woof—was manufactured of the character of the eternal God; and it was also woven by himself in the precious loom of the life of his only begotten Son on earth. This robe of the righteousness of God, which is by faith of Jesus Christ, will perfectly cover every soul who will receive it, and will make him fully welcome to the courts of the great King in that great day. To have this robe prepares us, too, for the covering of God's Spirit. For that Spirit is the seal of God's righteousness upon all who have that righteousness. And when he has covered us with the robe of his righteousness, he seals that righteousness upon us by the baptism of his Holy Spirit. And *thus* is the covering of his Spirit sought. Thus is it rightly sought. Thus is it sought so that it surely shall be secured.

This covering of God's Spirit is to shelter God's people in the terrible times of "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," and when the plagues of the just judgments and wrath of God are poured out upon a world confirmed in wickedness.

"I saw that Satan was at work to distract, deceive, and draw away God's people, just now in this sealing time. I saw those who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding, because they were not firmly planted on the truth, and *the covering of the Almighty* could not be drawn over them while they were thus trembling.

"Satan was trying his every art to hold them where they were, until the sealing was past, *until the covering was drawn* over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. *God has begun* to draw this covering over his people, and it will soon be drawn over all who are to have a shelter in the day of slaughter."

That is so. This covering will soon be drawn over all who will have a shelter. It is the covering of his Spirit. O, then, seek earnestly the gift of the Holy Spirit! Never rest till you receive the baptism of the Holy Ghost.

Do not try to clothe yourself with your works; it is but weaving the spider's web: they are but works of iniquity, and the Holy Spirit cannot put upon them his seal of approval. Clothe yourself only with the robe of God's righteousness; for this the Holy Spirit will willingly and gladly seal upon you as perfect righteousness forevermore.

Thus and then will you be covered with the covering of his Spirit, and will be sheltered,



protected, saved, and delivered in the great day of his wrath. For the great day of his wrath is shortly to come, and who shall be able to stand?

What is *your* covering? "Receive ye the Holy Ghost."

#### METHODS OF INSTRUCTION IN THE AVONDALE SCHOOL.

FOR years the Spirit of God has instructed us that "we need schools to educate children and youth, that they may be masters of labor, and not slaves of labor." We have been trying to give that line of instruction in the Avondale school. The fact that nothing but sin degrades, and that all honest work is honorable, is made prominent at all times.

The word comes to us: "The time is not far distant when the laws against Sunday labor will be more stringent, and an effort should be made to secure ground away from cities, where fruit and vegetables can be raised. . . .

Method and tact are required even to raise fruit and vegetables successfully." The youth in our schools should be taught these things, that they may be prepared for the trying times before us. The young men ought not to spend their time while at school washing dishes and doing other kinds of housework, that should be left to the young women. The young men should be educated in the "method and tact" required to gain a living from the cultivation of the soil.

We have been trying, by the help of the Lord, to carry out these instructions in the Avondale school. It is a pleasing sight to see our company of young men start out to work each afternoon, dressed in suitable working clothes, with their axes, mattocks, saws, etc., on their shoulders. I often think, as I see them, that God must take pleasure in having them educated in honest work. They have prepared the ground and sowed some grain, and now are preparing land for vegetables. During the winter, most of the time was spent in clearing ground for a vineyard and garden-plot.

Our land is covered with forest trees, and much hard labor is required to clear it for cultivation; but all work with a will. Each student spends three hours every day in active employment.

The young ladies do the housework, and are instructed in cooking, needlework, and gardening. For some time they have supplied the college table with unleavened bread in the form of crackers, sticks, beaten biscuits, gems, etc. They are also taught to make raised bread and cakes. We wish to teach them to be good cooks without the use of baking-powder or soda. Occasionally they have a decidedly practical lesson, in preparing a meal themselves, and giving the cook a vacation for a day.

In our Bible study we have tried to show how the Lord regards these things. The Saviour, the Prince of Glory, did not think it beneath him to prepare a meal for the disciples, as they came ashore after that weary night of fishing. An angel from heaven prepared the cake "baken on the coals" for the weary prophet as he slept. Why should poor sinful human beings class that work as degrading that our blessed Lord and Master has made honorable? Our young people should

be taught that cooking is honorable work. It is preparing material that is to keep in order one of the most wonderful works of God, the human system, which is fearfully and wonderfully made.

To clothe this wonderful structure in such a manner as not to injure its intricate mechanism, is also a work that God has set his divine approval upon; for we read that in the beginning, "The Lord God made them coats of skins, and clothed them." Wonderful thought! the Creator of heaven and earth engaged in making coats to clothe poor sinful man! These were no poorly fitting garments, but were models for man to pattern after. There is much importance attached to the work of clothing the human frame in a healthful and tidy manner; for, weak and fallen as we are, we are made in the image of God, and God would not have us dress in any manner that would mar or injure the body he has called his temple, and promised to dwell in by his Holy Spirit.

S. N. H.

#### A SHOUT IN THE CAMP.

THE work of the Lord in this earth will not close up in secrecy and silence. Throughout the whole course of its development, he has accompanied the work with manifestations of his presence and displays of his power commensurate with the importance and dignity of the purposes he was accomplishing for his people. And not unfrequently did he openly proclaim his design, that the world should be made to know and recognize his power manifested in behalf of his servants, as in Eze. 39:7: "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the *heathen* shall know that I am the Lord, the Holy One in Israel."

And his people, though in the condition of those wandering in exile in a hostile land, were not to hold their peace, but herald forth to all lands the greatness and power of Him whom alone they acknowledged as King, and to whom they looked for an inheritance, even an heavenly country. Two scriptures will show the nature of the commission given them: "For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."

And again, Isa. 42:11, 12: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands." Thus it appears that the Lord has never designed his people to keep silent, but to make known with a loud noise, with song and shout, his name and glory in all the earth. He designed that there should always be the shout of the King in the camp of his saints.

So it was with Israel when Balaam was called upon to curse them. But instead he said: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." Num. 23:21. So will it be again when his people come into a position where iniquity and perverseness are not found in them. Depart from sin, and clear

the King's highway, is now the watchword for the church. And surely when the spiritual forces pledged to carry the message to its conclusion, shall have so united their power that the whole earth is lightened with its glory, the shout of joy and triumph will be on the lips of his waiting people.

But a greater climax is to follow. The Lord himself is to descend from heaven. And how will he come?—"With a shout." Who will shout?—Those surely who come with him; and these are mentioned in Matt. 25:31: "When the Son of Man shall come in his glory, and *all* the holy angels with him." It is not to be supposed that this mighty host of angels will be silent. Their voice has been heard before; for when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." So will they shout again when the fruits of redemption are gathered in, "from the four winds, from one end of heaven to the other."

But more than this, the throngs of the righteous dead, "a great multitude which no man could number," will not come up in silence; and the righteous living, changed to immortality "in a moment, in the twinkling of an eye," at the last trump, will join their voices with the voices of the others in a shout of triumph which no man will be able to suppress; and this will be the tenor of the joyful strain, "O death, where is thy sting? O grave: where is thy victory?" And what a shout will that be! The victory over death, inaugurated by Christ when he came out from the rock-sealed tomb to die no more, is the greatest victory known to this earth, and worthy to be celebrated in the most jubilant strains.

Yes, there is to be a shout in the camp by and by, such as men have never heard. That shout of the victors we want to hear; that scene of triumph we desire to see. Angels shouting in the sky; the saints, just bursting the bands of mortality, shouting on the earth; the Son of God, whose voice will shake heaven and earth and wake the dead, leading in the chorus; and the reverberations of the trump of God, waxing so loud that inspiration itself can only call it a *great sound* of a trumpet,—this completes the sounds of the great day, which, like the voice of many waters, will bring joy to the righteous, but will strike terror to the hearts of the wicked. "Say ye to the righteous, that it shall be well with him," but, "Woe unto the wicked! it shall be ill with him."

In which of these two strains will our voices mingle in that day? Will it be in the exultations of the redeemed, or in the wail of the lost? The shout of victory *then*, depends upon the shout of victory *now*. Meet every assault of the enemy with courage, and go into every conflict with the shout of victory on your lips. The battle is more than half won by inscribing this confidence in the Lord upon our banners. "This is the victory that overcometh the world, even our faith."

U. S.

SOME men and women resort to the toggery of some fantastic and grotesque garb or article of dress in which to do what they call the Lord's work. But religion is not for show, but for service. The only raiment which God will acknowledge and accept on the part of his servants is the robe of righteousness.

“MODERN COLLEGE EDUCATION.”

In the *Cosmopolitan's* series of papers on “Modern College Education,” number VII, in the October *Cosmopolitan*, is by Mr. Grant Allen, and is one of the best that has yet appeared. He does not hesitate to state plainly some wholesome truths, that ought to be repeated often, concerning the current system of education. These truths, though perhaps unpalatable to many professed educators, need to be emphasized by all possible means.

Mr. Allen declares that America, “in its system of higher education,” “is imposing upon its young men in the nineteenth century a curriculum devised by dead-and-gone priests for the young men in the twelfth.” He then continues in the following strain of plain truth:—

“College education, as we know it to-day, is mostly a matter of the dead languages, more particularly Latin. Greek, it is true, is still included in the ordinary course; but its inclusion is hardly more than nominal. Nobody really *knows* any Greek, except a few very scholarly university professors. We all know in our hearts that the ordinary student never even acquires a sufficient smattering of the language to enable him to read a single page of classical Greek at sight. Let us clear our minds of cant on this subject—of cant, and still more of pretentious humbug. There is a conspiracy among college-bred men to bolster one another up in the conventional pretense that they all know Greek. Now, Latin they often enough do really know; Greek never, or next to never.

“On this point I will be explicit at the outset, for fear of misrepresentation—lest an opponent say, ‘He sneers at an education of which he has not the rudiments.’ I am myself an Oxford graduate in classical honors,—I took a First Class in our one classical examination,—and I was a classical foundation scholar of my college, Merton. I have also been a classical teacher in more than one English public school (Brighton College, Cheltenham College, etc.); and I have “coached” at Oxford. But I say unhesitatingly that I have only met three or four men in my life who had a competent knowledge of Greek; and I am not one of them. Our existing system teaches Greek efficiently to about one per cent. of its pupils; Latin efficiently to about fifteen per cent.; Latin alone, and badly, to the remainder.

“For brevity’s sake, then, we may say, The modern college course is a course of instruction primarily in the grammatical elements of the Latin language; and secondarily, for a few students, in the main contents of Latin literature. If we ask what relation this curriculum bears to the needs and requirements of modern life, we get no articulate answer; but if we ask, How did this curriculum come to be fixed for the higher education in Europe and America, the answer is clear—it was the necessary training of a priest in the twelfth and thirteenth centuries. . . . Our so-called education remains to this day an education originally devised for priests, and suited to the ideas of the thirteenth century.

“Of course it has been modified; especially it has slowly admitted the elements of science. But it still bears traces everywhere of its priestly origin; and it is still wholly out of accord with modern requirements.

“An education that should educate—that is to say, that should train the faculties—would have to proceed on very different lines. It would have to be constructed entirely *de novo*, beginning from the ground upward, and sweeping away at once all relics of medieval preconception. . . .

“In a well-organized community, I doubt not, it would be found desirable always that a few specialists should know Greek or know Latin, just as it is found desirable that a few specialists should know how to decipher hieroglyphics and to read Assyrian cuneiform. But nobody would suggest that hieroglyphics or cuneiforms ought to be made the main subject of study for every English or American barrister, or doctor, or merchant, or manufacturer. The bare idea is ridiculous. These are special subjects for a learned class; it is well that a few among us should know such things; it is impossible for any of us to know them all; it is undesirable for all of us to know any one of them. For if too many people knew hieroglyphics, and nothing else thoroughly, the importance of hieroglyphics would be absurdly exaggerated, which is just what happened, indeed, with Greek and Latin. Few of us know them, it is true, but all our learned class pretend to know them; and the mere pretense has caused an undue sense of their relative importance to grow up among us.

“Languages, however, though useless in themselves, are ‘so valuable as training!’—error; pure preconception. Most people have been put through no other mental gymnastic than the linguistic; therefore they think that particular form of gymnastic exceptionally important. When one comes to look the facts in the face, however, who learn languages most easily?—Children, negroes, servants, the uneducated; these pick them up without an effort, and retain them well, while great philosophers and great scientists are often unable to acquire a moderate command of any tongue save their own. Even philologists are sometimes very bad linguists; and I have seldom met with highly developed philological faculty in a man who spoke several languages fluently. . . .

“People say we must learn Latin, in order to understand our mother tongue. That is because most educated men have a smattering of Latin. But they never say we must learn Anglo-Saxon, or un-Latinized English, for the same purpose; though a knowledge of Anglo-Saxon is immeasurably more important than a knowledge of Latin for the comprehension of English, and though we see every day the most erroneous conceptions about our own language set forth, through pure ignorance of the groundwork of its most fundamental Teutonic portion.

“I first began to take an interest in Anglo-Saxon from spelling out the bits of authorities cited in the notes to Freeman’s ‘Norman Conquest.’ Having my interest in the language thus aroused, I bought a grammar, dictionary, and reader, and found at the end of six months I had taught myself more Anglo-Saxon in odd hours than I had been taught of Latin at school and college in ten years of hard labor. That was because, in the case of Anglo-Saxon, the interest preceded the learning; in the case of Latin, the drudgery came first, and by the time some spark of interest was aroused, drudgery had killed out all sense of freshness and pleasure in the subject.”

The reason why “children, negroes, servants, the uneducated,” learn languages so easily, is that they go at it the right way, instead of the wrong way, as is done by the would-be wise ones: they learn a language by using it, instead of studying from three to six years *about* the language in a grammar of it, without being able to use it. Grown people and the educated can learn language as easily as do the children and the uneducated, if only they will go about it as these do.

Mr. Allen rightly says: “An intelligent system of higher education, designed to meet the needs of modern life, would begin by casting away all preconceptions equally, and by reconstructing its curriculum on psychological principles.” This is the very thought in education, and even in true higher education, to which God is calling his people.

The world is finding out the serious lack in that which has been passed off upon it for higher education. Will the Lord’s people recognize this, and earnestly seek God for guidance into that which is indeed the true higher education? Let us get away from the systems of the Dark Ages and into the light of God for to-day.

### 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.]

798.—ONE TAKEN, THE OTHER LEFT.

Matt. 24:40 reads: “Then shall two be in the field; the one shall be taken, and the other left.” When does this scripture apply? and what is meant by one being taken and the other left? G. E. B.

*Ans.*—The context shows that the subject under consideration was the coming of Christ, and the great day of the Lord; and the scene brought to view is therefore to take place in close connection with that event. The idea would perhaps be better brought out if the words “taken” and “left” were translated more in accordance with the original. The words strictly mean “seize” and “escape.” “Then shall two be in the field; the one shall be *seized*, and the other *escape*.” The one that is seized (as a victim is seized by a wild beast), is the wicked, and the one that escapes, is the righteous. Before Christ comes, the judgments of God, culminating in the seven last plagues, will work destruction among men. By these judgments the wicked will be seized and devoured; but the righteous will escape. “A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.” Ps. 91:7. Our Lord gave this instruction in view of his second coming: “Watch ye therefore, and pray always, that ye may be accounted worthy to *escape* all these things that shall come to pass, and to stand before the Son of Man.” Luke 21:36. The “accounting worthy” is done for the righteous when their cases are investigated in the judgment now going forward in the sanctuary above; and those who pass successfully that test, will have their sins blotted out, and their names retained in the book of life. Rev. 3:5. Then they will compose the company spoken of in Dan. 12:1: “And at that time thy people shall be delivered, every one that shall be found written in the book.” U. S.

“LET your speech be always with grace.”

## 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 revival meetings in the Battle Creek church have now continued four weeks, with a continual attendance and interest unparalleled in the history of the church.

Each evening the Lord has given the people a plain message, calling for repentance in definite things. The sins of dissension, intemperance, lust, and backsliding have been presented, and impressed so deeply by the Holy Spirit that there was not room for those to come forward who manifested a desire especially to seek the Lord, and consequently prayer was offered for them in the congregation.

There has been no excitement. The messages have been borne, and then the congregations have been left to sit in silence, and listen to the pleadings of the still, small voice of the Holy Spirit, with the result that scores have risen, one after another, to acknowledge their sins and ask for prayers that the Lord would forgive.

Encouraging letters have been received from distant States, showing that the same Spirit that is convicting of sin in Battle Creek is at work elsewhere. Now is the time to put away every sin and receive the promise of the Spirit.

A. F. BALLENGER.

AT THE SANITARIUM.—Our Testimony study for helpers on Sabbath morning took up the worker's personal relation to God. The truth was very clearly and forcibly brought out that our Heavenly Father takes an active interest in the development of each one of his children, personally superintending their instruction, and watching their progress with the keenest interest. At the contemplation of the matchless love revealed in this thoughtful care, hearts were subdued and made tender, and many souls were strengthened in the Christian life.

The Health Food Company employees are pursuing their studies faithfully. The Bible instruction is at present on the prophecies. Dr. George is giving them instruction in the chemical composition of foods in general, thus laying a foundation for the instruction to be given later with reference to the quality and properties of the foods manufactured by the Health Food Company.

The sermon in the chapel Sunday night, the 24 inst., was founded on the text: "All things are possible to him that believeth." These meetings seem to be much appreciated by the patients, many of whom are having most interesting experiences in learning day by day to live by faith alone. The writer was deeply touched by hearing, in one of our praise meetings for patients, the testimony borne by a sweet-faced lady of something over fifty years. She spends her days in a wheel-chair, and can stand on her feet only for a little while at a time; but her face is all lighted up with the love of God. She said, in substance: "I am so happy because God is doing something new for me every day. Some patients come here, and the Lord heals them at once. He does not treat me in that way, but he is healing me just the same. I can feel his power at work in me daily, and it makes my heart rejoice."

It may be said in this connection that the idea is, in a quiet way, held before the patients continually that when they correct their physical habits, and put themselves in harmony with the laws of their being, God will bless the simple remedies used in restoring them to health. Many who never have made a profession of Christianity get this idea so firmly

implanted in their minds that they begin, almost unconsciously, to pray and exercise faith in God.

A business man of high standing and long experience, who has made a specialty of studying organization, has, while stopping at the Sanitarium, been inquiring into the system by which the institution is managed. He was entirely nonplussed. He said to his doctor: "This is the strangest system of organization I have ever met. Where is your control? What is it that holds all these people together?" The doctor replied that there was no need of arbitrary power to hold them together because it was the Spirit of God that did that. When this man was further instructed in regard to our work, he exclaimed: "Why, if this were known, people would flock here from everywhere." M. E. OLSEN.

• AT THE COLLEGE.—As it is so well known that the industrial departments of our College are receiving more attention this year than ever in the past, we want our friends to know how we are succeeding.

This week we visited the cooking classes. Forty young men and women are in attendance. They have at their disposal one of the most thoroughly equipped cooking laboratories in the world. There are thirty-three "practise kitchens," each one complete in itself. The student is taught every line of healthful cooking—the preparation of grains, fruits, and how to make all kinds of bread, the use of nut preparations, special food for the sick, the aged, and children. Special pains is taken to teach neatness and economy. The classes are held at the Sanitarium, under the immediate supervision of Brother F. O. Raymond, a most efficient instructor, and it is all under the general management of Mrs. E. E. Kellogg, who lectures to the classes each week. We hope many families throughout the country will soon *taste* the results of this department.

The chapel talks this week have been very helpful. We have had with us Mr. S. Sherin, of Chicago, the secretary of the Civic Philanthropic Conference recently held in this city; Mr. Bellamy, of the Hiram Home, in Cleveland, Ohio; and Dr. Paulson, from the Sanitarium. This week Professor Sutherland visited Hiram Home to acquaint himself with its plans, with a view of having our College lay definite plans to start a social settlement in one of our large cities.

Our Friday-night meeting at the young men's Home was precious because several who had wandered from their Father's house came home.

On Sabbath Professor Magan baptized three of our students. The Lord is working for us.

H. R. SALISBURY.

### TONGA, FRIENDLY ISLANDS.

OUR school has increased to twenty-four, and we find our little sitting-room too small and inconvenient properly to accommodate the pupils, so we have purchased lumber for a small building. We are building on our own responsibility. The means has been earned in this field. The building will be small, fourteen by twenty-four feet in size. It will accommodate about fifty pupils, and will cost about \$215. The material costs this. Brother E. S. Butz and myself are going to do the work. We have arranged with the man of whom I rent for a building spot.

Brother Butz's family have had considerable sickness during the month of August. His wife was very sick, but is now able to do her work. Sister Maria Young, of Pitcairn Island, who lives with them, is still sick in bed, but is slowly recovering. She is able to sit up a little while at a time. My own family are as well as usual. We are all of good courage in

the Lord. The "Special Testimonies" and *General Conference Bulletins* have been a feast to us.

We have a few friends in America who remember us with a letter now and then, which we greatly appreciate. A letter from America is worth almost its weight in gold. It is with considerable anxiety that we look forward to mail day. Sometimes we are somewhat disappointed, but hoping that it will be made up on the next month's mail, we go about our work thankful for what we do receive.

E. HILLIARD.

### A CERTAINTY.

O, PASSING strange it seems to me,  
That in a world so bright,  
So many souls cry, wearily,  
"O Father, show us light!"

Strange that so many questions rise  
To which no answer's given,  
And strange that doubts can ever come  
Between a soul and heaven.

But there is one sure thing I know,—  
I feel it more and more,—  
That human sympathy is sweet  
To hearts all shadowed o'er.

The friendly clasping of a hand,  
The patient, listening ear,  
The kindly glance of eye to eye,  
The answering smile or tear,—

That these are gifts beyond all price  
Must stand forever true,  
And he who gives them to a soul  
A noble work doth do.

Then if no gold is thine to give,  
Though low thy lot may be,  
There is a treasure all may give,—  
The gift of sympathy.

— Mary H. Rowland, in *Word and Works*.

### BRAZIL.

On the 7th of August, I left my home in Rio de Janeiro to visit the companies of believers in Minas Geraes and Espirito Santo. After a very pleasant journey, by water, of five days, I arrived at Caravellas on the evening of the eleventh. Fortunately (for this is not always the case here), there was a train inland the next morning, and so a few days more brought me to those of like precious faith. They were indeed glad to have a minister among them again after six months.

The strong opposition formerly waged against our work in this colony (Mucury) had somewhat abated, and the people seemed more inclined to listen to the truth. Our stay being necessarily limited if our original plan was to be carried out, however, the work was mainly of a character to get our own people into a condition to be able to work for others. We also had a series of meetings for the youth; and on the last Sabbath of our stay, we were thankful for the privilege of burying three of these youthful disciples with their Master in baptism, also an adult brother. We then celebrated the ordinances of the Lord's house. The sweet and gentle Spirit of the Lord united all hearts in the love of Jesus as we followed our Saviour's example in the ordinance of humility, and partook of the emblems of his broken body and spilt blood.

On the evening of August 28, a young brother—Leopold Clauss—and the writer left the scenes of our labors, the former to go to our school in Curitiba, and I to go to Espirito Santo. But as we reached the port on the evening of the 31st of August, we were very much disappointed to learn that we were one hour too late to catch our steamer. Upon visiting the navigation company's agent, he told us that another steamer would be along soon; but at this writing, September 15, the steamer is still expected, though the prospect is that it will reach here in about three weeks.



This changes our original plan, for we had not counted on this delay. This experience is one that will show the difficulties and delays that are so often experienced in our work here. Notwithstanding these things, we rejoice in the Lord, and thank him for the privilege of having a part in his work. Although we have had no one here with whom we could labor, we have improved the time in studying the Bible and the language of the country, and so it has not been lost. I am thankful to see that I am learning more of the language of this country, and hope soon to be able to speak to the natives in their own tongue, and tell them of the love of Jesus. May the Lord grant it.

We are of good courage and all the troubles that are befalling this country, the Lord's work is onward, and he is gathering to himself precious souls.

F. W. SPIES.

Caravellas, September 15.

#### AFRICA.

THE GOLD COAST.—Since my last report, many changes have been made in the work in Africa. The first of April we received a cablegram from the Medical Missionary Board for Brother and Sister Kerr to move to South Africa when able. Neither of them had re-

These four will ever be a great help to the work on the Gold Coast.

I left Brother Dolphijn looking after the property on the grant of land in the interior. I have received letters from him since, which show that he is getting along very well. He was to dispose of as many books as possible, but he writes that he has not been able to do very much at that work.

O, how I long to see the truth go to the people in that benighted land, on which the curse of sin is resting so heavily! If any on earth ever needed the gospel of Christ, it is certainly that people. In one of Brother Dolphijn's letters he said: "The other night I saw you in my dream, and you were in America, pleading for the work on the Gold Coast." When I read that, my mind was immediately called to Paul's Macedonian cry. Brethren, why delay? let us take the message and run to these souls. We are living in the time of the end; we are living in the time of the loud cry of the third angel's message; we are living in the time of the latter rain. These people are part of the purchase of the Son of God. Let them have the "everlasting gospel."

Since my arrival in Texas, I have been engaged, with others, in holding a tent-meeting at Fort Worth. More than twenty Sabbath-keepers have been developed from the interest

Brethren Simpson and Spear began work on the reservation, and their efforts have been blessed of the Lord. There are now about twenty-five of the Iroquois, or Six Nations, Indians who are observing the Lord's Sabbath. The writer recently visited them, and baptized ten of these Sabbath-keepers. Some had previously been baptized, and others will go forward in this ordinance soon.

Lest some might think these Indians are like the uncivilized tribes in the Western States, it might be well to say that they are civilized, and engage in farming and other business, the same as the white people. They have their schools, and take a commendable interest in education. I attended their fair, where I saw a good display of grains, vegetables, fruits, needlework, etc. When we consider that they have been civilized only about fifty years, we must conclude that they have made remarkable progress.

While there, I organized a church whose members are all Indians, except the two officers. This church took the name "Iroquois," as that is the name that embraces all the six tribes living on that reservation. One of the leading chiefs of the tribes united with the church, and was elected clerk. He has a good education, and if consecrated to the Lord, may make a worker in the cause. The Lord is still working among this people, and we expect to see many more of the three thousand who live on the reservation yet come into the light.

J. H. DURLAND.

#### MICHIGAN.

It was my privilege to be at Cedar Lake, my old home, October 7. An announcement was made at the school that there would be services that evening, which resulted in a good attendance. The appearances are that some labor at Cedar Lake would result in additions to the church.

Next I spent a week at Brent Creek. Here one man made a start in the service of the Master, and there seems to be an open door on all sides for future labor.

I reached Tuscola county in time for their monthly meeting the 16th and 17th. This was well attended, and one man gave himself to the service of the Master for the first time.

After visiting among the brethren at Gifford, I went to Wilmet, where I held two services, with a prospect of a fair hearing. I hope to be so humble that the Lord may use me to help carry forward this glorious work.

October 25.

O. SOULE.

GRAND RAPIDS.—By request of the Conference Committee, I have spent five weeks assisting in the work in this city. Most of this time has been devoted to visiting and starting a building which is thirty-six by fifty-five feet in size, two stories high, with basement. The chapel will be on the second floor, and will seat three hundred, while the first floor will be divided into rooms suitable for kindergarten, Sabbath-school work, or church school, with rooms for a family to live in, that the work mentioned in "Special Testimony," No. 10, pages 5 and 6, may be undertaken. The reference is as follows:—

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 those who hunger and thirst for it. But the Lord has set before you another work,—the work of establishing centers of interest in cities, and sending workers into the highways and hedges.

Some of the workers are here, and this will form one of the centers spoken of. The structure mentioned is paid for so far, and the brethren are now putting on the roof. Brother



ISAAC DOLPHIJN. MRS. KERR. BROTHER DOLPHIJN. BROTHER GRANT. FRED DOLPHIJN. BROTHER KERR. BROTHER HALE.

covered from the effects of their last spell of fever. After the hard attack of black-water fever that Brother Kerr had in February, he had another light attack the last of March; but to the glory of God, he was saved. These workers sailed from Africa the 16th of April, leaving me alone with the work.

In straightening the mission accounts, I overworked, and my nerves were prostrated, but the angel of the Lord protected me from the fever. June 3 I received word from the Foreign Mission Board that they thought it advisable for me to return home, and I took steamer the 10th of June, arriving at my home in Texas, July 28.

March 27 I baptized four natives of the Gold Coast,—G. P. Grant and F. I. U. Dolphijn, with his two sons, Fred and Isaac. Brother Dolphijn has been keeping the Sabbath since 1888, and has been the mainstay of the truth in that part. Through his instrumentality several have been led to keep the Sabbath. Some of these are still keeping it, while others have given it up. His two boys have been almost brought up in the truth. They made a good profession, and their Christian life shows their acceptance of Christ. Brother Grant has recently accepted the truth.

awakened by the camp-meeting held there during the past summer. D. U. HALE.

#### ONTARIO.

THE SIX NATIONS.—The Scriptures tell us that the third angel's message is to go to all nations of the earth. Sometimes we have questioned as to how this could be, and almost doubted that the language could be literal. But recent experiences teach us that the Lord can do all he says, even when his people have not sufficient faith to co-operate with him.

A little over a year ago, Brother Wm. Simpson received a letter from a man in the southern part of Ontario, asking that some one might be sent to that part of the province to proclaim the Sabbath truth. When Brethren Simpson and Spear went there, they were surprised to find that the man who had written to them was an Indian who was keeping the Sabbath on the reservation. He had purchased a copy of "Bible Readings" from a canvasser who had worked on the reservation several years ago; and by studying this and his Bible, he had learned that the seventh day is the Sabbath, and had begun to observe it.

J. D. Gowell has it in charge, and will go as far in its completion as the funds will allow. The Michigan Conference has been helping the church in building this house. Now it seems that it can be enclosed so that the chapel can be used this winter. Every effort to put up this building has been blessed. If means can be raised with which to purchase material for the inside work, the brethren will complete it this winter. Elder E. R. Williams and Brother Charles Leland, with Brother Gowell, are looking after the spiritual interests of the church, and assisting on the building with their hands.

This evening I go back to Detroit to give the work in that city my personal attention. I have enjoyed my short stay in this city, and see many avenues opening for the carrying on of the work specified in Luke 14:16-24. At the quarterly meeting held the first of the month, one hundred and forty-five names were found on the church roll. If love and union prevail, the church will grow in numbers and usefulness. May they see this, and fully follow the Lord.

A. O. BURRILL.

DISTRICT NO. 1.

THE general meeting for the northeastern part of Pennsylvania and the fall council of the Pennsylvania Conference Committee were held at Scranton, Pa., October 13-18. F. L. Mead, B. F. Richards, W. A. Wilcox, and the writer were present to take part in the meetings, aside from the Conference Committee and the State canvassing agent. This gave a strong force of laborers, and all parts of the work received attention. Instruction concerning the Conference, school, foreign missions, health and temperance, and canvassing work was given.

The meetings largely took the turn of practical instruction in the various lines of work, rather than preaching. During the meeting a church of thirty-nine members was fully organized at Scranton, with proper officers elected. This church is largely the result of the labors of Elders K. C. Russell and H. W. Smith. Scranton is the third city in size in the State, having a population of over 100,000. If the work is properly continued, this church should constantly grow in strength and numbers.

The Lord came very near during the entire meetings. In the council meetings of the committee the Lord was present to bless. Elder K. C. Russell resigned his place upon the Conference Committee in view of his soon leaving for Vermont, and Elder L. S. Wheeler was elected to fill the vacancy. Arrangements were completed by which Elder S. S. Shrock, of Ohio, will connect with the Pennsylvania Conference to labor among the German people in this State. The interest shown in all branches of the work mentioned above, gave good evidence that the hearts of the brethren and sisters in Pennsylvania beat in harmony with the advancing light of the message.

The Sabbath services were especially marked with the presence and power of the angels of God.

The plan to distribute envelopes each Sabbath for the collection of First-day offerings was fully adopted by the Conference Committee, and recommended to all the churches in the Conference.

The work in District No 1 is encouraging. The attendance at South Lancaster Academy is the largest ever known at this season of the year. The active steps taken to carry out more fully the plans of the Lord in connecting manual labor with the school are already proving a great blessing. As we come into harmony with the counsels of God, the angels of light and power are ready to minister to teachers and students.

R. A. UNDERWOOD.

ATLANTIC CONFERENCE.

It was thought best to follow up the interest awakened at the recent camp-meeting held in Wilmington, Del., by a tent effort. Elder V. H. Lucas, assisted by U. P. Long, was placed in charge. The meetings were progressing nicely when Elder Lucas was withdrawn, and the writer called from New York City and placed in charge. Elder E. E. Franke, of Brooklyn, delivered several stirring discourses during the meetings. The tent was taken down October 17, on account of cold weather. The interest remained good till the close. As a result of the meetings, nine were baptized and united with the church; several others, who we hope will go forward soon, are keeping the Sabbath.

The whole city has been stirred as never before, and many are saying, "Men and brethren, what shall we do?" To Jesus belongs the glory and praise.

JOHN F. JONES.

A LETTER.

FROM a private letter from Elder L. C. Sheafe, who is working for the colored people in Chattanooga, Tenn., we quote as follows:—

"I have been in this city nearly two weeks, preaching every night. The people are hungry for the truth, and the Lord has led many in this city into the light, having no other teacher than the Holy Spirit. It is wonderful to hear how clear many of them are on the truth, not knowing the letter of the Book, but actually taught of God. My summer's experience has been rich in lessons of faith and trust, and the Lord has honored and blessed his word. Sundays I spend among the churches and Sunday-schools. They invite me to preach. I always accept, and the Lord adds his blessing."

Special Mention.

THE WORLD'S W. C. T. U. CONVENTION.

THE fourth biennial convention of the World's Christian Temperance Union was held in Toronto, Canada, and closed October 26, after three days of the most arduous and successful work.

This convention was preceded by a three days' session of the Dominion W. C. T. U., and followed by a one day's session of the Purity Congress, under the direction of Dr. Mary Wood-Allen, of Ann Arbor, Mich.

Since the convention opened on the Sabbath, our report of its opening must of necessity be second-hand.

The convention was called to order at ten o'clock, October 23, by the president, Miss Frances E. Willard, followed by the responsive reading of the 146th psalm by the officers and delegates. This psalm is known among white ribboners as the crusade psalm, and is read at the opening of all their conventions. This was followed by the crusade hymn, the first stanza of which is:—

"Give to the winds thy fears;  
Hope, and be not dismayed;  
God hears thy sighs, and counts thy tears,  
God shall lift up thy head."

Prayer was then offered, and after the roll-call and the appointment of committees, the president delivered her address, which was greeted with hearty applause. Each morning of the convention there was a devotional exercise held at nine o'clock, which was largely attended. The hour from eleven to twelve was also devoted to this purpose. The presence of the Lord was manifest in these meetings, and the desire seemed to be to have a closer con-

nection with the Lord, and to be filled with the Holy Spirit, that they might be able to do more efficient work.

It was announced that the total number of delegates present at the convention was two hundred and seven, while over a thousand visitors were in attendance from abroad.

There were representative women from all over the world at this gathering, who have made themselves noted by their deep earnestness and self-sacrificing energy to abolish the liquor traffic,—from Egypt, Japan, China, Spain, Finland, Armenia, Chile, Iceland, Syria, Norway, Australia, and the British Isles. These all brought loving greetings from their unions, and encouraging reports of the work.

The time allotted to business sessions of the convention was fully occupied. The discussions have at times become quite animated, but the president has manifested great executive ability, and the best of order has been preserved. The anticipated trouble, which has been largely commented on in the daily papers, has been averted, and Lady Henry Somerset has been unanimously re-elected to her position as vice-president. It has been plainly stated, however, that her opinions are entirely antagonistic to the principles of the W. C. T. U. organization, but they do not consider it the best way to deal with a woman of sincere convictions and purpose, to repudiate her because for once she has been troubled with obliquity of vision. It is hoped that this wrong view upon her part will be corrected by better knowledge.

The large pavilion in which the convention has been held, which seats about three thousand, has been filled to its utmost at nearly every session, the audience being principally composed of women. Gentlemen were cordially invited, it being stated that it would do them good to attend, and quite a number were scattered here and there through the congregation. On Sunday the pastors of the various city churches invited the leading W. C. T. U. women to occupy their pulpits, and it is said that no less than eighty-three meetings were held on that day in the interests of the W. C. T. U. work.

This organization is divided into forty departments, with a general superintendent and secretary of each. The reports of the work have been interesting, and show that the temperance cause is advancing all over the world.

The report of the Sabbath-Observance Department for the dominion of Canada shows that they have not as yet done very much in this line. It was stated, "We are glad to note progress in this department in some parts of the dominion, although we are becoming fearful lest the enemy of our sacred rest day is getting his hand in, and we are constrained to cry out, 'Lord, save.' The W. C. T. U. must work with both hands, one with legal weapons, and the other with moral persuasion." It was suggested that the workers hold fast the attainments already made, and use them as stepping-stones to greater ones; that all provinces which have not taken up the department be urged to do so at once, and appoint wide-awake superintendents; and that assistance be given to any schemes submitted by the Lord's Day Alliance. The fact was also emphasized that mothers should train their children so that, when they become men and women, they will legislate, and enforce the legislation which they effect.

Such is the channel into which this great sisterhood is drifting, but it is hoped that they may see that their intended loyalty to God and the dominion includes a wrong principle, which may as yet be hidden to their view.

Mrs. Henry believes that the scripture which reads, "The Lord giveth the word: the women that publish the tidings are a great host" (Ps. 68:11, R. V.), refers to the W. C. T. U., but that God has to purge this fruit-bearing branch.

The memorial to which our brethren and sisters have so heartily responded throughout the United States could not be presented to the Canadian nor the World's W. C. T. U. It will be presented to the National W. C. T. U. of the United States during the sessions of the National Convention which begins in Buffalo, N. Y., to-day. We hope that prayer will continue to be offered that wisdom may be given in the presentation of it.

October 29.

GRACE DURLAND.

## News of the Week.

FOR WEEK ENDING OCTOBER 30, 1897.

### NEWS NOTES.

Governor Atkinson, of Georgia, has sent a message to the legislature devoted largely to a consideration of the lynchings which have become so common of late years. Governor Atkinson says: "I feel the more deeply upon this question because, from the best information I can secure, I believe that during my administration there have been several men lynched in this State who were not guilty of the crimes with which they were charged." The governor recommended that the officers of the law be required to defend their prisoners, even if it became necessary to take life in doing so, or that the prisoners be armed and allowed to defend themselves. It is thought that the recommendations of the governor will be favorably acted upon by the legislature.

A correspondent of a Chicago paper, writing from Colorado, says: "What is believed to be the greatest criminal league that has ever existed in America is operating in the mountains north and west of here, along the frontier of Colorado, Wyoming, Utah, and Idaho. The powerful band of organized desperadoes numbers in all four hundred men—more rather than less. It is made up of bank and range robbers, highwaymen of national notoriety, and refugees from justice from nearly every State and Territory in the Union. The inhabitants of the border points are banding together in opposition, and the State militias of Wyoming, Colorado, Idaho, and Utah may be supplicated to assist in driving the outlaws from their mountain fastnesses, and, if possible, in capturing them."

The *Times Herald*, of Chicago, in its issue of October 24, has the following paragraph: "Dr. J. H. Kellogg, of the Battle Creek Sanitarium, has undertaken a plan to help boys discharged from the jails of the city to find work and homes. In the basement of the old Home for the Friendless building at Twentieth street and Wabash avenue, he has fitted up a broom-making and carpet-weaving establishment, where the boys are put to work until permanent employment can be found for them, or they can be cared for in some home. The Home for the Friendless building will be used by Dr. Kellogg for a number of other benevolent works. The chief of these will be the schools for the training of nurses and medical missionaries. The medical school will give the regular four years' course of study and a one year's course in nursing."

### ITEMS.

—Slight earthquake shocks were felt in Missouri on October 28.

—There is another report that Andree's balloon has been seen floating in the sea near Spitzbergen.

—Thomas Edison has developed a new process for reducing low-grade iron ores by means of electricity.

—There are said to be more than one hundred lepers in Paris, who are under no surveillance whatever.

—The equalized valuation of property of the city of Chicago, just completed, shows a total of \$232,026,660.

—Paul Dana, son of the late Charles A. Dana, succeeds his father in editorial charge of the *New York Sun*.

—Senator Mason, of Illinois, addressed an audience of 4,000 at a political rally in Zanesville, Ohio, on October 28.

—A curfew law goes into effect in Evanston, Ill., on November 10. All children must be off the streets at 8 P. M.

A cigarette thrown carelessly aside lighted a fire in St. Louis the other day, which destroyed \$900,000 worth of property.

—In the region of the Klondike gold-fields the sun, in mid-winter, rises between 9:30 and 10 A. M. and sets from 2 to 3 P. M.

—Several of the Philippine Islands have lately been devastated by a cyclone, with a loss of life reaching into the thousands.

—There is a man now on trial for murder in Paris, who confesses to having committed twelve murders, and seven more are imputed to him.

—It is feared that eight North Pacific whaling vessels are frozen in the ice west of Point Barrow. If so, they will be at least eight hundred miles from supplies.

—The Duchess of Teck, cousin of Queen Victoria, died at Richmond, England, on October 27, shortly after an operation for strangulated hernia. She was in her sixty-fourth year.

—A train on the Erie railroad has just made a run of seventy-two miles in sixty-two minutes. In New Jersey, between Winslow and Cape May, a locomotive has attained a speed of 120 miles an hour.

—A man has lately died in Sioux City, Iowa, from swallowing the metallic filling of a tooth. Dentists say that the incident is likely to cause a change in some of the materials used in filling teeth.

—In an article in the current *Nineteenth Century*, Swinburne, the poet, speaks of the "Pilgrim's Progress" of John Bunyan as "the work of a half-inspired but wholly demented and demoralized Christomaniac."

—It is said that 2,500,000 alligators have been killed in Florida since 1880. As a result, the alligator is very nearly exterminated there, except in the Everglades and vast swamps of the southern part of the State.

—On October 28 a wolf was killed on one of the principal residence streets of Little Rock, Ark. The animal had been driven in by hunger, and was killed by a negro just as it was about to attack some little children playing on the street.

—The laymen of the Methodist Church in Wisconsin have been meeting in convention at Milwaukee, for the purpose of devising measures to secure equal representation of laymen with ministers in the Methodist General Conference.

—Henry George, the great single-tax advocate, died suddenly in New York, October 29, from cerebral apoplexy, brought about by overwork in the present political contest in New York City. Mr. George was fifty-eight years of age.

—In the case of Adolph Luetgert, of Chicago, on trial for the murder of his wife, charged with making soft soap of her body in a large vat in his factory, the jury disagreed, nine to twelve. The new trial has been set for November 8.

—Not long ago a flock of pigeons roosting in the garret of a penitentiary in Missouri, gave notice, by their fluttering, of an attempted escape of convicts. The guard, observing the disturbance among the pigeons, investigated, and discovered four convicts who would otherwise have soon escaped.

—The board of education of Alameda, Cal., forbids teachers wearing mourning while on school duty. The board explains that it is for the purpose of protecting the pupils from the depressing influence which they might undergo from seeing before them continually the habiliments of woe.

—On the morning of October 24 a railroad accident occurred on the New York Central railroad, near Garrison, on the immediate bank of the Hudson River. The train plunged from the track directly into deep water. Over twenty persons lost their lives. The cause of the accident is in doubt.

—The expressed intention of the library board of Chicago to open the circulating library on Sunday has raised a storm of opposition from the Methodist ministers of the city. The reply of the president of the library board is that if it is wrong to issue books on Sunday, it is wrong to hold Sunday-schools.

—A serious state of corruption is shown by the divorce statistics of Indiana. During the past year, as shown by the State statistician, in one county there were 2,200 marriages during the year, and 554 divorces granted, or a proportion of one divorce out of four marriages. In the State at large the divorces appear about ten to every hundred marriages.

—In Africa, within twenty-five years, 263 miles of railway have been built, 545 schools and churches erected, and the value of its trade has risen from nothing to \$15,000,000. Twenty-five years ago a journey from Europe to Central Africa was a matter of months, with great hardship and extreme danger; now it is only a question of some days, and little risk outside the exigencies of climate.

—A high-pressure steam-boiler has been invented in Sweden, which works at a pressure of 3,000 pounds to the square inch,—a pressure before unknown in engineering. The boiler is very small in size, but consists of over a quarter of a mile of solid-drawn wrought-iron tubing less than an inch in diameter.

## Special Notices.

### MICHIGAN, NOTICE!

ARRANGEMENTS having been made for me to labor during the coming winter in District 4, embracing Allegan, Ottawa, and Kent counties, I would be glad to hear from any of our brethren who may be able to give information in regard to good openings for meetings in this district, either in their respective churches or in new fields. My address is 292 Washington St., Battle Creek, Mich.

R. C. HORTON.

### NOTICE TO MANITOBA.

I WISH to call the attention of our people to the fact that Brother Alex. Ritchie is now secretary of our tract and missionary society. All orders for tracts, papers, or lesson-sheets should be sent to him. His address is 638 McDermott Ave., Winnipeg.

Sister Tillie Olds is the treasurer, and all tithes and donations should be sent to her. When sending money, be sure to state what it is for. Her address is also 638 Mc Dermott Ave., Winnipeg.

Until further notice my address will be MacGregor, Manitoba, and all my mail should be sent to that address.

W. A. FALCONER.

### WISCONSIN, NOTICE!

A GENERAL meeting will be held at Poysippi, November 18-28. The brethren of the Poysippi church extend a cordial invitation to all those living in that portion of the State to attend this gathering, and thus make it in fact what it is in name—a general meeting. So far as consistent, it would be well for those coming from other churches to bring some bedding with them.

Elder Covert will be present during the entire meeting, and the important truths for this time, together with our relation to the same, will be carefully and prayerfully considered. Come, brethren and sisters, and let us seek God together.

GEORGE M. BROWN,  
Director Dist. No. 4.

### "BATTLE CREEK COLLEGE WINTER SCHOOL."

THE Spirit of prophecy, in speaking to our schools, has said: "There are many who are thirsting for the knowledge they could get in a few months. . . . The Holy Spirit of God has been striving with many youths, and has been urging them to give themselves to the cause and the work of God; and when they offer themselves to the Conference, they are advised to take a course of study at Battle Creek College before they shall enter the work. This is all very well if the student is evenly balanced with principle; but it is not consistent that the worker should be long delayed in preparation. Most earnest work should be given to advance those who are to be missionaries. Every effort should tell to their advantage, so that they shall be sent forth as speedily as possible. They cannot afford to wait until their education is considered complete. This can never be attained; for there will be a constant course of education carried on throughout the ceaseless ages of eternity. . . . There is a large work to be done, and the vineyard of the Lord needs laborers. Missionaries should enter the field before they shall be compelled to cease labor. They cannot afford to wait to complete years of training; for the years before us are not many, and we need to work while the day lasts."

The managers of the Battle Creek College wish to carry out the above plan; they intend to provide a winter school of twelve weeks, complete in itself. Everything will be done to carry on this course so that it will be adapted to the needs of those who have good reasons for not spending more time in school. Those who wish to prepare for the ministry, general missionary work, missionary teaching, bookkeeping, canvassing, etc., should send in their names at once to the Battle Creek College, Battle Creek, Mich.

A brief announcement is to be issued, which will give more particular information concerning this winter school. We hope that a large number of our brethren and sisters in this district will avail themselves of this institute.

E. A. SUTHERLAND.



**Publishers' Department.**

**TEN NEW ONES.**

ELDER J. F. BALLENGER has been holding successful meetings in London, Ontario. A number have united with us in the faith, and we believe the work is permanently established, because a letter just received from Brother Ballenger contains ten new subscriptions to the REVIEW, from that place. It might be added that it would be a good idea for all our workers to take a like interest in our church paper; but you already know that, and what is the use of saying anything more?

REVIEW AND HERALD PUB. CO.

AN extract from a letter from one of our church-members who has become thoroughly aroused in regard to circulating health literature, reads as follows:—

"There are some of our church here who are interested in doing work with *Good Health*, but we have never made any special effort at it. The work is opening up before us in nearly every place, and we would be glad to fill the many openings which arise. Several calls have come to us of late to work for the fallen, and we are somewhat perplexed to know how to meet them. Any who give their entire time to this work would have more than they could possibly do; but we feel that the time has come for this class to be especially sought. What can you do to assist us?"

**RIGHT FROM GERMANY.**

We have recently received a consignment of the new German edition of that most valuable book, "Rise and Progress of Seventh-day Adventists." This book should be too well known among our people to require an extended notice again. "Rise and Progress" should be read by every Seventh-day Adventist. Those who have read it say that no book has ever helped them more. Our German brethren are to be congratulated on being able to get this book in their own language. Order of your State society. Price, post-paid, \$1.

REVIEW AND HERALD PUB. CO.

A GENERAL will risk the life of his most loved and trusted soldier, in order to secure information concerning the plans of an opposing general. A loyal soldier will lay his life on the altar of his country, and enter the enemy's ranks, to secure, if possible, the smallest bit of information that will reveal the movements of the enemy and save the lives of his comrades and the cause for which they contend.

The last desperate battle in the great controversy between Christ and Satan is now raging. A wrong move will be fatal, but wrong moves will be made if we do not study the plans of battle captured from the enemy by the Captain of our salvation. "The testimony of Jesus," or the "Spirit of prophecy," is given to the remnant church to reveal the movements of our enemy, and how to move so as to come off more than conquerors at every point. Yet with this blood-bought information so indispensable to success in the conflict, hundreds are attempting to fight the battle without consulting this information. How ungrateful, how foolish, such a course!

This is one of the sins which the Spirit of the Lord has brought to the attention of the Battle Creek church during the revival now in progress, and hundreds have confessed it with humility of heart. Let the people now study the light given through the Spirit of prophecy. If you have not these books, get them, and be quick about it. Nothing is more evident than that those among us who are fighting the light or are neglecting to walk in it are losing the battle.

To-day a little boy ran up and stopped me on the street, and said, "Brother Ballenger, I wish you would do missionary work with my papa. He doesn't believe in the Testimonies or in health reform, and he doesn't go to meeting." Reader, are you that boy's papa? If not, are you not a person who needs missionary labor?

A. F. BALLENGER.

We are still obliged to urge that all who consider themselves entitled to the *Christian Educator* during the balance of an unexpired two-dollar subscription for the REVIEW should send in their names and addresses by the next mail, if they have not already done so. The new mailing list of the *Educator* is set up, and only those whose names are added to it will receive the next number. The number of copies printed is usually governed by the size of the list. We trust that none who are entitled to the next number will, through carelessness, deprive themselves of the opportunity of receiving it. It

will be issued about November 10, and only a few back numbers can be had after that.

The "Special School Number" of the *Educator*, illustrating and describing our various denominational schools, can still be had at the rate of two copies for five cents. Send stamps.

**DOES THIS APPLY TO YOUR SABBATH-SCHOOL?**

THE last issue of the *Sabbath-School Worker*, published at Oakland, Cal., contains the following unsolicited testimonial in behalf of its sister publication, the *Youth's Instructor*. It will be worth your while to read it carefully. Here it is:—

"We occasionally hear of a school in which not a single copy of the YOUTH'S INSTRUCTOR is taken. This ought never to be true of any school in which there are young people. We can say without hesitation that the INSTRUCTOR is the best paper of its kind published, and it ought to be in the hands of every one of the youth in every one of our Sabbath-schools. And not only that, but it ought to be in the hands of every young person in the world. Officers and teachers should interest themselves in this matter, and see that those in their school who need it are supplied with it, and that an effort is made to secure subscriptions for it among the youth in the neighborhood."

If you are superintendent, teacher, or pupil in a Sabbath-school which is not taking the *Youth's Instructor*, will you not see to it that an interest is aroused in this matter at once, and that each young person attending your school receives a copy of this paper each week? It will help to make the children happy; and besides furnishing them with good reading-matter for the Sabbath and all the rest of the week, it will be of great help to them in getting their Sabbath-school lesson each week. If you do not have any sample copies at hand, and wish to introduce the paper into your school, address the REVIEW AND HERALD PUB. CO., Battle Creek, Mich., for the same, and they will cost you nothing.

A. J. BOURDEAU.

**Obituaries.**

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

ROSS.—Died at Portland, Mich., Oct. 22, 1897, of bowel trouble, the infant son of Brother and Sister Edgar H. Ross, aged seven months.

H. M. KENYON.

CAIN.—Died at Springfield, New Brunswick, Oct. 13, 1897, Percy Hayden Cain, only son of Samuel and Mary Cain, aged 1 year, 5 months.

GEORGE E. LANGDON.

HALE.—Died at Alameda, Mich., Oct. 15, 1897, of bowel trouble, Leonard Hale, in the twenty-sixth year of his age. Discourse from Isa. 40:6-8.

H. M. KENYON.

CHILDS.—Fred W., son of C. B. and S. E. Childs, of Eaton Rapids, Mich., died Aug. 30, 1897. He gave his heart to Jesus a few months before his death, and he lay him away in hope.

O. F. CAMPBELL.

ELLIS.—Died at Memphis, Mich., Sept. 7, 1897, of consumption, Freddie Ellis, in the sixteenth year of his age. This was a heavy blow to his parents, one sister, and three brothers, who are left to mourn. Discourse from Amos 4:12, last clause.

H. M. KENYON.

YATES.—Sewel Jefferson Yates was born near Cross Plains, Tenn., May 1, 1841, and embraced present truth about twenty years ago. For the past year his health has been quite poor, and Oct. 22, 1897, he succumbed to the force of a complication of disorders. He spoke with confidence of his hope in the life beyond. His death occurred in Nashville; the burial at his native town. Text, 1 Thess. 4:13-18.

F. D. STARR.

**NOTICES.**

FOR SALE CHEAP.—Two lots and house of four rooms at Mt. Vernon, Ohio, near academy. Easy payments. Address W. H. Shough, Mt. Vernon, Ohio, care academy.

COON BROTHERS, of this city, wish to correspond with a person who would like a position as book-keeper and stenographer. Address Coon Bros., Battle Creek, Mich.

IMPROVED family nut-butter mills, peanut-roasters, and blanchers. Entire outfit for making nut butter. Valuable nut recipes. Choice shelled and unshelled nuts of all kinds. Send for descriptive circular and price-list. A mill that will grind nuts,

and fifty pounds of the best No. 1 Spanish shelled peanuts, for only \$4.50. Address Joseph Lambert, corner Kalamazoo and Washington streets, Battle Creek, Mich.

**ADDRESS.**

THE address of J. L. Edgar is 1319 Ann Arbor St., Flint, Mich.

**PUBLICATIONS WANTED.**

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

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

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

REVIEWS, *Signs*, and tracts, William Taylor, Littleton, Wetzel Co., W. Va.

*Signs*, *Sentinels*, *Instructors*, and tracts, Stella M. Powers, 11 Orville St., Oswego, N. Y.

*Instructors*, *Signs*, *Pacific Health Journals*, *Sentinels*, and tracts, Mrs. E. A. Himebaugh, Hooper, Neb.

REVIEWS, *Signs*, *Instructors*, and health publications, Mary Wilson, Box 459, Portage la Prairie, Manitoba.

**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... † 12.15 P. M.  
Port Huron, Susp. Bridge, New York, and Montreal, \* 3.45 P. M.  
Detroit, Port Huron, Susp. Bridge, New York, and \* 4.05 P. M.  
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 12.3	pm 11.43
Michigan City.....	11.40		8.48	pm 12.08	4.50	2.08	am 1.34
New York.....	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	4.48
Battle Creek.....	3.00	7.56	pm 12.50	2.42	7.56	4.38	4.43
Marshall.....	3.30	8.23	1.20	3.09	8.19		5.10
Albion.....	4.00	8.47	1.45	3.27	8.38		5.34
Jackson.....	4.40	10.08	2.35	4.05	9.15	5.58	6.25
Ann Arbor.....	5.50	11.18	3.47	4.58	10.06	6.45	7.30
Detroit.....	7.20	pm 12.25	5.30	6.00	11.10	7.45	9.00
Falls View.....					am 5.28		pm 4.38
Susp. Bridge.....					5.38		4.38
Niagara Falls.....					6.53		4.43
Buffalo.....				am 12.20	6.45	am 1.40	6.30
Rochester.....				8.18	9.55	4.20	8.40
Syracuse.....				5.15	pm 12.15	6.15	10.45
Albany.....				9.05	4.50	9.55	am 2.50
New York.....				pm 8.25	8.45	pm 1.30	7.00
Michigan City.....				12.16	8.34	1.12	9.32
Boston.....				8.00	11.55	4.00	10.45

  

WEST	7	13	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....							pm 7.15
New York.....		am 10.30		am 5.00	pm 3.00		am 12.10
Syracuse.....		pm 1.00		pm 6.00	6.00		pm 12.25
Rochester.....		8.35		6.00	am 2.10		am 2.25
Buffalo.....		10.37		6.55	4.15		pm 8.55
Niagara Falls.....		11.50		7.50	5.40		pm 8.55
Falls View.....				8.30	6.23		4.37
Detroit.....				8.54	6.54		5.12
Ann Arbor.....	pm 8.20	am 7.15	am 7.50	am 1.50	pm 12.55	pm 4.45	11.25
Jackson.....	9.40	8.12	9.18		1.55	5.55	am 12.30
Battle Creek.....	11.15	9.10	11.00		2.57	7.35	am 1.35
Kalamazoo.....	am 12.40	10.21	pm 12.55		3.48	4.07	9.11
Michigan City.....	1.35	10.57	2.18		5.18	4.27	3.40
New York.....	3.15	12.23	4.10		6.40	6.27	5.08
Michigan City.....	4.25	pm 1.22	5.20		7.32	7.25	6.06
Chicago.....	6.30	3.00	7.13		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., NOVEMBER 2, 1897.

WE are happy to announce that word from Elder A. J. Breed states that his wife is slowly improving, and that hopes are now entertained for her full recovery. His address, till further notice, will be Granton, Wis.

"THINK it not strange," says Peter, "concerning the fiery trial which is to try you." The old adage is, that "every rose has its thorn;" and it would be well to remember that the thorn is much more durable than the rose.

WHEN, in our Christian course, we come up against some obstacle, the removal of which we know is with man impossible, let us ever remember the words of Christ uttered in connection with this proposition, that "with God all things are possible."

ONE of the recorded petitions of Robert M. McCheyne is said to be this: "O God, make me as holy as a pardoned sinner can be made." How holy that is, John tells us when he says that when "we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That is how holy a pardoned sinner can be made.

THE church is to pray for power from on high to enable it to do the work it has to do, and that power is promised; but the church must first understand its work, and feel persuaded that the Lord has certain specific duties for it to perform. Then it can intelligently ask for that which will enable it to do that work. Would it be consistent to ask the Lord for the gift of power and the baptism of the Holy Spirit, with no conception of what was to be done when it was received?

WHAT does the grace of God do?—"The grace of God that bringeth salvation hath appeared to all men, teaching us"—not a creed or a theory, but—"that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." The great lesson, then, which the grace of God has to teach us, is how to *live*, and that too, in *this present world*. Whatever, and however many words we may use, it is the *life* of the Christian that preaches to the world.

How true it is that the freedom of the conscience and the mind which God has given to all men, is essential to advancement and progress in every direction! This fact was emphasized by recent statistics gathered in the "Rhine Provinces," where seventy-five per cent. of the population are Catholics. Examinations have been held for promotion to higher grades of schools, from which the intellectual superiority of Protestants, as compared with that of Catholics, plainly appears. "Of the candidates who applied for the examinations," says the *Independent* of September 30, "all the Jews, without exception, passed; while of the Protestants, 15.15 per cent. failed; and of the Roman Catholics, 31.57 per cent. failed. How are these facts to be explained? They are certainly remarkable." We do not take this question as implying, on the part of the

*Independent*, the acknowledgment of any difficulty in the explanation of this fact, but only as calling attention to the truth which all should recognize,—that civil and religious liberty, which Catholicism labors to suppress, but which Protestantism fosters, is necessary to all growth and progress, mental as well as spiritual.

### PRAISE TO GOD.

AFTER so many meetings of instruction and exhortation, accompanied with the manifestations of the power of God, the brethren felt that a "praise meeting" would be in order; and such a meeting was accordingly appointed for the afternoon of Sabbath, October 30. One hundred and eighty-two testimonies were borne, in about as short a time as it took to mark down the number, and then the congregation was divided up into five sections, in each of which some thirty to thirty-three testimonies were borne besides, making at least three hundred and thirty testimonies in a little over an hour; and all these testimonies had in them the elements of praise, and victory over sins discovered, repented of, and put away.

U. S.

THE following graceful compliment explains itself:—

ITHACA, MICH., Oct. 15, 1897.

Dr. J. H. Kellogg:—

The following resolution was adopted to-day by the W. C. T. U. of the 8th district:—

*Resolved*, That the 8th district W. C. T. U., in convention assembled at Ithaca, Mich., Oct. 14, 15, 16, 1897, extend a hearty invitation to Dr. Kellogg, of Battle Creek, to make the local unions acquainted with his plans for health club work, and to feel at liberty to seek their co-operation whenever possible; and that we advise the local unions to open up the way for this work in their respective localities.

Signed: Yours in the work,

MRS. MELINA ADAMS, Pres.,

MRS. ANN MC CARTY, Sec.

Laingsburg, Mich.

We hope the invitation and advice of these excellent ladies may be abundantly complied with, and that as the result, each one of them may have fulfilled in herself the "wish" of 3d John 2.

OF Charles A. Dana, who was the maker of the *New York Sun*, and who died lately, it is said that "he never had an idle day since he left college." This was not because he was against his will *deprived* of idle days, but because he did not want any such days. He would rather be busy than to be idle. And yet he lived to the age of more than *seventy-eight* years. It is all nonsense about work's shortening life. Idleness will shorten life far more than will steady, busy work. Any Christian would rather work than to be idle. The Christian so loves work that he will work for nothing rather than to do nothing. And whoever would work for nothing rather than to do nothing, will never need to work for nothing.

THE *United Presbyterian* thinks a new movement is called for in the direction of giving the gospel of Christ to the great masses of ignorant and irreligious foreigners in this country. And the reasons on which it bases its statement are given, in part, as follows: "They gather into the cities in colonies, according to their nationalities, are separated from others,

and are almost entirely cut off from gospel influences. General missions do not meet the case; for each nationality is as much separated from others as if in its own land." Here is a problem for the Mission Board to take into consideration.

WE have received from the American Tract Society three beautiful little books of their "Daily Light Series."

One is a devotional text-book for every day in the year, a page to a day, with seven additional pages for the special occasions of Thanksgiving, Birthday, Marriage, Times of Anxiety, Sickness, Affliction, and Bereavement. The book is composed altogether of selections in the very words of the Scripture.

Another is "Heart Life," composed of 191 pages of selections from the writings of Dr. Theodore L. Cuyler, with an excellent portrait of the author. All who know anything of the deep spiritual character of Dr. Cuyler's writings (and who does not?), will know that this is one of the best of books for the center-table or other handy place where it can be picked up for a few minutes' reading for the heart life.

The third is "Poems of Home Life," selected from many sources, and of which we can perhaps best express our estimate by saying that from it we shall gladly present our readers occasionally a selection, as a taste if possible to entice them to want all that are in the book. 224 pages.

The books are beautifully bound in white, green, and silver, and the price is forty cents each.

By the author and publisher, Townsend MacCoun, New York City, there has been sent to our table "The Holy Land in Geography and in History," in two volumes. The first volume, 96 pages and 53 maps, is "The Holy Land in Geography." The second volume, 136 pages, 92 maps, is "The Holy Land in History."

In the Geography the different parts of the country and the localities named in the Bible are shown, both geographically and topographically, by maps and descriptive reading, so plainly that it makes an interesting study, by which much information is easily obtained.

In the History, the history of the country is both mapped and written from the earliest times to the present day.

The volumes are made in such convenient shape that they can be easily carried in the average coat pocket, and so can be had for ready reference.

There is one serious defect in these two books,—the Geography is begun with the evolutionary-geological theory, and the History is begun with the evolutionary hypothesis. The "physical age of the world" is made to be "twenty million years *approximately*," distributed in six indefinite periods for the six days of creation, and "we are living in the seventh day," which "is still uncompleted." Fortunately, the plan of the books allows room for but a little of this stuff, so that if any one will *tear out* the first *five* leaves of the History and the first *three* leaves of the Geography, he will then have undoubtedly the best geography and history of the Holy Land that there is in existence. The price of the two volumes is \$2. Address Townsend MacCoun, Publisher, New York City.