

# The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

"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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### MY SACRIFICE.

LAI D on thy altar, O my Lord divine,  
 Accept this gift to-day for Jesus' sake.  
 I have no jewels to adorn thy shrine,  
 Nor any world-famed sacrifice to make;  
 But here I bring, within my trembling hand,  
 This will of mine,—a thing that seemeth small,—  
 And thou alone, O Lord, canst understand  
 How, when I yield thee this, I yield thee all.  
 Hidden therein, thy searching gaze can see  
 Struggles of passion, visions of delight,  
 All that I have, or am, or hope to be,  
 Deep loves, fond hopes, and longings infinite.  
 It has been wet with tears and dimmed with sighs,  
 Clenched in my grasp till beauty it hath none;  
 Now from thy footstool, where it, vanquished, lies,  
 The prayer ascended, May thy will be done!  
 Take it, O Father, ere my courage fail,  
 And merge it so in thine own will that e'en  
 If, in some desperate hour, my cries prevail,  
 And thou givest back my gift, it may have been  
 So changed, so purified, so fair have grown.  
 So one with thee, so filled with peace divine,  
 I may not know or feel it as my own,  
 But, gaining back my will, may find it thine!

— Selected.

### THE VINE AND THE BRANCHES.—3.

MRS. E. G. WHITE.

THE lesson which Christ drew from the vine and its branches he taught by another illustration. "Verily, verily, I say unto you," he said, "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

Many of the Jews who claimed to be Christ's disciples had murmured among themselves because Christ had said: "I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father; save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your

fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

But the priests and rulers strove among themselves, saying: "How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

The Saviour read the hearts of all who joined themselves to him as his disciples. He knew that there were many who thought themselves his disciples, who were not. He knew that their bitterness of spirit would be displayed if any word spoken by him did not harmonize with their preconceived opinions. He knew that prejudices and jealousies would be aroused at the slightest reference to their peculiar principles. And understanding, as he did, the heart and all its working, he sought to present the plain facts concerning his relation to humanity, his mission, and his work. The words that the Saviour spoke were the truth. He laid the ax at the root of the tree. "This is that bread which came down from heaven," he said; "not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

The lesson drawn from these two symbols contains the very mystery of godliness. No one need be left in darkness. It is the truth that is to be received, and its reception will be revealed in the life of every true believer. When by faith the believer takes hold of Christ, there comes a turning-point in his life. He receives the spirit and mind of Christ, and represents his character.

But a large number of those who followed Christ were not grafted into the True Vine, and they revealed the fact when Christ gave this lesson. "Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his

disciples went back, and walked no more with him."

These disciples were not receiving Christ and believing in him, and the Saviour knew that it was time for them to understand what should be their relation to himself.

Every temptation is one of the Lord's means of establishing his people in the faith. They will obtain an experience if they will seek unto the Lord; or through the wiles of Satan, they may yield their faith. But if they will refuse to make any move until they seek counsel of God, if they will open the word to understand what is written therein, they will see where they are standing, and what is their peril. The disciples who forsook Jesus had entertained contention and unbelief. Unbelief had grown into a habit; and now had become a more distinct and startling opportunity to demonstrate that they were offended. The strife of the Jews over Christ's words, meeting them with questioning and doubt, gathered about the souls of these disciples the dark clouds of unbelief. Their faith had not been genuine, and the test revealed their weakness and unreliable position. These lessons were designed to give to all a knowledge of self, to show them the true position they sustained toward Christ. Temptation, working in darkness, was causing the weak and tempted ones to lose faith in Christ, because they could not understand the spiritual meaning of his words.

Christ uttered sayings that have power to obtain a place in every heart that is seeking to know the will of God. He declared: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." More precious than gold are these words. Those who will to do his will, shall know of the doctrine. But if their human ideas, received through traditions and maxims and customs of men, are still retained as of value, they may be convinced that the words of Christ will satisfy their highest wants; that these words can comfort, encourage, strengthen, and settle them, and remove from them their unrest and uncertainty; they may feel a most earnest desire for the results following the partaking of the bread from heaven, and may even be frank enough to express their wish, "Lord, evermore give us this bread:" yet they will reject Christ, and lose his proffered blessings.

This lesson was given to test and prove his believing disciples also. These disciples had turned away from the priests and rulers to Christ, and now Christ revealed his true relation to them. Have they genuine faith in him? or are they of the number to whom Christ said, "Ye also have seen me, and believe not"? Turning to the twelve, he said: "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the

living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."

Christ had come to the time when the truth must be spoken decidedly, that the disciples who were indeed in the Vine might be distinguished from those who had no vital connection with Christ. And here was a branch that apparently was one with the Vine; but after living with the disciples, and listening to the words of Christ, he gave evidence that he was not abiding in the Vine.

Judas was one who exerted a large influence over the disciples. He was of a commanding appearance, and had excellent qualifications. But these endowments had not been sanctified to God. His energies were devoted to self-serving, self-exaltation, and gain. Had he humbled his heart before God under this divine instruction that pointed so plainly to himself, he would no longer have remained a tempter, expressing his unbelief to his brother disciples, and thus sowing the seeds of unbelief in their hearts.

But Judas had opened the door of his heart, the chambers of his mind, to the temptations of Satan. And the enemy sowed in his heart and mind the seed which he communicated to his brethren. The questioning doubts which were passed from Satan to the mind of Judas, he passed on to the minds of his brethren. This one man, professing to be a follower of Christ, while not bearing the precious fruit revealed in the life of Christ, would be a channel of darkness to the other disciples in the time of test and trial that was soon to come, and that was even then upon them. He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called Judas a devil.

God was still unknown to Judas as a living God, a loving Father. The life of Judas was not hid with Christ in God. That poor, independent soul, separate from the spirit and life of Christ, had a hard time. He was ever under condemnation, because the lessons of Christ were always cutting him. Yet he did not become transformed, and converted into a living branch through connection with the True Vine. This dry sapling adhered not to the Vine until it grew into a fruitful, living branch. He revealed that he was the graft that did not bear fruit,—the graft that did not, fiber by fiber and vein by vein, become knit with the Vine, and partake of its life.

The dry, disconnected sapling can become one with the parent vine stock only by being made a partaker of the life and nourishment of the living vine, by being grafted into the vine, by being brought into the closest relationship possible. Fiber by fiber, vein by vein, the twig holds fast to the life-giving vine, until the life of the vine becomes the life of the branch, and it produces fruit like that of the vine.

This is so with the follower of Christ. When he is truly connected with Christ, he will not be like those disciples who were offended because their own minds were not spiritual. They saw the truths that pleased them; but when they came to hear something they could not explain or reason out, because they were not in vital connection with Christ, they were offended. They turned away, and walked no more with him. It was better that these fruitless branches should reveal themselves while Christ was with them. It was for this reason that the words of Christ were spoken, that these disciples might be proved to be just what they were,—not of the faith, but among those that believed not. Just as long as they were with Christ, they revealed a spirit of unbelief. They found the words of Christ opposed to their ideas and maxims, and bore no fruit as branches of the Living Vine.

#### IN THE WRONG STATION.

MRS. B. P. STEBBINS.  
(Junction City, Kan.)

In life we often find that we have come to a sudden halt; a great mistake has been made, and we must change our course, and make ourselves right. For illustration, one of our ministers, not long ago, while passing from one field of labor to another, fully intended to stop at his own home, and had made arrangements accordingly. His family at home, knowing this, were waiting there in happy expectation of soon meeting him. When on the train that was to carry him to his destination, he reclined on the soft cushioned chair. Being very weary from his extended labor, he soon fell asleep. He had no intention of going to sleep. No; he thought he would take a good rest. But he was overcome. On and on sped the train. Suddenly he awoke and inquired, "Where am I? What is the matter?" The conductor called a name which he knew to be two stations beyond his home. Here, at midnight, he must halt, wait for the return train, and bear the disappointment of the mistake. He must change his course in order to reach home.

We desire to reach our heavenly home. If we sleep now, we may sleep just a little too long, and then it will be too late. Before we know it, we shall have gone too far. The enemy will soon work a great work of deception, which even now is upon us. This deception will be so great that, if it were possible, it will deceive the very elect. Wake up, dear friends, while it is yet day. Sleep not now, but make your homeward journey sure.

We may apply to our every-day Christian life the lesson learned from this experience. We are full of mistakes. We often allow the enemy to take advantage of us, and we find that by our course we have almost denied our Saviour, and brought some great disgrace upon his work. Again, in our home circles, weary and worn with the labor of the day, we become fretted, and allow ourselves to speak harsh words to our families. We become careless in the performance of some known duty, and pass it by unheeded.

Dear friends, we are asleep. If we continue to let these things grow upon us, the enemy will soon take us into the wrong station. These are sad mistakes; let us correct them. Let us change our course to the right. "I have overcome the world," says Christ. And now, while the responsibilities press upon you, and the work increases, and the end draws near, go onward, and remember that the Lord will do by you as he did for Paul when conflicts pressed sore upon him. "The Lord stood by him, and said, Be of good cheer, Paul." Acts 23:11. So the Lord stands by you. Suffer not the enemy to overcome you, or put you to sleep. Watch, and soon you will find that beautiful heavenly home to which you are journeying. Your reward will be there, and there a mansion awaits you. Rejoice, then; for your labors will soon be ended.

Dear friends, hold up the hands of the faithful ministers, and those at the head of the work, and many more successes will be gained over the enemy; and then, all together, we shall reach home at last.

#### ARE YOU WANTED?

H. Clay Trumbull.

THERE is perhaps no greater incentive than to know that people want you. Given this knowledge, a man may have the strength of ten.

The question, then, is, "How shall I get people to want me?" The answer, "It all depends on your motives." If the end in view

is publicity, fame, reputation, for their own sake, it might as well be said at once that, while this is not altogether impossible, the world at large feels under very slight obligations to lend itself and turn its vast interests into the task of building up any one's reputation. Reputation, when it is worth anything, is but a spark struck off from some more serious business. The more disinterested your motives, the more certain you may be that people will first take you, and after a while find that they cannot do without you.

Add to this, as equally essential, a conviction that what you have to offer is something the world will be poorer for not having. Offer the world something that you love yourself, something which you will not and cannot cease to love just because the world is indifferent, something which you can welcome back into your own heart even after the world has rejected it. Coarse as the world is, there is yet a rough accuracy about it, which detects the hollow ring of what is done otherwise than under the compulsion of a man's own heart. Done even so, it may be that the world will not want it; but it is certain that it will never want it without this quality. How much richer the world would be if men would only live a little longer alone with their thoughts,—if they would live with them a little more lovingly!

#### "THIS SAME JESUS."

A. O. TAIT.  
(Battle Creek, Mich.)

SAID the angel, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Jesus Christ is the sinner's friend. No one can read the story of his life as told in the Gospels without being touched by his deep compassion and tender, devoted love for fallen man. He pities us in our lost estate, and his heart, so deeply "touched" with the "feeling of our infirmities," is ever overflowing with kindness.

See him by the pool of Bethesda seeking the lonely sufferer who said, "I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Hear the Master saying to this sufferer, "Rise, take up thy bed, and walk." John 5:7, 8. Why did he pass by all others to seek out this lonely and helpless one?—O, it was because he had so closely united himself with humanity that he could feel our weakness and distress. How gracious! How considerate! How tender!

See him on another occasion at the tomb of Lazarus. About him are the sorrowing sisters and friends of the dead. He feels the grief that is tearing these sad hearts. And not only does he feel their affliction, but all the sadness to be wrought by sin and death adown the ages is pressing in upon his soul of love. The record says, "Jesus wept." John 11:35. What a volume of meaning to you and me is contained in these two short words, "Jesus wept." Is it any wonder that the Jews standing by said, "Behold how he loved him"?

It will be profitable for us again and again to study each step in his life. And as we do this, we find him ever mingling with the people, joying in their joys, sorrowing in their sorrows, relieving their distresses, and continually seeking to uplift and save. So loath is he to give any one up, that even while being tortured on the cross by those who were mocking and deriding him, he could breathe that pathetic prayer, "Father, forgive them; for they know not what they do."

Then with what a thrill of inexpressible joy must the words come to us, "This same Jesus, which is taken up from you into heaven, shall

so come in like manner as ye have seen him go into heaven." Acts 1:11. It is the "same Jesus," and he is to "so come in like manner." How forcible and clear the language of God! *Ponder each word well.*

The apostle Paul is inspired to tell us that "The Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16. How assuring are the words, "The Lord *himself*" is coming. It will not be one of the mighty angels even that he sends to us, but our blessed Lord "*himself*" comes in person. And when he comes, it is with the triumphant "shout," with the "voice of the archangel," "with the trump of God." And standing then, not at the tomb of Lazarus only, but in the presence of the death chambers in which all his people are awaiting his summons, the voice of the great Victor is heard, "and the dead in Christ arise."

Such is a part of the Lord's own description of his coming. And it should also be faithfully remembered that when he comes, he will not be alone. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. And again he says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. Mark well the description of his coming: "The Son of man shall come *in the glory of his Father*;" "the Son of man shall come *in his glory*." Then in this great event, as in everything else, the glory of both the Father and the Son is blended into one surpassing and effulgent harmony. And it is not alone in the transcendent glory of his Father and himself that he is coming, surpassing in majesty though such a coming would be, but with him, in the shining brightness which God has given to each, are "*all the holy angels*."

Speaking of the angels that surround his throne, it is said, "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. Ten thousand times ten thousand are a hundred million; but this does not express the vast number of the heavenly host. And so, to lead our minds out to be impressed, if possible, with the great magnitude of the "innumerable company of angels," the inspired penman adds, "and thousands of thousands."

What indescribable glories will attend the second coming of our Lord! What majestic splendor will crown this culminating event in the redemption of those who have been won by his gracious love! And in view of all the brightness, glory, and awful majesty of his coming, how vivid and impressive are the words of our Lord: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

Human language is powerless to describe such a scene. The imagination is unable to picture the infinite glory of the grandeur that will attend our Lord when he comes surrounded by the innumerable host of accompanying angels. Only by beholding the great event can the mind be fully impressed with what it will be. And yet God has told us plainly, so that we may know exactly what to look for.

But why is the Lord in his Word so particular to describe the second coming of his Son? In the light of the deceptions that Satan is to introduce as we near the end of time, the answer is apparent. The great deceiver does not want you and me to have a proper sense of what the second coming of Christ means to this world of sin; and hence he not only

seeks to obscure the nearness of his coming, but also to keep our minds so darkened that we will have no conception of what the event really is. The Master tells us, "Many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 24:5. Hence, in order to preserve his followers from the snare when the counterfeits appear, *he clearly and explicitly describes his own coming.*

The clearness and complete fulness with which our Lord's second coming is described, show the great importance that he attaches to the event. And those who heed his word will so reverently and faithfully study it that the false christs, along with all the deceptions of the enemy, will be clearly seen and rejected.

Says Jesus, "I am the good shepherd, and know my sheep, and am known of mine." And so by a daily communion with him who has died to redeem us, we may become so assimilated into his life and character, and be made so familiar with what he really is, and so sensible of the power of his coming, that we shall recognize him as a familiar Friend. To use the words of the prophet, "It shall be said in that day, Lo, *this is our God*; we have waited for him, and he will save us: *this is the Lord*; we have waited for him, we will be glad and rejoice in his salvation." Isa 25:9.

#### CATERING TO A PERVERTED RELISH.

*Our Hope.*

WHAT will take best with the people? What will best suit the masses? Too often these queries enter the minister's mind, when he ought rather to ask himself the question, What will please God? We have no right to consult the relish of the people in delivering the message of God. We have not been called to please men, but to please God. "Preach . . . the preaching that I bid thee," said God to Jonah. Jonah knew the message would not please the people, so he tried to run away, and was punished for it: he would have fared no better if he had substituted another message, instead of running away.

In our day, ministers are casting about to see what is palatable to the people, and what will take best with the masses; and when God says, Cry, "All flesh is grass," they don't like to say it; they would rather keep that back, because the people have been educated to believe differently. But our work, in part, is to educate them correctly; our work, like the Master's, is to counteract both carnality and tradition.

Our duty is not to consult people's preferences, but rather their *needs*. Like the physician, we should first determine their disease, and then apply the needed remedy. If they have simply an attack of *sin*, give them something that will heal that malady; if they are only afflicted with tradition, give them the remedy needed to correct that evil, even if they do at first complain that it is bitter; but if they are afflicted with both sin and tradition, they need both remedies, instead of one only. Give them what they *need*, even if out of harmony with a perverted relish, and they will thank you when they are cured.

Never cater to a human relish in conflict with inspiration. But at the same time, do not abuse those who do not see the true light at once, nor pour so much light on them at a time that they will be blinded thereby. Deal out the truth by degrees, a little at a time, that it may be comprehended, instead of being rejected; but never tone down or cover up the sacred message, in order to gain human applause.

"NOTHING is more pitiful than a life spent in thinking of nothing but self, yes,—even in thinking of nothing but one's own soul."

#### THE QUALITY OF TRUTH.

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

God sends to men plain statements of truth. These statements are so clear and simple that even a schoolboy understands the meaning of the words. But men at once begin to modify and change the plain statements, and rob them of all their authority and power, until they mean to these men what they choose to have them mean, or else nothing at all. Thus "destruction" is *not* destruction; "death" becomes life unending; and "Sabbath" is Sunday, or any day you please.

Thus, too, when Christians are approached with the declaration of God that everything we need is in Christ, the Word, the answer comes, "Yes, but,——" and then follow explanations and interpretations until, as we sum it up (if what they say be true), we find that it is only special truths that are revealed in the Word, and for all others we must go elsewhere.

Out on such philosophy! for it is the old doctrine started in the garden,—Yea, it may be so that God said that, but God doth know, etc. Brethren, with but a step between us and the great eternity, can we afford to borrow the devil's method of dealing with God's truth? Is it not better to believe and receive what he says? From what you know of God, can you not give him credit for knowing what he means to say and of saying exactly what he means?

There are many who believe and teach that the Bible does not deal with the truths of science,—that the Bible and science have separate fields, utterly distinct and isolated from each other. They rest their argument on the statement that the Bible contains only saving truths. And never was there a greater truth than the one embodied in that last statement. The Bible does reveal only saving truths. That is a truth solid as the eternal rock.

"But," says one, "if you admit their premise, you must admit their conclusion,—that the Bible does not deal with the truths of science." O, no, not by any means. Admitting that the Bible reveals only saving truth, and building with it a right syllogism, we come to another conclusion entirely, from which there is no escape.

Now it is everlastingly true that the Bible reveals only saving truth; but the reason for this lies in the very constitution of truth itself. *All* truth is saving truth. The quality of truth is saving power, and the great end of every truth and of all truth is to save. It can do naught else but save; for truth is the character of God. A revelation of truth is a revelation of God; a view of truth is a view of God. But to see and know God is eternal life, is salvation. Truth saves. "And ye shall know the truth, and the truth shall *make you free*." John 8:32. Man is bound by sin; truth makes him free; therefore, truth saves.

If geometry, or algebra, or science, or whatever it may be is truth, it is *saving truth*. But truth must be apprehended, it must be known, in order to save. "And ye shall *know* the truth, and the truth [thus known] shall make you free." We are sure that these branches contain truth, and hence saving truth; and if they have not been aids to man's salvation, the fault must lie in the not knowing them. They have not been properly taught or studied, they have not been known aright; for to know them aright is to know God, is to have eternal life, is to be saved.

Perhaps, just here, you would like to lodge an objection. You say that the fact that there is one God is not a saving truth; for James says (2:19) that the devils believe this truth, and tremble, but it does not save them. True, but the fault is not in the truth, but in the way



it is received. The devil does not know that there is the one true God. He has a fond and lingering hope that he himself is God, or ought to be God. Wherever he has opportunity, he "as God sitteth in the temple of God, showing himself that he is God." When he first fell, it was upon this very point. He meant to be God. He said in his heart, "I will be like the Most High." If the devil or any creature comes to the point where he knows the truth that there is one true God, he must, in doing so, give up self, which is the god he opposes to the true one; and giving up self, he is saved. Truth, any truth, is saving truth. All truth saves.

We repeat that the truth of geometry, or algebra, or any other science, is saving truth. But you say, "I do not see it. How can the truths of mathematics be aids to man's salvation?" But we were not discussing the question of *how* this is so. We were simply accepting the words of God that it is so. The first thing for us is to determine if it is so; the seeing, or understanding, comes afterward. If mathematics is to be an aid to our salvation, the first thing is to determine the fact. The next thing is to understand how it is so, and to begin to study and teach it in this right way.

It is so customary to consider the truth of mathematics as wholly independent of Bible truth, that it is difficult for us to receive such statements as those just made. But we have God's word for it. We are sure of what he says. In the Word is all truth, and *all* truth includes the truth of mathematics. But truth saves, and hence the truth of mathematics is *saving truth*.

I inquired not long ago for a book entitled, "Geometry and Faith." The clerk looked incredulous, and exclaimed, "'Geometry and Faith!'" The idea of connecting the two had never entered his head. He thought I must be mistaken. But there is such a book; and more, there is such a combination as mathematics and faith. God joined them; man has divorced them, and that, too, in the face of his command, "What therefore God hath joined together, let not man put asunder."

Mathematics can minister to a man's faith. Rightly studied, the science of mathematics will increase one's faith. It will be impossible here to give extended illustrations of the fact. But let it suffice to know that mathematical truth is calculated to show us, more certainly than is any other truth, that God cannot make a mistake with anything, and therefore can make no mistake with us; that he is always exact; that everything he does is timed to the second. In a thousand ways mathematical truth appeals to us, and bids us be certain of God; this is its ultimate object. It shows us that our lives and all the providences of our lives are arranged according to the most delicate adjustment, and that there is no mistake in all God's doings, no, not by the one one-hundred-millionth of a fraction of a second, or the one ten-billionth of a line!

#### A NEW ERA.

E. S. LEMMON.  
(Philadelphia, Pa.)

THE fact that Christ arose from the dead on the first day of the week is continually urged by adherents of the Sunday Sabbath to prove the sacredness of that day. This view is very much in error, as the following considerations show. Christ finished his work and was crucified and buried on the sixth day, remaining all the day of the Sabbath (the seventh day) in the tomb. This accords well with the divine arrangement that the seventh day should be a day of rest, and with the example of God when he created the world and rested the seventh day.

Christ's death and burial closed one era, and a full day of rest, memorable by the rest in the grave of the Son of Man, intervenes before the beginning of the new era, which commenced when Christ emerged from the tomb and began again a new work, the first day of the week being fitly employed for this purpose. He had taught that he came not to destroy the law, but to fulfil. This leaves no ground for those who build on the precepts and example of Christ but to accept the doctrine of the seventh-day Sabbath of rest.

#### THE BURIED FOOTSTEPS.

Few are the paths in Palestine  
Once by the Saviour trod;  
His step divine has left no sign  
On stone, or dust, or sod.  
An alien law, a hostile faith,  
The field and city blight;  
'T is but the holy past's poor wraith  
That meets the pilgrim's sight.

The ways still lead o'er Olivet  
To Bethany's sweet home;  
The waves curl on Gennesaret  
As when he chid their foam;  
And here a pool, and there a grave,  
Are as he saw them lie;  
And in the breeze green branches wave  
Beneath the unchanging sky.

But Olivet is convent-crowned;  
The home, a ruined heap;  
The sea he loved bleak wastes surround,  
Where he saw farmers reap.  
The pools no longer pour their tide  
To bless the arid plain;  
And ruins lie the lake beside  
Where he soothed human pain.

The traveler speeds by hissing steam  
Where patient camels went,  
And tourists camp beside the stream  
Where John's voice cried, "Repent!"  
And where the good Samaritan  
In pity stooped to heal  
His robber-wounded fellow man,  
Rolls now our carriage wheel.

The pilgrim at Damascus Gate  
Treads on the arch below  
That spanned the way where scorn and hate  
Watched Him to Calvary go.  
On the false street dull tablets keep  
The stations toward the grave,  
Which, rubbish-strewn, lie fathoms deep  
Beneath the modern pave.

At Sychar, where the noontide fell  
On Jesus wearied sore,  
A buried church hides Jacob's well,  
The curb beneath its floor.  
And where the people took their ease  
The waters cool to quaff,  
The pole is set, and in the breeze  
Murmurs the telegraph.

The manger cradle is a shrine  
By bigots' candles shown;  
The sepulcher fair marbles line  
And hide the uncouth stone.  
Each separate holy place is hid  
'Neath dome or fretted roof,  
And fustian poms belief forbid;  
And lies ask not for proof.

As Christ foretold on Olive's brow,  
And wept her lost estate,  
Jerusalem's fair house is now  
Left to her desolate.  
Now Omar's dome looks down upon  
The ten times captured walls;  
And where the temple's porches shone,  
The crescent's shadow falls.

Yet 't is not all a piteous loss;  
His ways we may not trace.  
We care no more to find his cross,  
Nor pray in holy place.  
The spirit needs no earthly shrine  
Its Lord and it between,  
But hath its vision more divine  
Than eyes have ever seen.

So in that loving land's embrace  
Let the hid footsteps lie,  
And time and customs new efface  
The limits he passed by.  
Now for the soul no space nor line  
Marks where with him we stand  
Within a fairer Palestine,  
A holier Holy Land.

— George E. Merrill, D. D.

#### INSPIRED PROPHECY AND MODERN VIEWS.

Siméon Gilbert, D. D., in Interior.

THE fresh Bible study, which the new "spirit of study" on every side has happily made inevitable, which makes larger account and freer use of literary characteristics and historical settings and conditions, is on every account to be welcomed. The Book itself is infinitely worthy of it. And the place which the all-pervading element of prophecy holds in the entire body of our Holy Scripture gives to the question as to the right understanding of it an importance at this time which cannot be over-estimated.

The term "modern views" has no doubt a fascination for many, but is one which, before using it too freely, it is well to look straight in the eye and see exactly what it means, as also what impression it is likely to convey. Cant phrases of every kind are to be avoided, or, at least, if used, born anew, as it were, in the way in which they are used. Besides, "modern views" have an instability about them, which one who is anxious to see clearly, and to see the whole, finds that he needs to watch and see which way they are facing. There was, for instance, held recently in one of the interior cities of Germany a "congress" of "modern views," at which there were present more than one hundred representatives, a goodly number of them being from the leading universities, Berlin and the rest. They came, it is said, at the call of the most widely circulated religious journal in Germany, the *Christian World*. The purpose appears to have been to get together and compare notes, listen to such modern-day authorities as Kaftan and Harnack, and see how far along in the advance, up-hill or down the road, their modern views had already come. Two points of arrival, if not also for new departures, were distinctly noted. The one was that modern Protestantism, as Professor Harnack reasoned out, has at last become emancipated, not merely from traditionalism, but from the binding authority of Scripture itself; the other, as Professor Kaftan showed, is that, in the light of the modern view, the traditional teaching as to the pre-existence and incarnation of Christ has now been antiquated. Do I mean by such allusion to disparage the actual achievements of modern scholarship and modern thinking?—Not in the least. I only mean, modestly, yet boldly, to reassert the old adage, that all is not gold that glitters.

It is to be remembered that the Bible—the Bible in its divinely inspired completeness—is a book meant for a perpetual and world-wide use; and that it takes the two component parts of it, Old Testament and New Testament, to constitute the unity of God's revelation for the salvation of men. No doubt the utterances of the prophets had an immediate timeliness and a keen pertinence to then-existing conditions and needs, and yet the value of the prophecy did not end with the primary occasion; nor was its use divinely intended for that first occasion, only.

Whose intent? It is said that it is the purpose of a scientific historic exegesis to interpret each passage according to its intent, and not according to the understanding of a later age. As to this assertion, it makes all the difference in the world whose intent it is that is meant—the human intent or the divine intention. Just how clearly or how dimly the inspired prophet understood his own message, none but an inspired "critic" could say.

It cannot be a wisely proportioned exegesis that lays more stress upon the circumstances which served as the occasion for an inspired prophecy, than upon the total significance of the prophecy itself. Biblical scholars nowadays—"modern critics" they seem to be fond of calling themselves—are of course

right in their tireless effort to get at and to set forth the circumstances and needs of the times which gave these prophecies birth. This more careful search and research as to the occasions for the divine kindling, rekindling, and reinforcement of the great "hope of Israel," alike by prefigurement and prediction, thus making ever more clear and more impressive the things concerning the Saviour who was to come, cannot be too strongly commended. All the lights of modern study and archeological discovery are eagerly welcomed. And yet it is worth while for the critics to remember that when the disciples of Christ declared, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" it is not at all likely that the so strangely enkindled interest was made to burn within them by some merely critical expatiation about the circumstances and temporary occasions.

It is, therefore, a mistake to disparage the value of prophecy for all time, as, for instance, is done by such assertions as that, while "preaching was the great work of the Old Testament prophets," "foretelling future events was merely subsidiary." Isaiah, as in chapter 53, was foretelling future events,—the event of all time,—but no sufficiently thoughtful evangelical interpretation would like to speak of this as "merely subsidiary" to the prophet's preachment to that particular generation,—an inspired prophetic utterance, the value and religious use of which infinitely outreached the immediate occasion of it.

The disposition to disparage the permanent value of the properly prophetic element in Scripture betrays a mistaken conception of the far-reaching use which the preserved record of such prophetic predictions and prefigurements was intended to serve.

Nor is it the question of chief importance concerning any particular instalment in the ancient unfolding of the world's great hope,—the gospel of the kingdom in the person of the Christ,—just how much or how little the favored prophet himself was, at the time, given distinctly to understand. Dogmatism at this point would be an obvious impertinence. But for the inspiration of the Holy Spirit that was upon him, the prophet could not have had any sort of expectations about Him. That class of critics, of whatever school or nationality, who, holding to evolution only, deny the supernatural as having had anything to do with the Bible, are at least consistent in denying that any of the so-called prophets could have had any real expectations about Christ, or of any other far-off divine event. But Christ himself, speaking of Abraham, declared: "Your father Abraham rejoiced to see my day: and he saw it and was glad." It may be critical enough, but it is not reverent scholarship, or in any true sense of the term, scientific exegesis, that would claim in the matter of Messianic prophecy to be wiser than the Christ himself. Yet it is claimed by some that in New Testament times "the interpretation of disconnected verses was the only sort of exegesis known;" that even "the New Testament writers knew nothing about scientific exegesis,"—an assumption of modern-view superiority which rather curiously illuminates the modesty of our time. Imagine one of these so-styled higher critics standing up before a Paul, a John, a Peter, or the author of the Epistle to the Hebrews, and saying: "You were an excellent witness for Christian truth, in some ways, for your time; but you knew nothing about the true principles of Biblical exegesis"! Comment would the text confound.

There is, as I believe, a more reverent scholarship, a larger and nobler thought, a more convincing mode of exegesis, a more consistent position for the evangelical critic to take. And it is a strikingly just and fruitful remark made by Professor Curtiss, to the effect that

"God is, in the entire Old Testament, preparing the way for the coming of his Son." What, then, could be more natural, or more rationally credible, or, if one please, more scientific, than that *one* of the ways, not only of preparing for the great advent, but, in the event and forever thereafter, confirming for all time and for all the world, its glorious reality, was the long series, less and more specific, of Messianic foreshowings?

Let historic and scientific studies do their utmost to explain the circumstances and primary occasions of such prophecies; but that should be no excuse for attempts to explain them away, or to write them down as "merely subsidiary."

#### TRUE WISDOM.

Dr. Guthrie.

A MAN may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars, and his fate be like the meteors, which, after a brief and brilliant career, are quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters, which cannot rest; a man may know how to rule the spirits of the elements, and not know how to rule his own; a man may know how to turn aside the flashing thunderbolt, but not the wrath of God from his guilty head; he may know all that Laplace knew, all that Shakespeare knew, all that Watt knew, all that the greatest geniuses have known; he may have all mysteries and all knowledge,—but if he does not know his Bible, what will it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom, as of the world's wealth, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mist of death, nor light the foot of the weary traveler on his way in that valley through which we all have to pass. Commend me, therefore, to the light which illumines the last hour of life; commend me to the light that, when all others are quenched, shall guide my foot to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights; for God and the Lamb are the light thereof. Brethren, leave others to climb the steeps of fame. Brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with the fading laurels of this world, if you win, through faith in Jesus, the crown of eternal life.

THROUGH the mouth of Isaiah, God said: "Fear not, thou worm Jacob, and ye men of Israel; I will help thee." The word "worm" is a figure implying insignificance. What is more insignificant than the worm which crawls at our feet? Webster uses the word "worm" as meaning "a being debased and despised." Yet God promised to help such beings. He is always ready to help the most debased and insignificant people. This offers the greatest possible encouragement to those who are low down in the filth of sin, and are thoroughly despised by the upper classes. Christ got out of the moral mire some of the brightest jewels for his crown. How wonderfully he surprised many of the wretched "worms" of society, by reaching his tender hands down to them, and telling them that he had salvation and glory for just such people as they were! O worm of sin and pollution, the star of hope is shining brightly for you! Accept the promised help.—*Selected.*

#### THE PENDULUM SWINGING BACK.

The Christian.

It is unfortunate for those who follow wandering stars into the mazes and swamps of error, that they are usually behind the times; and by the time they get ready to accept a theory as true, it is already exploded, discredited, and thrown overboard. Thus by the time the average infidel, agnostic, or spineless preacher is ready to assert that he is descended from a long line of ancestral apes, the scientific world, the men who *know* anything about science, confess that there is no proof of the truthfulness of any such theory.

A similar blight has struck the systems of the German critics. Straus, Baur, and others have long ago sunk into "innocuous desuetude," and Wellhausen seems to be following in their steps. Says the *Western Recorder*: "Wellhausen is the father of the higher criticism of this day, though he is only a follower of Astruc and Voltaire. That the worst of this attack upon the Bible is over, seems to be indicated by the fact that Wellhausen now lectures in the University of Göttingen, where there are *one thousand students*, to *empty benches*. Dr. Clark heard him one morning in January, and there were *less than a dozen present*."

Men will not long eat husks when they can get bread; and the critics who labor to discredit the Bible soon succeed in discrediting themselves, while "the word of the Lord endureth forever."

#### "OUT OF WEAKNESS WERE MADE STRONG."

T. E. BOWEN.  
(Newburg, W. Va.)

NOR out of *supposed* weakness, they were made to *believe* they were strong. No; through faith those who *were* weak *were* made strong. To me this is one of the grandest records of faith enumerated in this long list. With all the accumulated weakness of the human race brought in by sin, God comes to you and me, and says, No matter how weak you are, how far fallen, by having the faith of Jesus, you are as strong as heaven itself.

Samson weakened himself by sinning. But although enclosed by the walls of Gaza, thus weakened, he confessed his sin, prayed to God for strength and walked off with the very gates of his prison. "Out of weakness" was made strong.

The strength is in heaven. Weakness is ours by inheritance. We are weak, and always shall be weak; but our God is strong, and eternally will be strong. Then as long as we believe God, and believe we *are* weak, he will be our strength. Brethren, wrap the stars and stripes of heaven about you. Although condemned to die, no power of earth can penetrate with its missiles of death the garment of Christ's righteousness. A new fabric has recently been invented which is said to be bullet-proof. This is no news to the Christian. The armor of Jesus Christ has never been penetrated.

May God help us to *know* that we *are* weak. When we know we are weak, we shall lay hold of God's mighty arm, and be clothed with *his* strength. Shall we not come out of our weakness into this heavenly strength? Shall we not come *now*?

If we look down, our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up, that the body becomes erect. It is only when our thoughts go up, that our life becomes erect.—*Dr. Mc Kenzie.*

## 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.

### FOOTSTEPS AT THE DOOR.

VIOLA E. SMITH.

FOUR by the clock; and the children,  
With frolic and laughter and shout,  
Pour from the doors of the schoolhouse,  
So happy that school is "let out."

By twos and by threes they are coming,  
Like bouquets of flowers fresh and sweet,  
Rained down by the hand of a fairy,  
To brighten the colorless street.

Their voices sound nearer and nearer,  
Their light tread more loud than before;  
Then all dies away into silence;  
For none of them stop at my door.

I once had a fair little daughter,  
And often with joy did I list  
For the sound of her home-coming footsteps  
At night, when the school was dismissed.

But the light of our home was extinguished,  
To be kindled on earth nevermore;  
And alas! 't is in vain that I listen  
For the light, tripping feet at my door.

O mothers, whose darlings are with you,  
While yet their sweet voices you hear,  
Ere death has invaded your household,  
And left your home silent and drear,—

Learn rightly to value these blessings,  
Though patience is often tried sore,  
And welcome, with smiles and caresses,  
The children who stop at your door.

### STUDIES IN CHILD CULTURE.—NO. 24.

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

"How could a mother find enough that children would know how to do or have strength for, to keep them busy about the house with her?"

The children are not supposed to "know how," but to have the chance to learn, by being allowed to keep their little hands and eyes close to yours in all that you do. They have not strength to lift, but they have strength to, with you, take hold of anything that you must carry. A barrel of flour was delivered at the door of a workingman's home one morning when I happened to be making a call on the family. They were young Christians, but wise in that they were humbly and faithfully trying in all things to copy the great Father in all their relations to their children. I was so much interested in them that I often ran in to breathe their atmosphere, and see if I could get a new idea, or catch a little inspiration, as well as to "mother" them a little if they should need it.

This particular morning was opportune for me; for I was witness to a little scene between the father and the baby of two years, which has proved a source of many profitable meditations.

The father told the delivery-man that he would roll the barrel of flour into its place in the storeroom, and accordingly began to trundle it through the kitchen. The baby ran, gurgling with laughter, and with hands outstretched, directly in his way; but instead of saying, "Somebody take that child out of the way before he gets hurt," he said, "That's right, Tommy! come on, and help papa roll this barrel of flour into mama's storeroom."

Tommy came on, and put his two little dimpled, hindering hands against the barrel, his two little feet almost directly in the way of the lower edge, pushing, tumbling, and laughing, while his father planned his movements so as himself to avoid getting in the child's way; and in this manner, between the two, the task was done, and Tommy came riding out on his

father's shoulder, to where his mother and I were.

The children should not be "kept at work" in the usual sense of that word, but kept at the process of true development. There will be work enough. The danger is that it will be all work, with no real relaxation for either parent or child.

"When little folks answer back, what is the cause? and how can it be remedied?"

In "answering back," the children are only copying what they have heard from older members of the family. One states something as a fact, or tells an incident, and some one else speaks up sharply, saying, "What makes you tell such a thing as that?" or, "You know that isn't so; it is this way;" and perhaps a long, wordy contention will follow, which, when reproduced by the children among themselves or in reply to their parents, becomes exceedingly offensive. But whatever is right for father and mother to say to each other or to the grandparents, is just as right for the little ones to repeat. Whether right or wrong, they will do it; and no blame can justly attach to them until they have learned how wrong has been the practise which they have copied.

The remedy is the cultivation of correct and courteous behavior and expression at all times, toward all with whom you associate, and most especially in the home circle. Be your very best to those who must live with you every day.

"How can a child who is wilful and arrogant be taught obedience and love?"

Obedience and love cannot be taught; they must spring forth from the heart that is renewed by the Holy Ghost. Wilfulness and arrogance can be eradicated only by the destruction of the old nature, of which they are essential parts.

We are apt to forget what is our part of the work, and reach over to get hold of God's part; but in this we must always fail. The springs from which flow love and obedience, even in our own hearts, lie entirely beyond our reach,—how much more so in the hearts of our children!

We have our part to do in creating an atmosphere and teaching the Word of truth, which God can use as a medium through which to do his work. If we obey God in all things so far as we know his will, and truly love as he loves, our children will almost surely come under the control of the same blessed influence, and out of the overflowing fountains that he has opened in the hearts of our children, God will return into our bosoms our love for him. And true love makes obedience sure when obedience is right. Sometimes parents can be truly honored only by that sort of disobedience which "obeys God rather than man."

We are apt to overrate our personal influence on the inner life, and think that we, by some peculiar exercise of force, arbitrary or otherwise, can produce the inner change in the child which can be wrought only by the Spirit of God; so we fret and scold, and bring pressure of some sort to bear to secure obedience. Then, as always when man anywhere attempts to do God's part of the work, trouble ensues; complications arise which are almost sure so to aggravate the case that you are in danger of finding yourself apparently shut in with the necessity of adopting severe methods to compel a show of the love and obedience which, since the heart refuses to give it freely, must be manufactured. In such a case it is perfectly safe to go off into your own room, and wait upon God in humility until you are clothed with the power that will win.

The elimination of self-will and arrogance from either child or adult must be entirely the work of Him who "giveth repentance" and can make a "new creature." And that father and mother may be happy whom God can use

as instruments for this sort of grubbing and manufacturing. As in everything else, the first work of grubbing must be in the hearts of the parents. God cannot use the seed of the old Adam for the production of the "new creature."

"How can the affections of a child be cultivated, whose early years have been loveless?"

This question apparently comes from one who has a transplanted child to "mother;" and my whole heart goes out in deepest sympathy to all such. No work can be more like that of the Heavenly Father; and it is sure that an unusual blessing will follow faithful efforts to beget love in the loveless heart of some neglected child. But here, again, all that has been said in reply to the previous question holds good. Some teachers on these subjects take a very disheartening view of such a case because of the possible heredity of the child. And there would be ground for discouragement if it were not for the fact that God took note of all that heredity could possibly do in any life, and provided, in Christ, to overcome it.

A true manifestation of love in your daily life with the little one will act upon it as the sunlight acts on the plant as it emerges from the dark chamber of the earth where its life began. Any child will respond to love,—its dependent condition makes such response absolutely necessary,—but the poor little waif with a loveless past must be made to experience the most constant tenderness as well as firmness of treatment.

I believe in the "laying on of hands,"—gentle motherly and fatherly hands, whose every touch will be recognized as a blessing. Expressions of love are altogether too rare in the average home. Love must have its own native atmosphere in which to grow and become fruitful. Do not be sparing of caresses and affectionate words. It does a boy or girl good to be called a pet name once in a while. The pet name by which father called his son,—how it will chime, as a bell that calls to prayer, in that son's soul as long as he lives!

Do not forget that the one who makes the child believe most thoroughly in his love for him is very sure to get him.

### STORIES AND STORY-TELLING.

FREDERICK GRIGGS.  
(Battle Creek College.)

THE proper use of stories, as of books, is to assist in the development of a strong, good character. The chief element in such a character is a good motive. The motive is subject to influence, and thus to education. One reason why Christ could say of the child, "For of such is the kingdom of heaven," was because of the child's forgetfulness of himself, and his interest in objects outside of himself. A little child is, generally speaking, unselfish. He finds a keen enjoyment in the objects around him. He is continually comparing objects, noting similarities and differences, and associating himself with the objects of his environment, apparently endeavoring to discover the relation which he sustains to all these things. Everything and everybody is new and strange. We need not be surprised that he stands in open-eyed wonder before some person with whom he is unacquainted, and turns with the inquiry, "Who is that man?" any more than we should at his interest in a new flower. He is endeavoring to adjust himself to everybody and everything, and he makes wonderful advancement in so doing.

He is continually studying the relation which cause sustains to effect. Why does that person or thing do so and so? is a constant inquiry with him. He sees the effect, and naturally searches for the cause. It is by this constant study, and the knowledge which he acquires of



cause and effect in their relations to each other, that his own motives and their results are affected. And it is right here that the story should enter, and may become valuable. In all his work with man, the Lord is operating only along the line of cause and effect; and the more vividly the child comprehends this, the more can the Lord do for him.

The child has large sympathies, which need training and developing. This is accomplished by a proper understanding of cause. This understanding he often cannot have as we do, and it has to be given him by the story,—by using language and ideas with which he is familiar; in short, by parables. He has a far better understanding of things than of persons. They are not so strange and unapproachable as persons. Examples are not rare of children who talk to some tree or other inanimate object or animal of their joys and sorrows, even before they do to their parents; and the trees, stones, or animals talk back so affectionately. Now, this is not so bad as we might at first think. This love for nature can be readily turned to nature's God. We need not be afraid of having the child personify inanimate objects; for God does this in his Word. The trees are spoken of as clapping their hands, being envious, etc. By means of this personification, nature can teach the child many lessons of value.

Take, for instance, the story of what the leaves do for the little plants; how, when the cold autumn winds begin to blow, they leave their mother tree, and go down to cover the little plants, thus helping to keep them warm while they sleep until the showers and bright sunshine of spring shall awaken them. Everything in the economy of nature goes to assist and care for something else. This great lesson of helpfulness can be taught the child from any object, and it is only one kind of a multitude of lessons.

The child is naturally highly imaginative, and we must not overlook this fact in the use of stories. Any imaginary story in which the principles of truth are adhered to is permissible, yes, valuable, when rightly employed. The parables of Christ show us this. He taught the deepest spiritual truths to minds not more accustomed to deep thoughts than perhaps are the minds of the average children with whom we have to do, by means of these simple stories. While they were not all true in point of fact, as the parable of the rich man and Lazarus, they were in principles of truth. This is the key-note to all imaginary stories; namely, principles of truth must be adhered to. The personification should be natural and simple.

The error of myths here becomes apparent. The personification employed in them is not a natural and simple one, and the principles of truth are not adhered to. Fairies and sprites are represented as doing the work of nature, and a love for them instead of for nature and her Life-giver is thus created. There cannot be a healthy growth and use of the imagination when myths are employed; for these fairies are unreal and unnatural in their work. Many of the myth-stories told to children to-day have come from the Greeks and other pantheistic peoples, and thus convey to them their idea of God and his working. We can readily see the result on the child's mind and soul, of feeding him with such food. He comes to regard nature as having life inherent within itself, and God, with his continual upholding power, is not considered nor understood. Thus the way opens for the erroneous principles of evolution and a whole train of evils. Of course there are stories which come under the name of myths which are not to be condemned, because they do hold to principles of truth, and the characters, or personifications, are not fairies or sprites, but are natural ones.

I have spoken so fully of the distinction between myths and stories in which personification is rightly used, because of the increasing use of the myth. Clearly, from examples in the Bible and from the use of the parable by the Saviour in presenting lessons of truth, we need to make use of the imagination of the child. And there may be danger of our omitting to do so because of evils resulting from the use of imaginative stories, which teach that which is not true, and so stimulate unnaturally the imagination. The truth of what it teaches, is the standard by which the story is to be judged; for it is by truth alone that the motive can be affected for good.

#### MOUTH GERMS.

A few years ago a bacteriologist of considerable note published a brochure of a hundred or more pages, setting forth the startling discovery that mouth germs are responsible for a long list of evils whose true origin had never before been known. He held that the untold millions of microbes propagated in the mouth from the fermentation and decay of particles of food, which were not removed after eating, were the hitherto unsuspected cause of a large number of physical disorders; of morbid appetites, which craved alcohol and other stimulants; and also of the lust and immorality by which the nation is being corrupted. The easy and certain remedy for most of this viper brood of ills lay in securing aseptic cleanliness for the mouth.

At the time this little book appeared, through false education and unfortunate environment, I was so befogged with germ theories that my intellectual and spiritual vision was dreadfully asquint. I knew so many things that were not so that I was in a fever of fear and unhappiness, distrusting the food I ate, the water I drank, and the air I breathed. Sterilization and asepsis were the two most important words in my vocabulary. I groaned with the burden of the thought that the world had been put together so clumsily and managed with so little apparent skill. I had indeed heard that God is omnipotent in goodness, love, and wisdom; and though I might in some faint degree be said to possess the belief, the belief possessed me about as little as it does the great majority of struggling souls to-day.

Now there are what may be aptly denominated "mouth germs," which might profitably have engaged the attention of the learned professor; and the first one of these which I will mention, he could have discovered and classified without the aid of his microscope. It is the clinical thermometer in unprofessional hands.

Alcohol and tobacco are two more "mouth germs" against which a crusade is properly waged. The amount of disease and disorder which they breed is incalculable.

Indecent or profane language is a "germ" from which every mouth should be cleansed. The most effective asepsis is to establish the thoughts of the heart in purity and truth. "Keep your heart on high."

Symptoms of disease are other "mouth germs" of a dangerous character. They not only befog the atmosphere of the individual himself, and tend to strengthen and increase the morbidity already developed, but they are contagious, often affecting a whole neighborhood. Reading medical books and patent-medicine advertisements is an excellent "culture" for this species of germ. No glass bell will be required to protect them during incubation.

Dwelling upon trials and afflictions, and their constant recital, are "germs" closely allied to the above. Mental depression, sighs, and tears form a miasma which is more deadly, and which should be more carefully avoided,

than that arising from any swamp or marsh. Clear away these mental plague-spots, and let the sunshine of hope and joy dispel their fatal mists.

"I am afraid," is another "germ" which breeds disease and disorder throughout the whole system. Moreover, it is highly contagious, especially in families, where it often becomes chronic and hereditary. The only real and effective germicide in this case is faith, and it must be used every day.

In truth, it may be said, in conclusion, that faith in the love, wisdom, omnipotence, and omnipresence of God, is the one germicide to be relied upon for perfect asepsis, and is far more potent in the mental realm than is bichlorid of mercury in the physical.—*Helen L. Manning, in Journal of Hygiene*

#### COMING TO JESUS.

Two little girls were coming home from Sabbath-school, and during their walk they talked of what their teacher had said. It was about "coming to Jesus." The more they talked, the more perplexed they became; but on reaching their home, they at once went to their mother, and this is a part of the conversation which took place:—

"Mama, our teacher told us to-day that we must come to Jesus if we want to be saved. But how can I come to him if I cannot see him?"

"Did you not ask me to get you a drink of water last night?" replied the mother.

"Yes, mama."

"Did you see me when you asked me?"

"No; but I knew that you would hear me, and get it for me."

"Well, that is just the way to come to Jesus. We cannot see him, but we know that he is near us, and hears every word we say, and that he will get us what we need."—*United Presbyterian.*

#### THE WIRE-ROPE INDUSTRY.

Most of the large rollers—women call them spools—to be seen on the streets, around which is wound the wire used by telegraph and traction companies, bear the name of John A. Roebling's Sons, Trenton, N. J. They come from the wire works established by John A. Roebling, who planned the East River bridge, and who lost his life from injuries received while engaged in superintending the laying of the foundations.

It is more than sixty years since he began to make wire rope. In the garden at the back of the fine, roomy house he built just outside of Trenton, there is an old apple-tree, to the trunk of which he fastened the wires to be twisted into a rope, and the power he used for the purpose was a horse of a phlegmatic temperament.

As the demand for wire rope increased, he put up a brick building in the same garden, and filled it with machinery of his own invention, which, however, he never patented. The windows were placed high up toward the roof, so that outsiders could not see what was going on in the building without the aid of a ladder; and as a further precaution, watchmen were on duty both night and day to keep strangers away from the premises.

Mr. Roebling not only made wire rope, but he made a market for it, by showing what a capital substitute it was for wood and iron in bridge-building. His first wire suspension bridge was built over the Delaware, near Milford, Pike Co., Pa. It is a very small affair, but it is the parent of the great bridge that spans the East River, and of many others.—*Brooklyn Citizen.*

"If there is a bad odor in the apple cellar, be sure you will eat it with your apples."

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 16, 1897.

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"The eternal God is thy refuge." Deut. 33:27.

He "whose goings forth have been from the days of eternity" is your Saviour. Micah 5:2, margin.

"The eternal Spirit" is your guide. Heb. 9:14; John 16:13.

The eternal Spirit guides you into the knowledge of "the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:11.

Through him "whose goings forth have been from the days of eternity," "the eternal God" gives to you "eternal life," in order that "the eternal Spirit" may guide you into the knowledge of that "eternal purpose," in which he "hath called us unto his eternal glory." Rom. 6:23; 1 Peter 5:10.

And our light affliction, which is but for a moment, worketh—is working—for us an eternal weight of glory, while we look at the things which are eternal. 2 Cor. 4:17, 18.

And, "Thus saith the high and lofty one that inhabiteth eternity, . . . I dwell in the high and holy place,—with him also that is of a contrite and humble spirit." Isa. 57:15. "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Isa. 43:1.

Do you not see, then, that the Christian belongs to eternity, and not at all to time?

O then stand up, and be a Christian in the full enjoyment of the presence of eternity and the consciousness of "the power of an endless life."

### "WITHOUT SPOT TO GOD."

"The Word was made flesh, and dwelt among us."

This flesh was just such as ours is; for, "As the children are partakers of flesh and blood, he also himself likewise took part of the same."

"He took not on him the nature of angels; but he took on him the seed of Abraham." He took not the nature of angels but the nature of men—human nature. For as man was "made a little lower than the angels," so "we see Jesus, who was made a little lower than the angels."

For which cause he is not ashamed to call us brethren. And "in all things it behooved him to be made like unto his brethren."

Men are "laden with iniquity." So also was he; for, "The Lord hath laid on him the iniquity of us all."

The flesh of men is sinful flesh. His flesh was just like it; for God sent "his own Son in the likeness of sinful flesh." "He hath made him to be sin."

Men are so weak that he must say of all, "Without me ye can do nothing." And he was made in all things so entirely like us, that of himself he could say, "I can of mine own self do nothing."

Yet for all this,—in spite of all the sinfulness, and all the iniquity, and all the weakness, of human nature which he took upon him, and

"was made" "like as we are,"—though all this was upon him, and though all this he was made, yet "through the eternal Spirit," he "offered himself without spot to God." Blessed be the name of the Lord!

And by this mighty truth he has settled it forever that though you be so weak that you can do nothing,—though you be laden with iniquity and full of sin,—yet in him, through the eternal Spirit, you also can offer yourself without spot to God.

"Receive ye the Holy Ghost." Thanks be unto God for his unspeakable gift; and blessed be his glorious name forever and ever.

### WILL YOU RECEIVE, OR WILL YOU GRIEVE, THE HOLY SPIRIT?

"GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

And how we shall avoid grieving the Holy Spirit is told us in the words: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Bitterness grieves the Holy Spirit. Yet there are professed Christians who hold, for years, bitterness against neighbors, and even against brethren. People professing to be Christians indulge bitterness against their own brethren in the same little church to such a degree that they will not go to church if the others go; and if they do go, and the others come in, they themselves will walk out. How such people can think themselves Christians is one of the greatest mysteries of the great mystery of selfishness. But such people can never receive the Holy Spirit while they indulge such a spirit as that: they grieve the Holy Spirit instead of receiving him. Let all bitterness be put away from you.

Wrath and anger grieve the Holy Spirit. These things are closely akin, of course. In the Greek, the word translated "wrath" signifies "the active principle of anger," whereas the word translated "anger" strictly is "the passions." "Wrath is temporary; anger is a chronic bearing of malice." "Both are effects of bitterness, considered as a rooted disposition." Yet there are professed Christians who have the active principle of anger so rooted in their disposition that when some word is said, or something is done, that does not just suit them, they instantly flare up like fire into the passion of anger; and then will hold to it and sulk under it, even for days. Such people cannot receive the Holy Spirit while they indulge such a spirit as that: they grieve the Holy Spirit instead of receiving him. Let all bitterness, and wrath, and anger be put away from you, that you may receive, rather than grieve, the Holy Spirit.

Clamor and evil-speaking grieve the Holy Spirit. Clamor is that "in which angry men break forth" in abuse. Evil-speaking is "the more chronic form of clamor—the reviling another, not by an outbreak of abuse, but by the insidious undermining of evil surmise and slander." Clamor might be defined as loud, angry speaking to or at a person, while evil-speaking is moderate angry speaking insidiously about a person. The Greek word translated "evil-speaking" is *blasphemia*, from which comes our English word "blaspheme,"

Loud, angry speaking and evil-speaking—clamor and blasphemy—grieve the Holy Spirit. People who indulge such things cannot receive the Holy Spirit. Let all bitterness, and wrath, and anger, and clamor, and all evil-speaking be put away from you, that you may receive, and not grieve, the Holy Spirit of God, in whom ye are sealed unto the day of redemption.

Malice grieves the Holy Spirit. The Greek word translated "malice" signifies "moral badness, vice, depravity, baseness, cowardice, faint-heartedness, faultfinding." It is "the inner root out of which spring all those things," named before. "Those enmities are most savage which are cherished within, and make no show to those who are without." Such people cannot receive the Holy Spirit. Let all bitterness, and wrath, and anger, and clamor, and all evil-speaking be put away from you, with all malice, that you may receive, rather than grieve, the Holy Spirit of God, in whom ye are sealed unto the day of redemption.

Yet all these evil things are cherished and practised by people who belong to the church, and profess to be Christians. Let every soul pray earnestly, "Create in me a clean heart, O God; and renew a right spirit within me." And let every one who so prays, receive this divine answer to that prayer: "A new heart also will I give you, and a new spirit will I put within you."

Then you will be kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you. There will be kindness instead of bitterness; there will be tender-heartedness instead of wrath; there will be forgiveness instead of anger; there will be the love, the mercy, and the gentleness, of God, instead of the clamor, the evil-speaking, and the malice of men and devils.

Then, too, you can receive the Holy Spirit; for he says: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Which, now, do you choose? Will you receive the Holy Spirit? or will you grieve the Holy Spirit?

You will do one or the other; there is no escape from that. For not to choose is to choose: not to choose to receive the Holy Spirit is to choose to grieve the Holy Spirit.

And why should there be any hesitation? Who would not rather entertain kindness than bitterness? Who would not rather indulge tender-heartedness than wrath? Who would not rather show forgiveness than anger? Who would not rather manifest gentleness than clamor? Who would not rather be loving than evil-speaking? Who would not rather be merciful than malicious?

Choose, O choose ye this day, that you will receive the Holy Spirit! "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us."

"Grieve not the Holy Spirit." "Receive ye the Holy Ghost."



## GROUND OF CONFIDENCE.

JOHN states this very clearly in his first epistle 3:1: "Beloved, if our heart condemn us not, then have we confidence toward God." In the verse just before, he had said: "For if our heart condemn us, God is greater than our heart, and knoweth all things." That is, if the wrongs in our course of life are so flagrant that we ourselves are conscious of them, and our heart condemns us on account of them, we may be sure that we are under the condemnation of God; for he is greater than our hearts, and knows so much better than we know, the evil of our ways. But if we are walking according to the best light we have, not conscious of any wilful departure from the way of right, then, free from self-condemnation, we can come confidently to the Lord for his blessing.

But this is not saying there is then no wrong about us, though we have confidence toward God; for the truth still remains that God is greater than our heart, and sees many evil things about us, of which we are not conscious. How, then, can we have confidence toward him? To put away all known sin is, of course, our first duty. Having done this, if we sincerely desire to know and do the right (and we cannot be right with God till we thus feel), then we have confidence toward him, that he will lead us along in that path that grows brighter and brighter unto the perfect day. We are confident that he will reveal to us other imperfections, as fast as we are willing to see them, and to receive strength to put them away.

That God deals thus with every honest suppliant, is more than intimated in Phil. 3:15: "Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." God will show us wherein we do not have that mind that is necessary to perfection.

This is one of the offices of the Holy Spirit, for the baptism of which the church is now seeking. It will "reprove of sin," or reveal to us undiscovered wrongs, not for condemnation, but for reformation. While it cannot set the seal of righteousness upon sin, it can aid in the work of recovery from sin, to bring us into communion with our Father in heaven, and "convince of righteousness." U. S.

## GENERAL MEETING IN RUSSIA.

AFTER an interval of eighteen months, another attempt was made to hold a general gathering in this field. The last meeting was held in the spring of 1896, at Alexanderfeld, a German village lying north of the Caucasus Mountains, between the Black and Caspian seas. When well under way, the public meetings were closed by the authorities, but the delegates were allowed to meet in private, and transact the business of the mission. Hitherto Alexanderfeld had been one of the safest places for a general gathering; but conditions have changed, so that greater prudence must be exercised to avoid trouble. In fact, there is no place in Russia where we can hold a general gathering with the usual publicity of such meetings. Experience has taught us that it is best to call our workers and a few leading brethren together in some out-of-the-way place,

and there, in a more private manner, attend to the affairs of the mission.

This year our meeting was held October 7-11, in the country north of the Sea of Azov, on a large farm thirteen miles from the railway. In this district, called the Don territory, the land is mostly owned in large tracts by the nobility, and rented to individuals and communities. The brother at whose house the general meeting was held rents a tract of twenty-four hundred acres, and sub-rents to smaller farmers. These all live near together, forming a little village called Chuter. The meeting was attended by nearly all the laborers, the mission board, and lay members from the Caucasus, the Crimea, the Don, and Ekaterinoslav, the government northeast of Odessa.

The usual course of Bible study, alternating with business meetings, was pursued. Considerable attention was devoted to the finances of the mission, and an effort made to bring the work in this field nearer to the self-supporting basis, as well as to increase the number of laborers. This effort was well received and heartily seconded by all present; and the work here begun will be continued in the churches, plans having been laid to visit nearly all our churches and companies immediately after the meeting.

There are now ten laborers in this field, scattered over a territory extending from St. Petersburg southward to the Black Sea, thence eastward to the Caspian Sea, and northward up the Volga and east to Orenburg, a distance of nearly three thousand miles. Reports from all these places indicate that our work in this great field is entering a new era of progress. Since the coronation of the present czar, things have been loosening up considerably, and it is believed that there will soon be much more freedom in general.

Besides spreading in the country districts, the truth has taken root in two chief cities,—Riga, a large commercial center, and St. Petersburg. In both these cities no course of lectures was held, but the work consisted chiefly of Bible readings held by one laborer in each city; thus the expense of opening the work at these important centers was comparatively small. As a result of banishment, the truth is also spreading in Siberia, and extending southward to the borders of Persia.

Most interesting were the reports of the work among the Russians. This is carried on by the Russians themselves; our German brethren are careful to have as little contact as possible with them, as the Russians are much more persecuted than the Germans on accepting the truth. Whoever is convicted of being an agent in bringing the truth to any Russian is subject to banishment. One after another, the elders of our Russian brethren have been banished; and the lay members are fined and punished in various ways. Yet the work spreads, and there are now some two hundred Russian Sabbath-keepers who are more or less fully informed on the various points of the message. In one way or another, they come in contact with those who are well informed in the message and our organization, and are gradually growing in the truth. It is apparent that an extensive work will yet develop among the many millions of this people.

On the whole, our general meeting was the most satisfactory yet held in this field. The

work here is coming up; it is evident that the laborers and members are growing in the message; and now that a special effort will be made in the direction of self-support, we expect to see greater increase in every direction.

H. P. H.

## LOOK TO THE FOUNDATION.

SO MANY questions are coming in in regard to Christian Help, rescue, and mission work in cities, that it seems best to answer them through the columns of the REVIEW.

To give an intelligent answer, it will be necessary to go back over a series of years, and carefully review the instruction that has come to us on these points. In the winter and spring of 1893 there was a series of first-page articles in the REVIEW from the pen of Sister White, which called attention in a very emphatic manner to the importance of personal, house-to-house work along charitable and philanthropic lines. There were very pointed articles also published in 1890, 1891, and 1895. For the benefit of those who may not have these articles, I hereby append a few extracts:—

The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before the people in such a way that each one saw the necessity of taking part in the work? . . .

There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work is not done, because no attention has been given to the matter. . . .

Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves. . . . *The very simplest methods of work* should be devised, and set in operation among the churches. If the members will co-operate with such a plan, and perseveringly carry it out, they will reap a rich reward; for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts.—REVIEW, Feb. 28, 1893.

This condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. . . .

Let the ministers put to use all their ingenuity, that plans may be devised whereby the youthful members of the church may be enlisted in the cause of God. Why should they not be interested in the great work that there is to be done? But do not imagine that this interest can be aroused by going to the missionary meeting and presenting a long sermon; plan ways whereby a live interest may be kindled, and train up the young to do what is appointed them. Let them have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and through the grace of Christ what success has been theirs.

If the missionary meeting was a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting. It would be full of intense interest, and there would be no lack in attendance.—REVIEW, March 7, 1893.

Let there be in every church, well-organized companies of workers to labor in the vicinity of that church. Put self behind you, and let Christ go before as your life and power. Let this work be entered into without delay, and the truth will be as leaven in the earth. When such forces are set to work in all our churches, there will be a renovating, reforming, energizing power in the churches, because the members are doing the very work that God has given them to do. . . . Look at Christ's manner of working, and strive to labor as he did. . . . The trouble with many in the church is, they will do anything but the thing which is of the most importance, that which God wants them to do.

They feel that they cannot approach men and women in simplicity, and try in the name and strength of Jesus to come close to their hearts. This heart-to-heart work is strangely neglected.—REVIEW, Sept. 29, 1891.

Let the missionary meeting be turned to account in teaching the people how to do missionary work. Put work into their hands, and let not the youth be ignored, but let them come in to share in the labor and responsibility.—REVIEW, Feb. 28, 1893.

By kindness to the poor, the sick, and the bereaved, we may obtain an influence over them, so that the divine truth may find access to their hearts. Opportunities for usefulness are on every hand.

All who are imbued with the Spirit of Christ will show themselves to be fruit-bearing branches of the Living Vine.—REVIEW, May 1, 1883.

Have you looked after the fatherless and the widow? This is a branch of home missionary work that should by no means be neglected. Are there not around you, poor and suffering ones who need warmer clothing, better food, and, above everything else, that which will be most highly prized,—sympathy and love? What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren? How have you treated these cases? Have you tried to help the orphans? When anxious, soul-burdened parents or grandparents have asked you, and even begged you, to consider their case, have you turned them away with unfeeling, unsympathetic refusals? If so, may the Lord pity your future; for, "With what measure ye mete, it shall be measured to you again." Can we be surprised that the Lord withholds his blessing, when his gifts are selfishly perverted and misapplied?—REVIEW, Dec. 23, 1890.

Every one who has been free to condemn, to dishearten, and to discourage, who has failed to give tender kindness, sympathy, and compassion to the tempted and the tried, will in his own experience be brought over the ground which others have passed, and will feel what others have suffered because of his want and sympathy.—REVIEW, Jan. 8, 1895.

The best medicine that you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus. They would find an unfailing Helper in him who has promised to save all who come unto him.—REVIEW, June 25, 1895.

As these articles came out, there were those among our people who were led by the Spirit of God to begin to move out in these directions. Work in Chicago and other places was begun along these lines. Wherever this work has been undertaken, the Lord has marvelously blessed it. Prejudice has been removed; and so far as these methods have been carried out, the people who have come in contact with the work have understood that our people stood for philanthropic and charitable work. If our people generally had acted upon this light, the entire denomination at this time would have earned such a reputation for being their brother's keeper, and for doing good for God's sake only, that almost any enterprise they might undertake in any community would at once receive the moral and financial support of the citizens, though they might not be in sympathy with our peculiar doctrines. This has been true of those who have acted upon this light and carried it out.

Many of our people feel that they can now begin starting medical missions, workingmen's homes, and sanitariums, or any of these crowning outgrowths of this kind of work, *without doing the work which led up to it*. While God desires that this kind of work should be done, he will not give a harvest without the sowing for it.

The people, even at this late date, should begin by doing *the first works*. Begin to do house-to-house work, sitting at the fireside, winning the confidence of the people, caring for the sick in a simple way, relieving the necessities of the poor; and *then*, by and by, *these other things will follow* as the result. But if the people do not do this first work, the only way they can do the other is to co-operate with those whom the Lord has helped over all this ground, and who have reached the larger enterprises.

In most cases it would be better, in our judgment, to begin at the bottom, in the way the Lord first pointed out, though we be years behind. It will be very difficult anywhere, to take up the work at the point it has now reached in Chicago, and carry it forward successfully, without the practical experience that can be obtained only by an actual, daily contact with such work.

We have been slow to respond to the call of the Lord to do this work; but now when there seems to be an awakening upon the subject, we shall need to be careful, lest the enemy, when he sees he cannot retard it longer, lead us to the other extreme, and induce us to attempt things beyond our experience and ability to carry out, and thus bring discouragement upon the people, and the work into disrepute, and accomplish his purpose in that way.

The work should be taken up sincerely for the sake of Christ and humanity, and be maintained and carried forward from *this standpoint*, and *not* be built upon the reputation of the Battle Creek Sanitarium, or the work done under its auspices in Chicago.

It seems fitting just now, when such a general interest is being taken in this work, to repeat some things that have been given us by the Lord, but which have never gone into general circulation, as it may save some from making mistakes:—

The medical branch of the work is the most difficult work now before us. I have received letters from presidents of Conferences, and from men of property, and have also had interviews with these brethren, in reference to establishing health institutions in different States. I cannot encourage this, after a careful consideration of the cause of God in every branch. I have brought to their minds the difficulties that we have had to meet in the institutions already established,—the discouragements which have come in, as there was such a lack of piety, of principle, of unswerving integrity, of well-balanced minds, of unselfish interests, of men who were wholly consecrated to God. Men of this character are the only ones who should have controlling power in our institutions.

I have been shown that the matter of establishing and conducting denominational and health institutions should come under the supervision of the General Conference. Such institutions should be established only after careful and prayerful consultation, and when it is decided to be essential for the advancement of the work of Bible hygiene and temperance for the good of suffering humanity. The strange movements which have been made in reference to the planning and establishing of sanitariums have not been in the order of God.—*Unpublished MS.*

The General Conference, in recognizing this light, by a special act organized the Medical Missionary and Benevolent Association to take supervision of establishing such institutions among us as a people.

The establishment of health institutions is too important a matter to be left to the management of a

few interested individuals. If the enterprise is under the control of the General Conference, the way is open for deliberate counsel, and careful consideration of the matter and its relation to the great whole; and after it is undertaken, there will be a united force to give it influence and standing. This will contribute largely to its success. Under such management, a class of workers could be enlisted which otherwise could not be secured; and thus the enterprise would prosper when it would prove a failure in ordinary hands: and, furthermore, there must be an authority to guard such an institution, so that persons who are not qualified may not be allowed to grasp responsibilities through selfish ambitions in their professional lines as physicians.—*Id.*

This article is not to be taken as though it were intended in any way to discourage the taking up of Christian Help, or rescue, or mission work in the large cities, where the Conferences have means to invest, and wish to avail themselves of the experienced and trained help of the Medical Missionary and Benevolent Association, by a cheerful and hearty co-operation in their methods and plans. My purpose is so to state the principles which alone can assure success, that no mistakes shall be made, and that all may move steadily, wisely, and safely.

I trust that a spirit of devotion to the work of the Master in all its branches may take hold of us as never before, and that wisdom may be given to direct all in a way that will be pleasing to the Lord of the vineyard.

GEO. A. IRWIN.

DR. DIKE, a clergyman who is said to have made criminology a special study, is quoted as saying: "I suspect that underneath most intemperance and licentiousness, back of the far greater part of crime and pauperism, lies the more fundamental and inclusive cause of defective family life. Lack of wise training in obedience, self-denial, regard for the interests of others, patience, and endurance, in the home, prepares both old and young for a career of vice and crime." Lay this alongside of the instruction which has of late appeared in the REVIEW in reference to the right ordering of the home, and see if all together does not indicate the way in which Mal. 4:6 is to be fulfilled.

THE *United Presbyterian* of October 28 gives the following as a quotation from Mr. Moody: "In my opinion, the ministers are abreast of the times if they preach the old doctrines faithfully. If the sixty thousand ministers of our country should preach a rousing sermon occasionally on the fourth commandment, I think the effect on some of the stockholders of corporations would be beneficial." And we may add, that if they would adhere to the testimony of the Scriptures on the fourth commandment, the effect on all these ministers and their congregations would be beneficial. And then, living it, and teaching it, according to the Bible, they could present it with a divine sanction behind it, which would have effect upon stockholders of corporations and all others. But they may try as hard as they please to rouse the people to regard something as a divine institution which has no divine law behind it, and it will be of no avail.

A NOTED preacher has well observed: "False religion is distinguished from true by this: the false speaks always of get, get, get; the true speaks always of give."

## 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 were closed Friday evening, November 5. That evening thirty-five persons remained to seek the Lord. Since that, the work has been continued from house to house. I have had more calls than could be filled, notwithstanding the work continued some nights until ten o'clock. Written invitations have been handed in, with substantially this request: "I am in the dark; will you come and help me?" To such has come deliverance. So great is the interest that it has become necessary to resume meetings, and by the time this reaches the readers of the REVIEW, the Battle Creek church will be in the midst of its seventh week of revival meetings.

The meetings were not started by previous planning, and our plan to close them has been thwarted by the Lord, and we are all glad to submit to the management of the Holy Spirit, for whose baptism we cease not to pray.

A. F. BALLENGER.

AT THE SANITARIUM.—The employees of the Health Food Company are continuing their studies with good interest. Dr. George has completed his course of lectures on the chemistry of foods, and Dr. Kress is at present occupying that hour with some lectures on diet and digestion. The doctor is giving the message in no uncertain terms; and the students, as they see the subject in clearer light than they ever have before, are making individual application of the principles to their own lives.

The general meetings for patients and helpers are well attended. There are some very interesting cases among the patients. One of them, a physician of influence, told Brother Tenney the other day that he would like to go to one of the helpers' prayer-meetings. Brother Tenney replied that he would call around and get him, provided it did not rain; but the man insisted that he would go anyway. So when the hour arrived, Brother Tenney called, and found him all ready to start, though the rain was pouring down. As they came out of the meeting, which was a good one, the doctor spoke of how he had enjoyed it, and said: "I have been hungry for just such a thing as this. Why, I have been starving myself spiritually. You do not know how hungry your patients are for these things. When you have such good meetings, you ought to let them know, and invite them in."

A short time ago a lady patient left for home after a stay at the Sanitarium of less than two weeks. In this brief space she had received so much benefit physically that, with proper care at home, she could fully recover her health; and, what is still better, she had found her Saviour.

It is so generally recognized by the patients that God is working in and for the institution, that little faith is required on the part of physicians and helpers to believe it. A lady told her physician very recently that when she first started for the Sanitarium, she did not really know what she was coming for; but after once arriving, and seeing the work that was going on, she was convinced that the Lord wanted her to come, and had directed her to the spot.

It is the constant prayer of those connected with the Sanitarium that they may be filled to overflowing with the Holy Spirit, so that streams of living water may constantly flow forth to refresh and strengthen the weary, discouraged, and thirsty souls whom God may send to them.

M. E. OLSEN.

IN THE COLLEGE.—The Spirit of the Lord as the great means of discipline has been the theme at chapel exercises during the past week. Professor Magan has occupied the time in reading on the subject from Testimonies recently received from Sister White. The Lord is endeavoring to teach us, as instructors and students, that there should not be "a spirit of sport and frivolity" in our schools; and again, that there must be "perfect order and discipline;" and that everything savoring of "favoritism, attachment, and courtship" must be put away during the period of school life. The thought has been impressed by Professor Magan that the Lord sends us these messages, not to be used or taken as a club with which to drive somebody into line, but that we may love him more, and appreciate more his efforts to save us in his everlasting kingdom.

The students have received these messages with the same tender spirit in which they were sent; and the blessing of obeying them is being perceptibly felt in the school.

Ten students have been added to our number since last week. Next week I will speak of a visit to the broom-making department.

H. R. SALISBURY.

### ARGENTINA, S. A.

DURING the past three weeks I have visited Buenos Ayres, San Cristobal, and Esperanza. The work in Buenos Ayres is progressing, and five or six precious souls have lately fully decided to obey the truth of God. Some of these are Spanish, and others are English-speaking people. Some desire baptism, and we shall make arrangements to have this accomplished as soon as possible. The laborers are all of good courage in the work.

At San Cristobal the brethren are growing in the hope of the soon coming of the Lord. Although the locusts have destroyed all the grain for the last four years, they had nineteen dollars tithed up for the cause. At Felicia two persons were taken into the church. Five months ago one brother here had a tithe of fifteen cents to pay, but this quarter he gave \$19.50. "He that is faithful in that which is least is faithful also in much."

At Esperanza Brethren Vuilleumier and McCarthy have spent some weeks preaching the truth in the Spanish language. They have had a large attendance generally. As this is a Jesuitic place, some of the meetings have been seriously disturbed, but many listened attentively to the word spoken. In general, the meetings accomplished much good. A favorable impression was made upon the business men. Night before last a man threw a stone, hitting Brother Vuilleumier on the head, while I was speaking to a few Germans who had remained to the close of the service. Next Sabbath there will be baptism here, as three or four will then unite with the church.

Brother McCarthy has just gone to Cordova to preach the truth, and he reports that some are interested. May the Lord bless him in this new province, and may the time soon come when many more laborers may be sent out, that the truth may be preached in all the provinces in this entire field. There are fourteen provinces, and as yet only four have been entered.

The judgments of God are resting heavily upon this land. Crops that could not have looked better a few days ago, are now cut to the ground by locusts and the frost. The farmers are deeply troubled, as their hopes of a supply of grain are again blasted. The government furnished them with seed this season, but how provision will be made for bread is now unknown. He that hears the ravens when they cry will hear the cries of his suffering children. He is anxiously waiting for the time to come when he will take to himself all

those who love him. Flour has risen to twenty-five dollars a sack. A few days ago all the farmers felt happy, and thought their grain was secure, as some of it was beginning to head, but now all is gone. The government is buying the locusts, and some of the people are earning money in this way. Great wagon-loads of the locusts are brought to the cities and villages, where they are weighed and sold, and then buried.

November 29 we shall begin a general meeting in Entre Rios, and the tent will be pitched for that purpose. In February we shall hold another general meeting in the province of Santa Fé. We shall need the blessing of God at those meetings. The Lord has promised to pour out the latter rain abundantly. We ask all to pray for the success of this general gathering.

F. H. WESTPHAL.

### THAT MEMORIAL TO THE W. C. T. U.

THE readers of the REVIEW will be interested in knowing the fate of the Memorial which was to be presented to the National Woman's Christian Temperance Union. The document was prepared and kept at hand for use at any moment when the opportunity was given to present it, as Mrs. Henry had been informed that she would not be obliged to wait for the post executive, but could go before the committee at almost any time that suited her best. She informed the ladies that she could not be present at any business sessions on the Sabbath, and as Monday was given to other work, and there were no executive meetings, we did not make any special preparation for this part of our work until Tuesday; but from that time the Memorial was kept in hand, ready to be taken to the room in Ellicott Square Building, where the executive sessions were held, at a moment's notice.

First of all we wish to express our gratitude to the women who have so nobly aided in this work, and who have name by name rolled up the list until it numbered nearly thirteen thousand names, making a roll as large as a woman could very well carry.

We must leave you to imagine the anxiety of those hours which were spent in waiting for an opportunity to go before the executive, as we felt that the hour must be as opportune as possible. Tuesday in the executive was given to the discussion of the Temple, and Mrs. Henry was advised that she would better wait until this matter was off the docket. Meanwhile matters of interest occurred in the body of the Convention, which caused us to feel that this arrangement was providential for us; for, on Tuesday afternoon the committee on resolutions submitted their report, in the preamble of which occurred the following:—

We deprecate the wide-spread and increasing desecration of the Sabbath, and call attention to the word "remember" in the fourth commandment. We believe all citizens should be protected by law in their right to one day of rest in seven without opposing any who conscientiously observe any other than the first day of the week.

The order of procedure was to consider the report *seriatim*, and to act on the resolutions first, taking the preamble later. Mrs. Henry requested of the president the privilege of speaking to the above section of the preamble, and Miss Willard gave her the floor for that purpose, saying to her that the resolutions would be first disposed of. "But," she said, "you take this chair right by me, and be ready when we come to the discussion of the preamble." The discussion of the resolutions was prolonged to such an extent that Miss Willard had been obliged to retire, leaving Mrs. L. M. N. Stevens, of Maine, in the chair. Mrs. Stevens, not knowing that Miss Willard had given Mrs. Henry the floor, and it being



continually demanded by others, and Mrs. Henry not wishing to claim it by violence, the time passed on, the hour grew late, and many of the delegates were obliged to leave early, unconscious of the fact that anything of very great importance was about to occur. Mrs. Henry at last claimed the floor, and moved that the discussion of this report be closed for the present, and be made the special order for the next morning, as it was of too much importance to be considered in the rush of the afternoon, with so many general officers, leaders, and delegates absent. This, however, was very strenuously overruled, especially by the chairman of the resolution committee, who wished to have the matter disposed of at once. Accordingly, the discussion went on, and continued long past the hour of adjournment.

Mrs. Henry then offered the following amendment to the section in question:—

We deprecate all desecration of the Sabbath, and would call especial attention to the word 'remember' in the fourth commandment. We believe that every individual should be protected in his right to one day of rest in seven, from any power which would attempt to wrest it from him, while we would refrain from opposing in any way the right of the individual to choose his own rest day.

Mrs. Babcock, president of the W. C. T. U. in Rhode Island, arose and seconded this amendment, upon which a delegate arose and moved that the amendment be laid over, and made a special order for the morning session, as the hour was late, the remaining delegation weary, and it was considered a matter of too much importance to be acted on by only a part of the delegates. Mrs. Henry replied: "You will recall that a short time ago I requested that this entire report be deferred, and made a special order for the morning, but it was overruled. But you will see that I have not really made any great change which would involve us in discussion, but that my amendment makes more clear what I am sure was in the thought of the committee, and I would like to state my reasons for making this change either now or to-morrow."

The motion to lay the matter over until the following day was opposed, the committee being desirous of getting the resolutions out of the way, and it being urged that it would require but a few moments for Mrs. Henry to state her reasons for the amendment. The motion to proceed was carried, but immediately a woman arose and made a motion to adjourn. As a motion to adjourn is not debatable, and takes precedence of everything else, of course the matter was at a standstill; but cries of, "No! no! Don't do that!" met the motion from every side of the house, and especially from the platform. Since, however, the motion had been seconded, and the only way to open the door for further proceedings was to vote it down, it was put on its way, promptly disposed of by a large and spirited negative, and Mrs. Henry was permitted to proceed. She said: "The clause which I would strike out is this: 'We believe all citizens should be protected by law' There is a question as to what citizenship means. I believe that every individual should be truly protected, whether he is considered a citizen or not; and further, I would call your attention to the inconsistency of quoting the commandment which enjoins the remembrance of the Sabbath, which is clearly stated to be the seventh day, as a reason for affording legal protection to those who prefer to keep the *first* day of the week." She then made an appeal for carefulness in dealing with this question, and urged the substitution of her amendment for the original resolution. Considerable discussion ensued before the vote was taken. This vote was interesting as showing that although the majority were against the amendment, there was a sufficiently large number who recognized the principle involved, to make a very gratifying minority.

This matter being settled on Tuesday, early Wednesday morning one of the members of the committee gave notice that we could go before them at any time, and accordingly we left the convention, and proceeded to Ellicott's Building. We took seats in the corridor outside the committee room. Mrs. Henry's card was taken in to Miss Willard, and it was not long before the corresponding secretary appeared at the door and called us in, although there were others besides us waiting to go in. Miss Willard received Mrs. Henry very graciously, stating that she had been called at once, as they felt it would not be right to keep her waiting; and considering the pressure of burden and anxiety which was upon us, you can understand how thoroughly we appreciated this kindness.

Mrs. Henry addressed the committee by saying: "Madam President, and dear sisters, I bring you to-day greetings from twelve thousand six hundred and sixty-seven Christian women;" but before reading the greeting, Mrs. Henry said that she wished it understood that this greeting was from *these women*, many of them members of the Woman's Christian Temperance Union, and others who would gladly work with that society if they could conscientiously do so; and that there was no organization or body back of what she was going to present,—no one but herself and these women. She then read the Memorial, after which she expressed the reasons which had actuated its preparation and presentation. She referred to the fact that the Sabbath Observance Department made the organization sectarian, in spite of all protestations to the contrary; and that through this department, other organizations were making the Woman's Christian Temperance Union to appear as a party to the enforcement of Sunday laws, even to the extent of giving aid and comfort to those who prosecute Christian men who conscientiously observe the seventh day as the Sabbath, and therefore work on Sunday, according to the other portion of the commandment, which requires that man should work six days, as well as rest on the seventh. She said: "I know that all the women in our organization would denounce such proceedings,—at least they would never endorse it; and still they are, by this department, made to stand in the light of those who give such endorsement."

Mrs. Henry then called for the distribution of the copies of letters from several Christian workers—missionaries and ministers—who had been in prison during the past few years for the violation of Sunday laws. She said she had determined not to bring printed communications concerning these prosecutions, but that she had written to these persons suffering persecution, and had received personal, endorsed statements, which she entreated them carefully to consider, saying that if it were possible for even one Christian man or woman to be prosecuted in this manner for obeying what he believed to be God's law, when it came into conflict with the law of man, it was time for the organization known as the Woman's Christian Temperance Union at least to pause, and give the matter most careful consideration.

She made a strong and earnest plea in the name of the petitioners for the acceptance of this Memorial, that this menace to the individual right of conscience might be removed, and that many women who have been compelled, by conscientious scruples, to withdraw from the W. C. T. U., and many others who had refrained from uniting with it, but who were in the most hearty sympathy with its work in every other way, might have freedom to work with that organization.

She spoke of her long association with the work, dating from crusade days, before the beginning of the organization; and of the origin

of the Evangelistic Department, for which she sent the name which it at present bears to the first Baltimore Convention in 1876 or '77; of how the office of "National Evangelist" had been created for her personally; that she and Miss Willard "cooked up" the title together as they sat at their lunch at a convention; how she had never until now failed to stand with the organization in all its plans and methods; and how all through the years of illness she had been strengthened and helped by the prayers of her sisters; and how she believed that it was largely in answer to these prayers that she had been able to come to the point where she had been instantaneously raised from a life of helplessness to her present health and strength. She referred to the night which followed the revelation of truth concerning the Sabbath, during which she was made to understand the Woman's Christian Temperance Union as never before, and the work which it has yet to do; that she stood in their presence believing in the organization as she never had been able to do until she saw it in this new light. She also referred to the sweet and sisterly letters which had come from the members of the committee in whose presence she stood, as well as from W. C. T. U. women at large, in response to the leaflet which she had sent out, this being made necessary by her change of belief and her relation to them as National Evangelist; and added that because of these things she felt that she had the right to urge upon them a careful, earnest, and prayerful consideration of the subject brought before them in the Memorial, and could do no less than thus set it before them.

Mrs. Henry concluded by saying: "Whatever shall be your action, I shall remain convinced of your conscientiousness and purpose to do what seems to you to be right, and shall have the most perfect assurance of your love and sympathy."

Upon this, Miss Willard reached out her hand, and said: "Well, my dear, you have had a proof of our love and confidence this morning, you may be assured," intimating that the fact that Mrs. Henry had not been limited in time in the slightest degree, while so large a budget of business was waiting to be disposed of, was the most perfect proof which could have been given of this love and confidence. Mrs. Henry had probably occupied half an hour, when five minutes would have been considered a good proportion of the valuable time at their disposal.

The utmost cordiality and many manifestations of sympathy characterized the entire interview, and we withdrew, feeling that whatever should be the outcome, the Lord had himself been manifest in very great power to us all.

That same evening one of the members of the executive committee said to Mrs. Henry, "Why do you not remain over, and go before the executive board again? The action on the petition had to be deferred until the post executive, because so many others had matters to bring before them." "Do you think I could do that?" asked Mrs. Henry; and the other replied, "Certainly; and they would, I am sure, give you another five minutes." But after thinking the matter over, and discussing it a little more, realizing how great a sacrifice of time had been made for her the previous day, she concluded that it would be better to leave the matter just as it was; consequently she did not again speak upon this subject.

All sessions of the executive committee are reported by the recording secretary to the general convention; and when this especial session was reported, the facts involved in the subject that were of interest to us were very plainly brought out by the secretary; so that, standing as it did on the minutes, it, in itself, made an appeal for that which we believe to be right and consistent. The large number

of names — nearly thirteen thousand — carried with it great weight, and made a very great impression upon the convention, so that many leading women came to Mrs. Henry, and talked with her about it, asking what they could do to forward what they believed ought to result from this effort. Many said frankly that while they believed in Sunday as the Sabbath, they did not believe that this question should come into the work of the Woman's Christian Temperance Union, since it must involve denominationalism, and was provocative of unprofitable discussion.

One State president said, "I can see the effect of this department in the work in my State. Many unions have been weakened very much by it, as the women come more and more to believe that the seventh day is the Sabbath." She also said, "It is surprising how this belief grows in the minds of the people; and when they see *that*, they do not work with us as they have done heretofore, and consequently the work is weakened because of this department." Although a Sunday-keeper, she was much in favor of the Memorial.

It is evident that a great deal of sentiment was made in the organization by this effort. For the conclusion of the matter I refer you to the letter from the National Corresponding Secretary, which is published on the last page of this paper. We earnestly unite in asking that our people will still most earnestly pray that this seed of truth may grow and increase until it shall permeate the entire body.

GRACE DURLAND.

#### THE ALLEGAN INSTITUTE.

THIS meeting convened at Allegan according to appointment. There was a good attendance, and everything passed off pleasantly.

The instruction given was intended to create a spirit of work in our churches. All entered heartily into the spirit of the meeting, and the Spirit of the Lord was present. As we studied the Word in regard to the promise of the Holy Spirit, and the power that is ready for the people with the last message, all were encouraged to engage in the work as never before. Five were baptized at the close of the meeting, and several decided to canvass for our books during the coming season.

We believe the effects of this meeting will be seen in the western part of the State the coming winter. We hope all our church officers will carry the spirit of the institute into their churches, and get every member to engage in some part of the work.

J. H. DURLAND.

#### LOCAL CAMP-MEETINGS IN MINNESOTA.

HEWITT, CROW WING, FRAZEE, AND MARSHALL.—These meetings were held as appointed, during the month of September. The attendance of our people at the first three was good, but at Marshall it was very small. It is a matter of real encouragement when our people show an appreciation of the efforts made in their behalf, and a commendable zeal in attendance at such meetings. The attendance and interest manifested by those not of our faith at all these meetings was good. Books to the value of nearly \$100 were sold.

At some of these places, additions were made to our force of workers in the canvassing field. The labor bestowed at these meetings was mostly distributed among our ministers from these localities. Elder D. Nettleton and the writer were in attendance at all the meetings; Elder H. F. Phelps attended the Hewitt and Crow Wing meetings; Elder A. Mead was present at the Crow Wing and Frazee meetings; and Elders Scoles and Parker were at the Marshall meeting. Elder J. F. Pogue labored in the interest of our literature, and Elder Fred

Johnson attended all but the Hewitt meeting, in the interest of the cause among the Scandinavians.

The instruction given was of a close, practical nature, the central thought of which was, Christ, consecration, and work,—work as never before. Four candidates were baptized at Crow Wing, also four at Frazee. Three at Marshall who desired to receive baptism were recommended to their home church.

Taken all in all, we believe that these meetings were profitable for the cause in this State; and if the brethren go to their homes to live out and impart to others the instruction given, they will retain that which they received; but if not, they will, in the end, be the losers. May the blessing of God be with his dear people.

C. W. FLAIZ.

#### COLORADO.

THE local camp-meeting for the Western Slope of Colorado was held at Montrose, October 5-11. There were thirty tents pitched, and about one hundred encamped on the ground. The presence of the Lord was manifest in the first meeting, and the interest grew until the close. In fact, it was one continual feast of good things all the way through. The subjects that were dwelt upon, and which brought much comfort, were, the closing work of the message, the supper call, going into the hedges and highways, the latter rain, and the reception of the Holy Spirit.

Eight were baptized, fourteen entered the canvassing work, and three brethren started out to declare the message, not looking to the Conference for support, but trusting in the Lord. Such help will always be recognized. All over the Conference we see evidences of the Lord's hand, for which we take courage and press on, knowing we are nearing the heavenly portals. Elders Leland and Marsh assisted the writer in the meetings.

J. M. REES.

#### SOUTH DAKOTA.

BOWDLE, SUTLEY, EUREKA, AND LONG LAKE.—Leaving the Fremont, Neb., camp-ground, October 5, I went the same day to Sioux City, Iowa. Labor was suspended for the week in the town, and the people were having a "carnival," whatever that may be. A few of us met in a prayer-meeting that evening at the home of Brother Peabody, while the action of the masses in town strikingly reminded one of the scripture intimating that the last days would be full of pleasure-seeking, like "the days of Noah."

On the 6th I journeyed on to Hurley, S. Dak., the home of Brother N. P. Nelson, president of the Dakota Conference. In the evening I spoke to a full house in the Swan Lake meeting-house, on the "Harvest of the Earth." The next day, accompanied by Brother Nelson, I started for Bowdle. In that north central portion of South Dakota are nearly three hundred German Sabbath-keepers who are so situated that they have not the privilege of attending the camp-meetings in the State, but who desired to have the benefit of such instruction as was given in the camp-meetings. These people have been led to the truth chiefly through the labors of Elder Valentine Leer. Brother Leer joined us at Bowdle, the terminus of the railroad, and from October 8-24 we held nearly thirty meetings in the places mentioned at the head of this article. Brother Leer interpreted for Brother Nelson and myself when we spoke. In the four different places I gave, in all, eighteen talks on the gifts and the rise of the work. The brethren expressed many thanks for what they had heard of the Lord's hand in the great advent movement.

These brethren are in harmony with the body; but those more favorably situated may be better prepared to sympathize with them, and pray for them, if we say a few words respecting their situation. In our labors in these four places we traveled by team over two hundred miles. In all this journey I saw only two places where there were any trees. One of these was on a claim of Brother Wagner's, at Sutley, and the other on Brother Binder's place at Long Lake. All the timber on both places combined would not make more than three large oaks of a Michigan forest. For over two weeks we lodged in houses made of clay, one story high, with walls about two feet thick, and roofs of six inches of clay. Inside, these walls are whitewashed. In many instances the floors are made by spreading plaster on the bare earth. Our German friends keep these places scrupulously neat. Their fuel is composed of manure from their sheep and cattle, mixed with short grass, thoroughly trodden together by horses, then cut into pieces about one foot square by three inches thick, and thoroughly dried in the summer sun. It makes good fuel. When used in a stove to bake bread, one can say (as we can) that he has eaten of nice bread "baked" somewhat after the style spoken of in Eze. 4:15. This bread of Ezekiel's was not "mixed" with the article specified, as infidels claim; but according to verse 12, "baked" with it.

In our last place of meeting — Long Lake — our people have built a neat clay chapel, thirty by twenty feet in size inside, with plastered floor. I told them that our preaching from this pulpit of earth was from one of the oldest pulpits in the world; for it has existed ever since God brought the earth into form.

The Lord came near to bless his people assembled for his worship in these humble houses. As I left them to come East, and Brethren Nelson and Leer went on to North Dakota to visit some fifteen more companies, my heart went up with thanksgiving to God that I had been privileged to associate with our devoted German brethren in that part of Dakota. May the good Lord make them efficient in leading many others to the light.

J. N. LOUGHBOROUGH.

#### ARIZONA.

PHOENIX.—October 16 we began tent-meetings in this city. We secured a location on the main street, just outside of the business part, and have had a fair interest, some coming nearly every night. The weather here is such that by putting in a stove, we can hold meetings all winter.

This is a large city, and we think of moving the tent to different parts, and so remaining for some time. I very much regret to say that Elder W. L. Iles has been obliged to cease labor for a time, and has gone to the Boulder, Colo., Sanitarium for treatment. Brother Williams, who holds a license from the General Conference, has joined me in the work here.

GEO. O. STATES.

#### MINNESOTA.

It has been some time since I have reported to our dear REVIEW, but I have never been more busy. Much of my time is given to correspondence for the secular press upon the various lines of religious freedom, with continued success. Ninety articles in four months, and twenty articles in eighteen days, is the highest record of published articles from my pen. This by no means indicates the amount of work in this line; for many fall into unappreciative hands,—into the hands of editors who do not understand the situation.

(Continued in Supplement, page 1.)

# Books that Every Seventh-day Adventist Should Read this Fall and Winter.

Both the Young and the Old Should Carefully Study Them.

Do not pass this matter by lightly. You cannot keep up with the rapidly advancing work amid the perils of these times unless you are a careful and faithful reader of our literature. How many of these books do you already have? How many have you read? Plan for a course of systematic daily reading of these books. Send for the ones you do not have. Begin your study at once.

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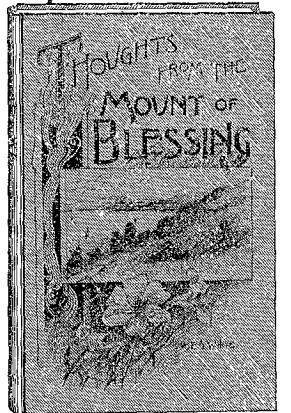
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"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Therefore this book is most timely now. If you simply glance it through you will see why it is so necessary and important that you should study it carefully.

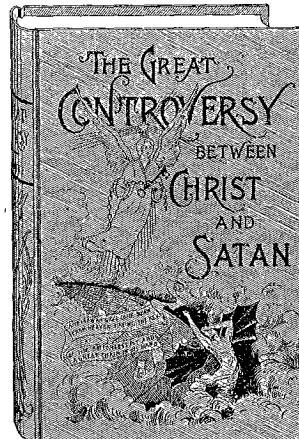
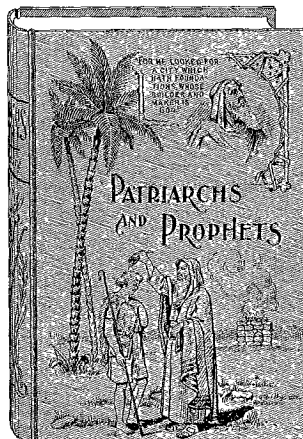
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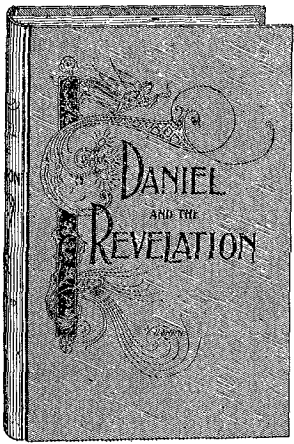
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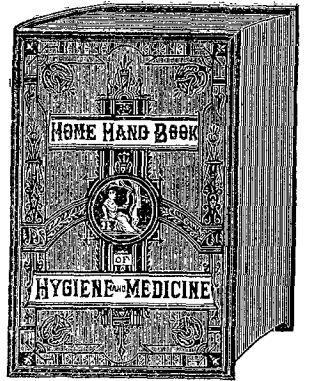
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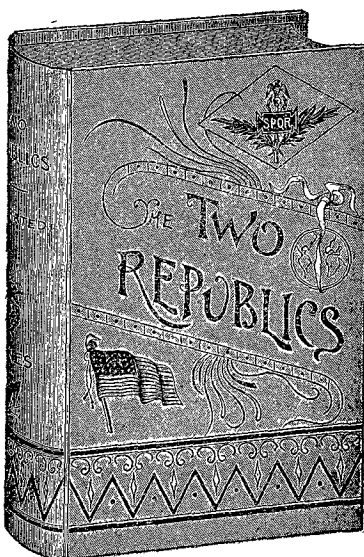
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## The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 16, 1897.

THE October number of the *Medical Missionary* is now out. Though a little late, it makes up for this in an abundance of excellent instruction, incidents, etc., in missionary work. Whoever misses it, misses a good thing.

THE articles that were published in the Home department of the REVIEW the first half of this year, from the pen of Sister S. M. I. Henry, have now been issued in book form by the Fleming H. Revell Company, of Chicago. The book is entitled "Studies in Home and Child Life." 251 pages; price \$1.

TWO MEN so injured as to be likely to die, one crippled for life, one with a clavicle fractured, one with a collar-bone broken, one with an arm broken, and three so bruised and battered that they were confined to bed, is the football record of only the one day, Saturday, November 6. And football is the great and popular thing in all the "leading" colleges and universities of the whole country. How long can such education be so universally carried on before the "educated" class will be as regardless of the life and limb of his fellow men as is the veriest plug-ugly of the slums? How many people need such an "education" as that? Wherein are the individuals, wherein is society, any bettered by it?

THE general passenger agent of one of the largest railway systems of the United States, under date of Nov. 3, 1897, writes of *Good Health* as follows:—

*Good Health* is not only one of the best publications of its kind in this country, but it represents an institution that, in my judgment, has no equal in this or any other country. I do not mean by this to say that no other institution affords the facilities and skill for patients that your institution does (and even in this respect I feel that none are superior to yours), but the point where you do excel is in the delightful moral atmosphere that pervades every department of the institution. It is always a real pleasure for me to say a good word for every one connected with the Sanitarium, from the highest to the lowest, and you need not hesitate to write me at any time for anything that you think I may be able to do for the institution.

IN the evening of Wednesday, November 10, there were held in the Tabernacle the graduating exercises of the class of 1897 of the Sanitarium Missionary Nurses' Training-School. The class consisted of forty-three members. The large number of nurses, composed of the alumni of the school, the present graduating class, and a good company now in training, formed a very pleasing and impressive sight, as they occupied the central portion of the auditorium. The Tabernacle was filled to its utmost capacity. Elder G. C. Tenney, who now holds the position of chaplain at the Sanitarium, led the congregation in prayer. Addresses were made by Drs. Winegar and Paulson. Diplomas were presented to the graduates by Dr. J. H. Kellogg, accompanied with interesting remarks concerning the principles which the school is laboring to promulgate, and bringing out the cheering statistical information that more than a thousand persons have received the benefits of this training, and are now in the field, or are preparing for active

service. In the course of the exercises, two anthems were finely rendered by the choir. After the presentation of diplomas, the congregation sang the doxology, and Elder A. T. Jones pronounced the benediction.

THE leaves lie thickly where my footsteps tread.  
The maple's scarlet, and the oak leaves brown,  
The elm's soft golden yellow, plashed with red,—  
All in a golden shower come floating down;

And like a carpeting of various dyes,  
They interweave themselves in patterns rare,  
As though some cunning occult force supplies  
To each its fitting place with skilful care.

A wondrous beauty clothes in glory bright  
The earth we tread: the meadows, woodlands,  
hills,

All glow resplendent in this autumn light,  
Transfigured in the glory all things fills.

— Selected.

### THAT MEMORIAL.

KNOWING that the readers of the REVIEW have been so much interested in the Memorial which was presented to the National Woman's Christian Temperance Union by me, quite a full account of which has been given by Sister Durland (pages 731-733), I here publish the final result so far.

The Memorial was taken into consideration in a very kindly spirit by the general officers, and I have received the following reply:—

CHICAGO, ILL., Nov. 8, 1897.

DEAR MRS. HENRY: Your petition to the executive committee was referred, with many other things which were crowded out of our unusually busy sessions, to the general officers for reply.

We considered the matter in our meeting on November 5; and at the request of the body I write you, expressing our sincere sympathy with you personally, and with the noble sisterhood that you represent. I am sure I do not need to tell you how opposed we are to persecution of any kind—particularly for religious beliefs. If I mistake not, we have already expressed ourselves as thus opposed, in our resolutions; and rest assured there will be other official statements made.

At the same time, we do not feel justified in making any change in our Department of Sabbath Observance. We reserve the right of individual judgment for ourselves, and for those who differ from us; but we feel most earnestly that to give up that special department now would be to take a backward step. At the same time, I am sure I speak for the entire sisterhood when I say that nothing will be done, by legislation or in any other way, which can affect the individual liberty of those who differ from us.

Most lovingly and sincerely yours,

KATHARINE LENTE STEVENSON,  
Corresponding Secretary National  
Woman's Christian Temperance Union.

We are glad to have had the opportunity, which was so freely given, to call the attention of the Union to this important matter, and especially glad that it was all so well received.

MRS. S. M. I. HENRY.

THE report of the Interstate Commerce Commission, for the year ending June 30, 1896, presents many items, some of which are interesting, and some startling. The aggregate of railroad tracks in the United States, including double, triple, and quadruple lines, yard-tracks and sidings, was 240,129 miles. Twenty locomotives and 713 cars are employed for every one hundred miles of track. The vast railroad systems employ 826,620 men. The capital invested is \$10,566,865,771. The number of passengers carried during the year was 511,772,737; total freight, 765,891,385 tons. The total earnings were \$1,150,169,376. In all

these particulars, there was a large increase over the preceding year; namely, in the mileage, cars, engines, and men employed, passengers carried, and revenue received. The passenger revenue showed \$14,000,000, and the freight revenue \$56,000,000 increase over the preceding year. Also there was an increase of the number of killed and wounded; the ghastly figures showing that of trainmen, one out of every 152 was killed, and one out of every ten was injured. We gather these figures from the *Scientific American* of Nov. 13, 1897.

### THE SPECIAL SCHOOL.

THE winter school in Battle Creek College will begin December 8. The object of this special school is to give, in a short time, to those who cannot take a longer course, a good drill in the very things which they most need to fit them for work wherever in the field they may be called.

It is not the design to take out of the work, even for this short time, any who are already in the work; but to give a fitting-up to those who are not in the work in a public way, in order that they may so enter upon it. Young men and young women of limited means, who possess consecration and a desire to save souls, are earnestly urged to make the effort necessary to attend this winter school.

The school will continue twelve weeks, closing Feb. 22, 1898. Arrangements are made to give instruction on the Prophecies, Christian Help work, Health Reform, the Testimonies, the Gift of the Holy Spirit, the Common Branches, Cooking, Sewing, Sabbath-school and Tract Society work, Canvassing, and Simple Business Forms.

All who come, in order to succeed, must come with mind and heart ready to fall in love with hard work, genuine devotion, and sincere consecration to God, and to *fall in love with nothing else* during every minute of the whole period of twelve weeks.

Write a postal card to Prof. P. T. Magan, Battle Creek College, for a copy of the printed "Announcement," which will give you full particulars.

THE kingdom of Satan is a failure, because it is founded upon the love of power; that of the Lord Jesus is a success, because it is founded upon the power of love.

THERE has come to our table No. 47 of the *Apples of Gold Library*, issued by the Pacific Press Pub. Co., Oakland, Cal. Its subject is "True 'Christian Citizenship.'" It is a most excellent discussion of that very important question. The utterly false views of Christian citizenship that are the very life of the National Reform movement, and which are so widely disseminated by the Christian Endeavorers, the Christian Citizenship League, the Catholic and Protestant churches, etc., etc., make especially timely a statement of the principles of true Christian citizenship. This leaflet—eight pages of a size easy to insert in an envelope—ought to be scattered by the millions in the United States. The price is but half a cent each, and doubtless less than that in quantities. Every one who is interested in true Christian liberty for himself and his neighbors ought to scatter hundreds of this leaflet in his neighborhood.