

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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CHRIST'S WORDS ON THE CROSS.

N. W. VINCENT.

(Mound Valley, Kan.)

NAILS pierced His hands and feet,
 Sharp thorns had pierced his brow;
 As if for earth nor heaven meet,
 See him uplifted now!
 "Father," he prays, "forgive;
 They know not what they do!"
 His Father hears, the murderers live;
 God's boundless love, how true!¹

Then to the contrite thief,
 Who owns his dying Lord,
 He gives in death a sweet relief,
 Blest hope of sure reward:
 "To-day do I declare,—
 True is my word to thee,—
 In paradise, my city fair,
 Together we shall be!"²

To Mary, standing there,—
 Meek, weeping, heart-pierced one,—
 Christ speaks with tender, filial care:
 "Woman, behold thy son!"³
 Then to the constant John,
 Still near, his friend and brother,
 Come tenderly, from lips death-wan,
 The words, "Behold thy mother!"⁴

Hear now Immanuel's cry
 Of deepest agony;
 O list! "My God! My God! O why
 Hast thou forsaken me?"⁵
 Known were these things before,
 Foretold e'en from the first;
 Fulfilling yet one scripture more,
 Our Lord exclaims, "I thirst!"⁶

Christ feels death's crushing hands,
 His earth-life now will end.
 "Father," he cries, "into thy hands
 My spirit I commend!"⁷
 Then, "It is finished!" loud
 Rings with his parting breath,
 And low his sacred head is bowed—
 Sin-offering—in death!⁸

It was our sins he bore
 Upon the rugged tree;
 God's love in Christ may we adore
 To all eternity.
 For us our Saviour died,
 To him we yield our all;
 Believe in Christ, the Crucified;
 Heed now his saving call.

"UPON THE THRONE OF HIS GLORY."

MRS. E. G. WHITE.

"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: and
 before him shall be gathered all nations: and

¹Luke 23: 34; ²Luke 23: 43; ³John 19: 26, 27; ⁴Mark 15: 34; ⁵John
 19: 28; ⁶Luke 23: 46; ⁷John 19: 30.

he shall separate them one from another, as
 a shepherd divideth his sheep from the goats:
 and he shall set the sheep on his right hand,
 but the goats on the left."

Christ would have all understand the events
 of his second appearing. The judgment scene
 will take place in the presence of all the worlds;
 for in this judgment the government of God
 will be vindicated, and his law will stand forth
 as "holy, and just, and good." Then every
 case will be decided, and sentence will be
 passed upon all. Sin will not then appear at-
 tractive, but will be seen in all its hideous mag-
 nitude. All will see the relation in which they
 stand to God and to one another.

At his first advent, Christ came to the world
 as its Redeemer. He came to plant truth in
 the hearts of all who would give place to it,
 who would receive it and be converted. He
 came to take away the sin of the world, and to
 fill every heart with pure, healthful joy. He
 longed to breathe into prostrate humanity the
 breath of life. And in his attitude toward men
 was a foreshadowing of his work in the Judg-
 ment. From the men whom the world had
 favored, those who found their own enjoyment
 in fulsome flattery, he turned with gladness to
 a peculiar people, and showed which class was
 blessed. He assigned appropriate rewards to
 those who were faithful and true. Having
 brought into the world the accumulated treas-
 ure of heaven, he bestowed it upon them. He
 pronounced his blessings upon true merit, upon
 all who were seeking for that righteousness
 which it was his prerogative to give. To those
 who should suffer for his name's sake, he de-
 clared: "Blessed are ye, when men shall revile
 you, and persecute you, and shall say all manner
 of evil against you falsely, for my sake. Re-
 joice, and be exceeding glad: for great is your
 reward in heaven." He gave evidence that all
 the treasures of heaven were at his command,
 and that in dispensing them he knew no re-
 striction.

Let us mark the partition made between the
 sheep and the goats, and listen to his words to
 each:—

"Then shall the King say unto them on his
 right hand, Come, ye blessed of my Father,
 inherit the kingdom prepared for you from the
 foundation of the world: for I was an hungered,
 and ye gave me meat: I was thirsty, and ye
 gave me drink: I was a stranger, and ye took
 me in: naked, and ye clothed me: I was sick,
 and ye visited me: I was in prison, and ye
 came unto me.

"Then shall the righteous answer him,
 saying, Lord, when saw we thee an hungered,
 and fed thee? or thirsty, and gave thee drink?
 when saw we thee a stranger, and took thee in?
 or naked, and clothed thee? or when saw we
 thee sick, or in prison, and came unto thee?
 And the King shall answer and say unto them,
 Verily I say unto you, Inasmuch as ye have
 done it unto one of the least of these my breth-
 ren, ye have done it unto me.

"Then shall he say also unto them on the
 left hand, Depart from me, ye cursed, into
 everlasting fire, prepared for the devil and his

angels: for I was an hungered, and ye gave me
 no meat: I was thirsty, and ye gave me no
 drink: I was a stranger, and ye took me not in:
 naked, and ye clothed me not: sick, and in
 prison, and ye visited me not. Then shall they
 also answer him, saying, Lord, when saw we
 thee an hungered, or athirst, or a stranger, or
 naked, or sick, or in prison, and did not min-
 ister unto thee? Then shall he answer them,
 saying, Verily I say unto you, Inasmuch as ye
 did it not to one of the least of these, ye did
 it not to me. And these shall go away into
 everlasting punishment: but the righteous into
 life eternal."

When God's people are clothed with white
 robes, and crowned as true subjects of his
 kingdom, those who have been disloyal will
 see the inconsistency of their uniting with the
 loyal to honor and magnify the law of God,
 which they have educated themselves to disre-
 gard. They have regarded the law of God as
 null and void, and should they be trusted to
 come through the gates into the city? They
 then find that they have no passport, nothing
 in them that can change their life sentiments.
 They have made their choice of false senti-
 ments in the place of truth, and holiness, and
 righteousness, and they can not change them.
 Every man who, by his actions, has declared,
 I will not have this Man to reign over me, will
 no longer have the privilege of being under
 that rule.

Those who have tried to lay their plans in
 councils, and by their superior numbers gain
 power to oppress the saints of God, to compel
 them to dishonor and disobey their Redeemer,
 will understand the work they have done upon
 the earth, as enemies of God, betrayers of
 sacred trusts. They will then know how many
 souls they have deceived and led away from
 allegiance to God. They will see that they
 have made themselves responsible for their own
 destruction and the destruction of God's prop-
 erty, his own heritage, purchased at an in-
 finite cost. The blood of these souls will be
 upon their garments. They will understand in
 that day that they were dealing with Christ in
 the person of his saints. Whatever influence
 opposes the truth that God has made it the
 duty of his servants to proclaim in his name,
 dishonors him. This is a violence offered to
 the laws of his kingdom, and he will not suffer
 it to go unpunished.

"The Father judgeth no man, but hath com-
 mitted all judgment unto the Son." The
 Judge, the Prince of sufferers for the truth's
 sake, is on the throne,—he who suffered him-
 self to be arraigned before Herod and Pilate,
 who was rejected by his own nation, and con-
 demned by the man who had declared, "I find
 no fault in him,"—he who was lacerated with
 stripes, spit upon, degraded, and whose holy
 brow was crowned with thorns. He does not
 now stand before the bar of Pilate or Herod.
 He himself is judge, and these men stand be-
 fore him whom they scourged, and delivered up
 to the will of his enemies. Pilate and Herod,
 who suffered the Lord to be scourged; priests
 and rulers, who clamored for the death of the

Messiah; those who mocked him,—all now understand what it means to meet the wrath of the Lamb.

“The hour is coming,” Christ said, “in the which all that are in the graves shall hear his voice, and shall come forth.” That voice is to resound through all the habitations of the dead; and every saint who sleeps in Jesus will awake and leave his prison-house. Then the virtue of character we have received from Christ’s righteousness will ally us to true greatness of the highest order. Every action of ours in befriending God’s people will be rewarded as done unto himself.

In the day of final reckoning, Christ does not present before men the great work he has done for them in giving his life for their redemption. He presents before them the faithful work they have done for him. What surpassing love is this! He even mentions the work of the heathen, who have no intelligent knowledge of the law of the Lord, but who have done the very things the law required, because they have heeded the voice speaking to them in the things of nature. When the Holy Spirit implants Christ’s Spirit in the heart of the savage, and he befriends God’s servants, the quickening of the heart’s sympathy is contrary to his nature, contrary to his education. The grace of God, working upon the darkened mind, has softened the savage nature untaught by the wisdom of men. And these uneducated heathen, in all their cruelty, are regarded in a more favorable light than are those who have had great light and evidence, but who have rejected the mercy and reproof of God.

Christ implants his grace in the heart of the savage, and ministers to the necessity of the missionary, even before he has heard or comprehended the words of truth and life. Behold that crowd collected about God’s servant to harm him! But the Lord is working upon the heart and mind of perhaps one man to plead in behalf of his servant; and when the war council has determined the destruction of the Christian’s life, the intercession of that savage turns the decision, and his life is spared. O, the love that goes forth to the savage for this one act! To such Christ says, in the Judgment: “I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.” “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

THE GOD-MAN.

The King’s Messenger.

JESUS, the Son of God, was made flesh, and dwelt among us. He was indwelt by the Holy Ghost. It would have been impossible for him to live the life he lived, to die the death he died, had he not been so indwelt.

God had to live in the man, to make him a success, as he has now to live in our hearts, to make us a success. There is no success without him; there is no failure with him. He made Jesus the success of the world, the success of the ages.

If we would follow Jesus, we must receive the Holy Ghost: there is no other way. To follow the Master is not to become a Pharisee nor a wealthy monopolist, but to be like him who had not where to lay his head.

He taught, and the common people heard him gladly, but the scribes and Pharisees gnashed on him with their teeth. So, to-day, few seem to understand or comprehend his life; and how can they, except they be taught of the Holy Ghost?

His people in name, Christians, do so opposite to what he taught and lived. He taught

of the healing of the body and the saving of the soul. He went in for a division of property on the basis of human need. He did not like individual affluence. He was rich, but he became poor that we, through his poverty, might be made rich. He believed that everything should belong to everybody, and those who received the Holy Spirit after his death “had all things common.”

Jesus was not only interested in spiritual things, but in physical things as well. He was interested in man, as man, and lived and died for his welfare here and hereafter. Jesus became not only bone of our bone and flesh of our flesh, not only was he tempted in all points like as we, but he walked the crowded streets of Jerusalem and the wildernesses of Judea, and became a part of the most corrupt civilization the world has ever known. He was a man among men. He is in the Holy Ghost the very same to-day. He is ever with us to bring peace, joy, comfort, and love. He is to-day in the bosom of every human need, in the thick of every human wrong, in the heart of every human being. The God-Man is Immanuel, God with us,—God with us in the person and presence of the Holy Ghost.

THE LIVING TEMPLE.

NOR vaulted roof, nor ponderous pile,
We need, the Lord revealing;
Nor tinted pane, nor long-drawn aisle,
Nor solemn organ pealing;
Nor solemn organ pealing:
Where'er the humble, contrite heart
To him its sin is telling,
'Tis there his grace he will impart,
And make himself a dwelling.

We need no temple built with hands,
We need no incense burning:
If we but wait the Lord’s commands,
To do his pleasure yearning,
We are his temple, holy made
With earnest consecration,
For duty everywhere arrayed
In garments of salvation.

—J. E. Rankin.

GLORY AND CHARACTER.

L. A. REED.

(Jacksonville, Ill.)

IN the Bible much is said about the glory of God. Our idea of God’s glory is the matchless light in which he is enshrouded; and though this idea is not opposed to the truth, it is only a partial truth. His glory includes an effulgent brightness, but it is more than this.

In our study we have found a close analogy between light and righteousness; and now we mean to follow the analogy still further. God’s glory is God’s goodness, or character. We read that “all have sinned, and come short of the glory of God;” and this we understand to mean that in sinning, men came short of that glory; and we further understand that if men had not sinned, they would not have come short of God’s glory. Sin caused men to fail of the glory, and by righteousness they would have retained it. This shows the intimate connection between righteousness and God’s glory.

From this text alone we infer that righteousness and God’s glory are identical. But there is more conclusive evidence to be found in Exodus 33. In verse 13 we find that Moses requested a view of God’s glory. He asks, “Show me now thy way;” and in verse 18 he asks, “Show me thy glory.” These are not two requests for two different things; Moses regarded God’s way and God’s glory as the same. God’s way is God’s manner of acting—what he does, what he is, his habits; the same is true of his glory.

God answered the request of Moses, and said: “I will make all *my goodness* pass before thee. . . . Thou canst not see my face: for

there shall no man see me, and live. . . . And it shall come to pass, while *my glory* passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by.” Notice the different terms used. God told Moses that he would make his *goodness* pass before him; a few words farther on, he calls this that is to pass by his *glory*; and in the last few words quoted, he says, unequivocally, “While I pass by.” “*My goodness*,” “*my glory*,” “*I*,” were the terms used; and each was used to define one and the same thing. It was God’s goodness, it was God’s glory, it was God himself, that was revealed to Moses.

From this, then, it is clear that the glory of God and the goodness of God are identical, and that they stand for God himself. Light is the *manifestation* of God’s character. The light of the sun is what it is because the character of God is what it is: it is one example of the character of God appearing, or being made visible.

To put it in another way: God appears to be just what in reality he is. This light in which he is enshrouded is not something put on from without like a garment, that has no relation nor connection with that within; it is, on the contrary, the shining out of that which is within,—the *manifestation* of God, the *showing forth* of his goodness, the *outshining* of his character.

OFFENSES AND OFFENSES.

D. T. BOURDEAU.

CAN we be justified before God in refusing to fulfil certain Scriptural duties that we acknowledge to be obligatory, under the pretext that Christians, and perhaps the people of the world, would be offended by our conduct?

We invite those who are disposed to answer this question affirmatively, to consider the following questions as in the sight of Him who tries the reins and the heart:—

Will God justify us if, having the knowledge of duty, we refuse to do what he expressly commands us to do? Does God contradict himself? Would God command us to do that which would be injurious to his children and to his cause? Shall we do evil, disobey God, that good may come? Rom. 3:8.

If those who pretend to be Christians are offended by seeing us do right, are they what they ought to be? Will a true Christian, an enlightened and well-disposed Christian, be offended by seeing us do the will of God? Would a feeble Christian be made stronger by seeing us disobey God? Would he not rather be made weaker, especially if our example justified and encouraged him in his disobedience? Would it not be wiser to follow the counsel of the Master, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven”? Matt. 5:16.

The principle which would lead us to omit a religious duty, in order not to offend certain persons, would authorize us to neglect all our religious duties; for there is not a single duty that God enjoins upon us, against which the following objection has not been raised: “You offend me by doing that.” In order not to offend the people of the world, should we not have to cease being Christians, and join ourselves to the world? Is it a real offense to obey God? Is it not rather an offense to disobey him?

There is offense and offense, or scandal and scandal. Those who offend, or scandalize, their fellow beings by doing wrong should cease doing so; for the Lord declares that it would be better for them that a millstone were hanged about their neck, and that they should be drowned in the depth of the sea, than to do such a thing. Matt. 18:6. The word that is rendered “offense” in this text is literally

“scandalize” in the Greek. We should never turn away from the path of duty because of the cry of scandal. If Christ had done that, he would never have drunk the cup of suffering, and we should have been left without a Saviour. Even the disciples were offended, or scandalized (Greek), because of him, when they saw him submit to injuries and opprobrium at his crucifixion. The night of his betrayal, Jesus said to his disciples, “All ye shall be offended [scandalized] because of me this night.” Matt. 26:31; see also verse 33.

It sometimes happens that sincere persons, through a lack of knowledge, are made sorrowful, and are even offended, or scandalized, in view of a good practise in others. In such cases those who are enlightened on the nature of such a practise should not do violence to their conscience, and disobey God, to avoid displeasing those who are less enlightened than themselves. It is for them to follow their convictions, and instruct with patience and love those who believe them to be in error.

And those who are really sincere will come to the light, and will be disposed to walk in it, without shrinking from self-denial, and the sacrifice they may be called upon to make; while those who are governed by selfish motives, and by the spirit and principles of the world, will hate the light, and will not come to it, lest their deeds should be reprov'd, and it should be shown that they are not wrought in God (John 3:20, 21), and lest they should be called upon to practise self-denial, which, though detested and spurned by the carnal heart, is, nevertheless, indispensable in the formation of Christian character. Matt. 16:21-27, etc. We are responsible even for light that we do not possess, but that we might have had if we had searched for it and accepted it.

An unconverted person would be offended in view of certain practises that he would approve with joy if he were converted. Peter was greatly offended, or scandalized, when he learned that Jesus purposed going to Jerusalem to suffer and be crucified. He took Jesus, “and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.” Matt. 16:22, 23. But when Peter was converted, he viewed things in an altogether different light. He suffered with joy for the sake of his Master, and even submitted to being crucified in a most painful position.

The Jews were offended in the wilderness because of Moses, even to the point of accusing that man of God of being the cause of their calamities, and of proposing to stone him. Numbers 13, etc. Were they right? Should Moses have yielded to their desires and to their rebellions, and have returned to Egypt instead of advancing toward Canaan? Later on, the unbelieving Jews were offended in the extreme, even to exasperation, because of Jesus, who would not have been crucified if he had yielded to their desires in repudiating his doctrine. Should he have done so?

Paul, before his conversion, was scandalized because of Christians, even to the point of persecuting them from city to city, and of putting them to death when it was possible for him to do so. After his conversion he admired Christians, and detested his former disposition toward them.

The masses before the flood hardened their hearts against God's warning to them, and closed their eyes to the great truths which especially concerned them,—truths then present,—to plunge into the cares and occupations of daily life. They were offended at Noah, considering him an insane man because he was building a great ship on dry land. And if Noah had

answered to their desires, he would have given up his work, and would have perished with them. And the same would be true of those who announce the proximity of the day of Christ, if they waited to please those who oppose their work. Matt. 24:37.

The grand way to help our fellow beings is to set them a good example in obeying the word of God. It is indispensably necessary to walk in the light, in order that the light which is in us may not become darkness. John 12:35. To walk in the light is a sure means of adding to the light that we already possess, and of securing tenderness of heart and the blessing of the Lord, which are infinitely more precious than the approbation of men and all the attractions of sin. John 7:17; Matt. 13:11, 12; etc. To refuse to walk in the light when we discern it, is to harden our hearts, grieve the Holy Spirit, and become guilty of the sin of presumption, besides running a great risk of committing the sin of which Paul speaks when he says, “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.” Heb. 10:26. It were in vain for us to pretend to be saved by the sacrifice of Christ, if we sin knowingly and wilfully.

Nothing is so noble and so honorable as to obey God through love and gratitude. God can require of us only that which would contribute to our happiness. He justly claims our supreme love and prompt obedience. If we love our fellow beings or any other object more than we love God, we are not worthy of him. Matt. 10:37. If we are ashamed of Christ and of his words, he will be ashamed of us at his coming. Mark 8:38. Let us detest, as a disgrace and a dishonor, the honors which would be heaped upon us for disobeying God. And to those who would turn away from the path of duty, let us say, with the first disciples, “Whether it be right in the sight of God to harken unto you more than unto God, judge ye.” Acts 4:19.

HEALTH A GOSPEL BLESSING.

M. E. OLSEN.

WHEN Christ was upon earth, he carried on two kinds of work,—he forgave the sinner, he healed the sick. He is carrying on these two kinds of work to-day, through the instrumentality of his people. Every live, up-to-date Seventh-day Adventist has a healing message for the body as well as the soul. The healing wrought by the adoption of the health principles is as much divine healing as when Jesus laid his hand on the lepers of Palestine, and made them clean.

But we can not give these principles to others until we understand and practise them ourselves. Therefore the Lord has called our special attention at this time to the study of the structure and proper care of the human body. The evenings are growing longer, and we shall soon reach the most favorable time of the year for study. Let us begin now in earnest to plan for the work.

A number of churches and Sabbath-keeping companies in different parts of the country are meeting together at regular intervals for prayer and study on this important theme. The plan of organization is simple. A few faithful souls, who feel a burden to walk in the light that God has given in reference to the soundness of the body, come together, pray over the matter, and appoint a convenient time when they can assemble regularly for systematic study of the health principles, as treated in the Bible, Testimonies, and other literature.

Such reading-circles, or prayer-circles, as they might well be called, will have an enlivening spiritual effect upon any church, besides disseminating a knowledge of the great

principles of right living, concerning which there is so much ignorance. Our prayer and social gatherings, our missionary meetings and preaching services, will be more interesting, more full of life and power, when we get our bodies into harmony with nature's laws; and all our work for the Master will then be attended with greater success.

Now is the time when God's people are seeking for the power of the Holy Ghost to be imparted to them. Can this be done consistently while the body in which this Spirit is to dwell is clogged with poisons, and is weak, feeble, diseased?—Of course not. Therefore the word has come to us: “I saw that we as a people must make an advance move in this great work [of health reform]. Ministers and people must act in concert. *God's people are not prepared for the loud cry of the third angel's message; they have a work to do for themselves, which they should not leave for God to do for them.*”

ZACCHAEUS.

BEHOLD him from his vantage high!
How anxiously he's peering down
To catch a glimpse, in passing by,
Of Him who has so stirred the town!
But vain he seeks some sign or word
By which his searching may be crowned:
No outward trappings mark the Lord
From those who press so close around.

At length the Saviour, weary grown,
Stopped 'neath the tree, looked up, and cried,
“Zaccheus, hasten and come down;
To-day I must at thy house bide.”
He hears and heeds the gracious word,—
The Christ becomes his honored guest,—
And as a follower of the Lord,
Receives at last his promised rest.

How much these words, like surcharged clouds,
To us the truth of God make known!
He calls his people, not in crowds,
But simple units—one by one.
To James and Peter by the sea,
To Matthew in the busy town,—
He says to each one, “Follow me!”
To Zaccheus, “Make haste, come down.”

Not for to-morrow, but to-day,
The call of God comes to our ear,
And bids us haste without delay
To seize the precious boon while near.
To-morrow is a myth, a dream,
A snare of Satan for weak souls;
All things cry out, “To-day the stream
Of grace and mercy freely rolls.”

“Come down!” The loftiness of pride,
Our self-esteem, the world's applause,
Must sink to nothingness beside
Earth's tinsel honors and gewgaws.
God always humbles in the dust
Of self-abasement whom he calls;
The sinner sees himself accurst,
As helpless at the cross he falls.

And mark what consolation strong
To those who hear the Saviour's voice:
“To-day, apart from all the throng,
I must, thy welcome guest, rejoice.
'Tis not I may, or may not, do;
Necessity is on me laid;
To-day I must abide with you,
Who willing through my power are made.”

Down to his house the Saviour goes,
A welcome and an honored guest;
And Zaccheus half his wealth bestows
To aid the poor and the oppressed.
The moment grace is planted there
Within the heart, it takes deep root,
Nor from that hour doth cease to bear,
As best it can, most precious fruit.

What heart that will not open wide
To welcome in this precious Guest,
That in our home he may abide,
And make us thus supremely blest?
He's standing now without the door,
And pleading entrance there to win.
O stubborn heart! refuse no more,
But haste to give him welcome in.

—William G. Haselbarth.

“WHEN doubt is in the pulpit, infidelity sits in the pew.”

“CHRISTIAN SCIENCE” IN ITS HOME.

American Sentinel.

THERE is a good deal in a name, in spite of Shakespeare's question, especially when it is used to designate a thing with which we are not familiar. An assumed name is usually deemed a necessary part of a criminal's disguise. “Christian science” would no doubt have less attraction for minds in this country, were it known as “Hindu philosophy,” which, according to the well-known lecturer and authority on Hinduism, Pundita Ramabai, it really is. In a recent lecture she spoke of Christian science, and of its fruits as she knew them in India; and what she said ought to be read and pondered by every person who is at all inclined to be drawn away in the line of its teachings.

“I can tell you,” she says, “that I have sounded the depths of that philosophy; and what did I find? I will give you an idea in my own language. It means just this: You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being full of joy and knowledge? I can not understand it; but philosophy tells you that you must believe that this being, full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything, nor to have anything near it; and therefore, of course, it did not understand anything. Then there came another being just like itself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness, and assumed personality. It became male and female; and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts that you see do not exist. You do not exist. When you realize that you have no personality whatever,—that you have no life, no knowledge, nothing,—then you have attained the highest perfection of what is called *yoga*, and that gives you liberation; then you are liberated from your body, and you become like him, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is just that, nothing more.

“And what has that philosophy done for the people of India? A tree is judged by its fruits. An apple-tree can not bring forth a pear, but it will bring forth its own kind. The grandeur and beauty of that philosophy must be judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving, you ought to give them something to eat; but out in India they do not feel so. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In the recent famine our philosophers felt no compassion for sufferers, and did not help the needy. Why should they help, when they claimed that the suffering was not real, neither were the dying children real? The first result, then, of this Hindu philosophy is the basest cruelty and selfishness,—no compassion for sufferers, supreme egoism.

“To study Hindu philosophy, it is best to visit India and experience it. Plenty of opportunities are afforded, even if you go only to Bombay. That city is very large, and it is very hot there; but that will make no difference to philosophers, who never experience heat. The people of India, and the philosophers who have studied with the learned men, ought to

feel alike toward all people and all beings; but they never show a particle of kindness to women, whose lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy toward all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they show their charity toward the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy.”

“THERE is a peace that cometh after sorrow,
Of hope surrendered, not of hope fulfilled,—
A peace that looketh not upon to-morrow,
But calmly on the tempest that is stilled,—

“A peace which lives not now in joy's excesses,
Nor in the happy life of love secure,
But in the unerring strength the heart possesses
Of conflicts won while learning to endure.

“A peace there is in sacrifice secluded,
A life subdued, from will and passion free;
'T is not the peace which over Eden brooded,
But that which triumphed in Gethsemane.”

THE SPIRIT OF GOD.

J. N. LOUGHBOROUGH.

THE Spirit of God is spoken of in the Scriptures as God's representative—the power by which he works, the agency by which all things are upheld. This is clearly expressed by the psalmist, when he inquires: “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.” Ps. 139:7-10. We learn from this language that when we speak of the Spirit of God, we are really speaking of his presence and power.

While we may with profit consider what the Word says of that Spirit, and its manifestations to the children of men, it is emphatically true that “no finite mind can fully comprehend the existence, the power, the wisdom, or the works, of the Infinite One. Says the sacred writer: ‘Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.’ [Job 11:7-9.] The mightiest intellects of earth can not comprehend God. Men may be ever searching, ever learning, and still there is an infinity beyond.

“Yet the works of creation testify of God's power and greatness. ‘The heavens declare the glory of God; and the firmament showeth his handiwork.’ [Ps. 19:1.] Those who take the written Word as their counselor will find in science an aid to understand God. ‘The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.’ [Rom. 1:20.]”—“*Patriarchs and Prophets*,” page 116.

As expressed by another: “One reason so many who study science do not receive a knowledge of God, is that they are like a person coming upon a well-beaten road leading to a city,

who takes the course leading *from* the city instead of toward it. The farther he goes in that direction, the farther he gets from the city. So those who follow so-called ‘science’ without the aid of divine revelation, go deeper and deeper into the mist of speculation.” Not only is that the case, but not taking the revealed truths of the Bible as a guide, they are ever learning some new thing, which changes their former theories of what they called “scientific facts.” As an illustration of this, we note what Charles Lyell, the geologist, says: “In the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures; but not one of these theories is held to-day.”—“*Townsend's Ocean Beach Lectures*” of 1884.

In further confirmation of the truth that the Spirit of God is recognized in the Bible as the Lord's presence, we note the statement made by our Lord to the Samaritan woman: “God is a Spirit: and they that worship him must worship him in Spirit and in truth.” John 4:24. In harmony with this we see that the Scripture writers speak of the varied ways of the work of the Spirit as what the Lord “said,” or did. David said, “The Spirit of the Lord spake by me, and his word was in my tongue.” 2 Sam. 23:2. We have another illustration of this in the very first mention made in the Bible of the Spirit of God. It is found in the first chapter of Genesis, and reads as follows: “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God *moved* upon the face of the waters.” Gen. 1:1, 2. Hebrew scholars tell us that the Hebrew word rendered “moved” in this text is really “brooded over;” and they illustrate its meaning by reference to the brooding of fowls over eggs to hatch their young. As here used, the word refers to the creative energy of God, which was made manifest in the creation of light, the separation of the sea and land, and the production of fishes, etc., from the waters.

In the study of the work of the Spirit, we find that three terms are employed in the Old Testament to designate it. These are, “the Spirit of God,” the “Spirit of the Lord,” and the “Holy Spirit.” The first expression occurs about twenty-five times, the second about thirteen times, and the third three times. In many of these instances the use of these terms is expressive of the manifestation of God's power, as in Micah, where the prophet says, “I am full of *power* by the Spirit of the Lord.” Micah 3:8. The term “Holy Spirit,” which occurs three times in the Old Testament (Ps. 51:11; Isa. 63:10, 11), is used four times in the New Testament. Luke 11:13; Eph. 1:13; 4:30; 1 Thess. 4:8. We do not find the term “Holy Ghost” in the Old Testament, but it is found in the New Testament eighty-eight times. It means the same as the term “Holy Spirit,” and is so translated in the Revised Version. Twice in the New Testament (Rom. 8:9; 1 Peter 1:11) the Spirit is spoken of as the “Spirit of Christ.”

When conversing with the Jews, our Saviour said, “I and my Father are one.” John 10:30. This unity of the Father and the Son he made still plainer when he said, “Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.” John 14:10, 11. So also the Spirit is spoken of as the “Spirit of God,” or the “Spirit of Christ,” meaning the same, as the Spirit is alike the representative of both the Father and the Son. That this term is used with reference to the work of either the Father or the Son, will appear from a comparison of two

texts in Peter's writings. Speaking of the ancient prophets, he said, "The Spirit of Christ which was in them." 1 Peter 1:11. He further says of them, "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21), showing that the "Spirit of God" which controlled those prophets of old was the Spirit of Christ, the Holy Ghost.

Of the oneness of the Spirit, we read still further in Paul's writings: "There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4:4. And again: "For through him [Christ] we both [both Jews and Gentiles] have access by one Spirit unto the Father." Eph. 2:18. In writing to the Corinthians, he said, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:13.

So it is through that one Spirit that this promise of Christ is fulfilled to believers: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. And why do we not all claim and share this benefit? It is surely our exalted privilege thus to do, for the apostle inquires: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. And again: "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:18-22. As we are builded together for the express purpose of receiving that one Spirit, why not yield ourselves fully to God, and heed the request made to us in the REVIEW from week to week, "Receive ye the Holy Ghost"?

To show the willingness of our Heavenly Father to grant this Spirit, our Saviour inquires of us: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. God is willing to give the Spirit. It "awaits our demand and reception." It is therefore for us to heed the entreaty; it is for us to "choose to obey" God, and by renouncing evil, to open the door of our hearts and let the Saviour in. Shall we not thus do, and share more and more of the supping with Christ? The Lord help us so to do.

"THY will be done" means more than "Thy will be borne." No matter what sorrow invades the life, we are still to do God's will. We may see, afterward, that the sorrow, rightly accepted, fitted us to do some new duty, or to do our old duty more effectively. "Speak, Lord; for thy servant heareth," is a right cry for the hour of bewildering grief. Lord, what wilt thou have me to learn and to do? It is how we learn the new lesson, not how we like it, that is of highest importance. It is not the loss of a tool that should chiefly concern us, but the more faithful and fruitful use of the tools that are left. Instead of a resignation that passionately or passively, defiantly or despairingly, lets go the prized possession, let there be the heroism of renunciation, which says: "Now that I know thy will, I lay this down of myself, to live a better life *without it* than I could have lived with it." Let there be a better doing of God's will, and there will be a braver bearing of God's will.—*H. Clay Trumbull.*

HORSELESS CARRIAGES.

It has been only a few years since street-cars in large cities were drawn by horses or mules. In some cities, where lines had to be built over high elevations, the cable system was established.

We are now living in a time when the application of electricity as a motor-power for street-cars has become so common that the horses have had to go. Travel has increased, and people are in a hurry to "run to and fro." The lightning itself is harnessed that we may fill our appointments. Several years ago it was asked if electricity could not be used as the motor-power for family carriages, buggies, and bicycles; but, as has always been the case in the history of invention, skeptics shook their heads. To-day horseless carriages are common in Paris, and are rapidly taking the place of ordinary carriages in European and American cities.

The September *Cosmopolitan* has an interesting article on the progress of this invention. From this article we learn that the manufacture of horseless carriages has already become a considerable industry in France. The capital invested amounts to one hundred and fifty million dollars, and two hundred thousand men are employed. A new word has been coined, covering all motor-cycles, which has received the sanction of the French Academy, and will soon find its place in the lexicons. This word is "automobile." To encourage the use of the new motor, an automobile exhibition was recently held in France, where the different kinds of horseless carriages were tested as to speed, operation, etc. The exhibition was a success in every way, as will be seen by the following description:—

The number of automobiles in the exhibition exceeded eleven hundred. Each of these was subjected to a severe and practical road-test of twenty miles over hill and dale, before being admitted to the stands. Here may be seen the enormous breaks of the Scottie, or of the Dion-Bouton model, capable of seating fifty persons. Side by side with these is the miniature motor-tricycle, to which may be attached a light buggy, enabling the motorcyclist to take in tow a non-pedaling companion.

There are omnibuses and mail-coaches, with inside and outside seats accommodating twenty passengers, which, on good roads, such as abound in France, can safely attain a speed of thirty-five kilometers an hour. There are the electric cabs of the well-known "Compagnie Générale," soon to be put on the streets of Paris. Before the opening of the world's fair of 1900, these are expected to replace the present cabs, with their obsolete horse-traction. Then there is the famous "front-axle motor" (*avant-train moteur*), which, by an ingenious mechanism, can in less than forty minutes be adapted to any ordinary carriage. The motor is of petroleum gas, capable of drawing a brougham, victoria, or phaeton of average weight on a level road at the rate of thirty kilometers an hour; and by means of the immediate change of sprocket, converting speed into additional traction-power so as readily to surmount the steepest hills. The inventors of the front-axle motor, Messrs. Amiot and Péneau, claim that for a comparatively moderate sum—say, three thousand francs (six hundred dollars)—they can supply a motor of six-horse power, which may be kept in a stable like a team of horses, and hitched to any two- or four-wheeled vehicle imaginable. When the owner wishes to return to horse-traction again, he can do so by unhitching the *avant-train*, and replacing it by the ordinary front wheels. As the price of a motor-coach, or "carryall," of the same horse-power is from twenty to thirty thousand francs (four thousand to six thousand dollars), this is a decided consideration.

From the progress already made, it may not be long until the prophecy of Count Albert de Dion, made twelve years ago, will be fulfilled. At that time a very rude steam-motor was making its maiden trip along the Paris Boulevard, when he said: "Never mind; mark my words, and you will find that before the close of the century, the horse, in town and country, will be replaced by motor-traction, just as in the early forties the diligence and post-chaise

were ousted by the railway train." Already omnibuses, mail-coaches, ordinary hacks, patrol-wagons, family carriages, and tricycles are operated by electricity.

"T is not great things He needs:
His precious stones and fragrant flowers
Are faithful, loving deeds.
'T is in the *doing* lies the worth,
Not in attainments won;
Not for success, but faithfulness,
The Master says, "Well done."

—Freeman.

GIVING AND RECEIVING.

MRS. LUCY WELCH.

"YE have the poor with you always, and whosoever ye will ye may do them good." These words the Saviour addressed to his disciples, and they are as literally true in their application to-day as when first spoken. "Ye may do them good." It is the Saviour's desire that we shall do good to the poor. He says that even a cup of cold water, given in his name, will not be unrewarded; but how often the gift is not given in his name! It is not the gift that is grudgingly bestowed, simply because we dislike to say "No" to the one appealing for aid, or because others are giving, and we do not wish to appear stingy, that receives the Master's approval. That is not giving in his name. What are we to give?—Such as we have. How shall we give it?—In the name of Jesus.

Some may say, I have nothing to give. I work from early morning till late at night, barely to supply the needs of those dependent upon me. Stop and think. Nothing to give! Have you received nothing? See the two humble men going to the temple to worship. As they pass along, an unfortunate man asks them for alms. Do they give him a few cents, and walk on?—No; they have no money, but one of them replies: "Silver and gold have I none; but such as I have give I thee." "Such as I have." If you have money, give it in His name; but if you have no money, do not for an instant think that you are excused from giving.

In every appeal recognize the command of Jesus—Give. It may not always be your duty, nor in your power, to give what you are asked for; but you can follow the example of the early disciples—you can give such as you have received, remembering that "it is more blessed to give than to receive."

In order to give in the name of Jesus, we must constantly receive from him. Let us for a moment consider two of his commands,— "Receive" and "Give." From him we receive life and all its blessings. But do we each receive all that Christ has for us? Are we willing to receive it? If we are, we shall clear away the rubbish from our hearts,— cast out the buyers and sellers,—and with God's help bring our lives into harmony with his word. We shall give up every cherished idol, every harmful indulgence; thus shall we make room for the Master in our hearts.

The vessel that is full can contain no more. The heart that is filled with the world can not be filled with Christ, unless it is first emptied of self. In order to receive, we must give up self and sin; then we can receive Christ. And, receiving him, it becomes our duty to give to the needy,— give as we have received. The life of the Christian is a life of giving and receiving, of receiving and giving.

"GRACE is not like a fringe of gold bordering a garment, nor like an embroidery of gold, decorating the robe; but like the mercy-seat of the ancient tabernacle, which was gold— pure gold, all gold—throughout."

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.

CALLING THE ANGELS IN.

We mean to do it. Some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away,
And grant to our hearts a hush
That is only enough to let them hear
The footsteps of angels drawing near.

We mean to do it. O, never doubt,
When the burden of day's fierce broil is o'er,
We'll sit and muse while the stars come out,
As the patriarchs sat at the door
Of their tents, with a heavenward-gazing eye,
To watch for the angels passing by.

We've seen them afar at high noontide,
When fiercely the world's hot flashings beat;
Yet never have bidden them turn aside,
And tarry in converse sweet;
Nor prayed them to hallow the cheer we spread,
And drink of our wine, and break our bread.

We promise our hearts that when the stress
Of the life-work reaches the longed-for close,
When the weight we groan under hinders less,
We'll welcome the calm repose
That banishes care's disturbing din;
And then — we'll call the angels in.

The day that we dreamed of comes at length,
When, tired of every mocking quest,
And broken in spirit, and shorn of strength,
We drop at the door of rest,
And wait and watch as the day wanes on:
But — the angels we meant to call are gone!

— Margaret J. Preston.

OUR CHILDREN.

MRS. E. G. WHITE.

THE future of society is indexed by the youth of to-day. But parents do not seem to realize the responsibility that rests on them. They fail to do their God-given work. Satan rejoices; for he knows that if he can lead them to neglect this work, he is sure to reap an abundant harvest.

The education of children should begin in their infancy. Fathers and mothers are to be the teachers of their children. How careful, then, should they be to learn from the great Teacher to be Christlike in character. God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." In the love and fear of God, parents should have a strict regard for his will and way. They should seek to realize daily that for themselves as well as for their children, the home is to be a training-school.

Parents should constantly set before their children an example of unity of action. The father and mother should treat each other with courtesy and respect. Sincere Christian parents will express no differences of opinion before their children, nor will they work at cross-purposes. But while parents are to be a unit in the home, they are not to pursue a course of blindness.

I have in my mind a family in which there was only one child. The father was a God-fearing minister, who tried to do his work with fidelity. But while he felt the necessity of requiring filial obedience from his child, the mother was not conscientiously following the requirements of God. She thought the father unduly severe, and therefore she worked directly against his efforts to bring up his child in the nurture and admonition of the Lord. She encouraged the child to disobey her father's orders. Thinking her way the best, she practised deception in order to gain it. She falsely represented the child's actions to the father, and excused her for many things of

which she was guilty. When judicious punishment would have proved a blessing, the father was kept in ignorance regarding the child's wrong. This the child knew. She had a keen, quick mind, and she saw that her parents were working at cross-purposes. She knew that her mother was not truthful, and in her turn she told falsehoods. She was an apt pupil, and day by day she learned to deceive.

If this mother had been under God's direction, she would not have pursued such a course. But when those who loved and feared God told her of the faults of her child, she declared, "My child is truthful. She never tells falsehoods." The child also denied the statement that she was untruthful; and the mother believed her. Thus the child was trained in deception and hypocrisy. It was a terrible training. Her character was being spoiled. Her course was such that her example was entirely wrong. Satan worked through her to do his will.

The father understood better the laws of God as relating to the government of his child, but he was misled. The mother and the child worked together to counteract his influence. This mother's blind indulgence toward her child was the veriest cruelty. The child was fast losing her respect for her mother; and as she grew older, she had less and less respect for her. She was old enough to see that because of her mother's course, she could easily deceive both father and mother. She had little confidence in her mother. To a great extent, the mother had lost her authority; for the child had heard and seen much that had weakened her respect for her mother; and because of her mother's attitude, she had also learned to disregard her father's judgment and authority. God forbid that this kind of discipline and training should be imitated by other families.

A genuine Christian will cultivate home religion. Parents and children are both to be controlled by one Lawgiver, who is a just and merciful Judge. Amusements that lead to worldliness should be forbidden. But when you thus restrict your children, be sure to supply their minds and hands with some useful employment or healthful amusement. Parents who take away a child's amusement, without supplying the want, overstrain the matter. Tact is needed in this work, else the temper of the child will be soured, and his conscience seared. He will then regard religion as something that spoils all enjoyment.

To this question there is a side that few parents have studied. A child with active, inventive powers can not be idle; and if fathers and mothers do not employ and educate their children, teaching them to be helpful and useful, Satan will find work for them. Do not find fault with them when they make mistakes, but patiently instruct them. Mingle pleasure with all their duties.

The atmosphere of heaven should circulate through the home. The father should always possess and cultivate moral dignity, but this should be clothed with the sunshine of Christ's righteousness. Many parents fail to combine love with their religion. Were religious services rendered attractive by the grace and loveliness of Christ, many more would be won to Jesus. But often religion is so taught that the worst feelings of the heart are stirred.

Parents, educate and train yourselves. The Lord does not require you to offer long, tedious, monotonous prayers. Let your heart be closely connected with the heart of infinite Love. Then heavenly wisdom will be revealed in your experience. Do not allow your children to read whatever books they please. Make it a rule of the family that all shall attend family prayers. Let all take part in reading the Bible lesson. As priest of the home, let the father, with cheerful countenance and pleasant voice,

explain the verses in language so simple that the children will understand the meaning of God's word.

A living interest should be preserved throughout this exercise. Give your children instruction, line upon line, precept upon precept; but O, be sure that some other element besides lip-service is brought in! Do not make dry, monotonous exhortations. Even good counsel may be given in such a way that the interest is quenched. Let pleasantness reign in the home life, especially during the religious exercises.

Your children are keen observers. Have they heard from your lips harsh commands, through which not a note of love runs? Have they heard stern, dictatorial orders given by the father to the mother, in language that he would not dare address to a servant? Do they hear you pray to God on bended knee, taking upon your lips the name of him who died to save the world; and afterward hear harsh, passionate words from the same lips? Does the hand raised in petition to heaven afterward strike the blow that hardens the heart of your child against its parents and against the religion of Christ?

Parents, your children are the heritage of the Lord. They are not to be treated fitfully, just as you may happen to feel. Treat them as you, in your waywardness, wish to be treated by Christ. Men and women are but grown-up children; and if they are not under Christ's discipline, they are no more fit to govern and train children than if they were children in years; for they do not possess self-control, and frequently act in a very unreasonable manner.

Never scold or punish your children in passion. To do this only makes matters worse. First find out what spirit you are cherishing. Take your perplexity to the Lord in prayer. Think of the after-effects of your work. By hasty movements, by manifesting the spirit of an unjust judge, you may do your child a wrong that he will never forget. Justice and mercy are twin sisters, and they must stand side by side in the training of children. When dealing with a proud, sensitive spirit, love must be manifested. Long-suffering and forbearance must be shown.

Parents should not have so many manufactured burdens, so much to occupy the mind and consume the time, that they leave undone the duties that no one but themselves should be expected to do. They should never allow anything to come between them and the training of their children. Without voice or will of their own, these children have been brought into the world. Then give them sympathy, encouragement, and happiness. Ever reveal in your life the Christ-likeness. Take time to become familiar with the dispositions of your children. Encourage them to be your companions. Come down from your stilts of dignity to satisfy their soul-hunger, and encourage them to cherish the precious attributes that form Christian character. The fruit of love, affection, and sympathy can not be hidden, but will find expression in words of encouragement and gentleness.

LOOKING FOR TROUBLE.

THERE is an adage that we generally repeat jestingly, which yet contains a grain of sound wisdom. We say, laughingly, "It is the unexpected that always happens;" but if we would think of the things over which we worry and fret as the "maybes" that perhaps will come to us, and apply our wise adage to them, we should cease to worry. For how seldom has the expected sorrow come to any of us! It has nearly always been the blow for which we did not look that came. When we have all day watched the cloud on the horizon, with dread forebodings of the storm that might come from it, the wind has changed, and the cloud

has blown away from us, or else melted into thin vapor, and not come near us at all. How foolish, then, to waste what might be happy hours in looking for this or that trouble that may never come, or, if it does arrive, will perhaps, after all, prove a blessing! No trouble was ever lessened by going to meet it; and if we are sometime to have it to bear, let us not weary our souls and weaken our wills by dreading it beforehand.—*Harper's Bazar.*

SOME IDEAS ON FRIENDSHIP.

"WHEN I like a person, I like him always," said the clattery little woman, decidedly. "I always know, when I first see a person, whether I am going to like him or not. And after I once like him, I stick to him, and don't change my mind. The only thing I won't stand is disloyalty to me. If this friend does anything to injure me, that settles it. I have no further use for him. But it does n't matter at all what he does to any one else. I like him just the same," concluded the little woman, coolly.

The older woman laughed a little, softly.

"I don't think my ideas of friendship are quite the same," she said, still smiling. "I think when I once like a person, it is because I have formed a certain ideal of his character; and that I must continue to like him so long as he does nothing to destroy the ideal I have in my mind."

"Now that's exactly my idea, in slightly different words," put in the little woman.

"Not exactly. For it would make a great deal of difference to me what this friend did, even if he did it to some one else. If I had believed him to be good and honorable and honest, I could not continue to like him if I found out he was not those things, or if he stopped being the honorable man I had thought he was. He might not have especially injured me by this fall from grace, but it would be enough that he had fallen. My faith in him, once destroyed, could never be restored."

The little woman stared, then laughed, and shook her head.

"That's entirely beyond me," she said. "I like a person; and so long as he treats me well, I continue to like him. Now that's a common-sense, every-day, ordinary-human-being sort of style, is n't it?"

"Perhaps it is," replied the other, with a sigh.—*Harper's Bazar.*

HOW LINOLEUM IS MADE.

CORK and linseed-oil seem unlikely materials for making carpets, yet no less than twelve million yards of linoleum, consisting almost entirely of these substances, are produced in Great Britain every year. Linseed-oil is especially prepared and mixed with resin, and the cork is pulverized by a machine known as a "cork-breaker." The ground cork leaves the breaker in a fine powder, which is so light that it easily becomes suspended in the air, producing a highly explosive mixture.

It would be safer to take a naked light into a powder-magazine than into the building where cork is ground. All lights are carefully guarded, but explosions are sometimes started by sparks from the machinery. The cork is mixed with oil-and-resin cement. After a preliminary mixing, the compound is passed into a gigantic sausage-machine, where the materials are thoroughly incorporated. The raw linoleum, as it issues from the spout, bears a resemblance to sausages. It is then passed through rollers, which convert the material into sheets. The substance is then rolled into a backing of jute canvas or wire gauze, thus making plain linoleum.—*Selected.*

"A CONSCIENCE unused is a conscience dethroned."

"GO THY WAY FOR THIS TIME."

MRS. L. D. AVERY-STUTTLE.

I SAW a little maiden,
With eyes of heavenly blue,
And hair like golden sunshine,
And heart so warm and true;
And I heard a Voice like music,
Ring on the ambient air;
"Why lovest thou not the Lord?" it said,
"O little maiden fair!"
"Pray, who is he, that I should love?"
The careless maiden said;
"Where dwelleth he? I know him not,"
And sadly bowed her head.
"The world is fair and bright and gay,"
She answered, with a sigh;
"When I am older, not to-day,—
I'll listen by and by."

I saw a happy bridegroom,
And standing by his side,
Like fair and lovely flower,
I saw his beauteous bride.
Again that Voice like music,
That I had heard before,
Came gently whispering in their ear
The question o'er and o'er.
The haughty bridegroom trembled,
And turned his stately head;
"Who is the Lord, that I should serve?"
I know him not," he said;
"The world is beckoning with its charms,
My pulse beats strong and high;
When sorrow comes with rude alarms,
I'll listen — by and by."

Again I turned in sadness,
And saw a man of care;
Upon his brow the furrows
Sorrow had written there,
And in his heart the anguish
Of years of sin and strife,
Which gnawed his heart like canker-worm,
And wearied him of life.
"Alas! it is the reaping-time,"
He said, with bitter moan;
"I heeded not the angel's voice,
I reap what I have sown."
"But still the Saviour pleads for thee,"
The Voice in pity cried;
He only spoke the words, "Too late!"
Then bowed his head and died.

The years pass by like shadows;
I see an aged crone
Sit in the gathering darkness —
Sit weeping all alone.
The gold has turned to silver,
But in my heart I know
The picture hung on memory's walls,—
The bride of long ago.
"Why lovest thou not thy Saviour?"
The Spirit whispers still;
"Wilt yield thy heart to Jesus?"
The answer comes, "I will."

O Love that ceaseth not to plead!
Why do men pass thee by?
Thou pleadest with the sons of men
With love that can not die.

WHEN THE DAY IS GONE.

How QUIET the house is at midnight! The people who talk and laugh and sing in it every day are asleep. I am not tired, but my pen is weary. It falls from my fingers, and I raise my head. I start to leave the table, and my eyes fall upon a little book lying on the floor. It is a little first reader. He left it there this afternoon. I remember just how impatient I was because he could not read the simple little lesson,—so easy a lesson,—and I told him it was a waste of my time to teach him, and pushed him away from me. I remember now. I see the flush come into the little tired face; the brave, cheerful look in his eyes; his mother's brave, patient cheeriness struggling with his disappointment and pain. I see him lie down on the floor, and the little face bend over the troublesome lesson,—a lesson so simple, so easy, any baby might read it. Then, after a short struggle alone, it has to be given up; and the baffled little soldier, with one more appealing look toward me, sighs, and goes away from the lesson he can not read to the play

that comforts him. And there lies the little book just as he left it. Ah me! I could kneel down and kiss it now, as if it were alive and loving.

Why, what was my time worth to me to-day? What was there in the book I wanted to read half so precious to me as one cooing word from the prattling lips that quivered when I turned away? I hate the book I read. I will never look at it again. Were it the last book in the world, I think I should burn it. All its gracious words are lies. I say to you, though all men praise the book, and though an hour ago I thought it excellent,—I say to you, There is poison in its hateful pages. Why, what can I learn from books, that baby lips can not teach me? If between my books and my boy I choose my books, why should not God leave me with my books,—my hateful books!

But I was not harsh. I was only a little impatient. Because, you see, his lesson was so easy, so simple. Ah me! there were two of us trying to read this afternoon. There were two easy, simple lessons. Mine was a very simple, easy, pleasant, loving one to learn. Just a line, just a little throb of patience, of gentleness, of love, that would have made my own heart glow and laugh and sing. The letters were so large and plain, the words so easy, and the sentences so short! And I? — O, pity me! I missed every word. I did not read one line aright. See, here is my copy now—all blurred and blistered with tears and heartache, all marred, misspelled, and blotted. I am ashamed to show it to the Master. And yet I know that he will be patient with me; I know how loving and gentle he will be. How patiently and lovingly all these years he has been teaching me this simple lesson I failed upon to-day. Is my time, then, so much more precious than the Master's that I can not teach the little lesson more than once?

Ah, friend, we waste time when we plait scourges for ourselves! These hurrying days — these busy, anxious, shrewd, ambitious times of ours — are wasted when they take our hearts away from patient gentleness, and give us fame for love and gold for kisses. Some day, then, when our hungry souls seek for bread, our selfish god will give us a stone. Life is not a deep, profound, perplexing problem. It is a simple, easy lesson, such as any child may read. You can not find its solution in the ponderous tomes of the old Fathers, the philosophers, the investigators, the theorists. It is not on your bookshelves. But in the warmest corner of the most unlettered heart it glows in letters that the blindest may read,—a sweet, plain, simple, easy, loving lesson. And when you have learned it, brother of mine, the world will be better and happier.—*R. J. Burdette.*

THE HAPPY HOME.

I HAVE peeped into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms," where the chairs are neat and the floor carpetless; into "kitchens," where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead: and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country, good sense and God's grace make life what no teacher nor accomplishments, no means nor society, can make it,—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building, which shall never decay, wax old, nor vanish away.—*Dr. John Hall.*

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 20, 1898.

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

SPECIAL CONTRIBUTORS:

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

THERE is a difference between "the gift of the Holy Ghost" and "the gifts of the Holy Ghost;" between the gift of the Spirit and the gifts of the Spirit.

The gift of the Holy Ghost is the gift of his Spirit bestowed by the Lord upon those who believe and are baptized in his name.

The gifts of the Holy Ghost are certain powers and operations imparted by the Holy Spirit himself to those who have received the gift of the Holy Ghost.

Plainly enough, the gifts of the Holy Ghost can be manifested only in those who have received the gift of the Holy Ghost.

All the gifts of the Spirit—wisdom, knowledge, faith, healing, miracles, prophecy, teaching, discerning of spirits, tongues, interpretation of tongues, helps, governments—belong in the church now.

The Lord longs to see all these gifts and powers manifested in the church now. Many people, also, long to see all these gifts manifested in the church now: some, indeed, desire this more out of curiosity, or to benefit themselves, than for anything else; yet they do desire to see it.

But how can there be manifestations of the Spirit where there is not the Spirit? How can the gifts of the Spirit be imparted, where the gift of the Spirit has not been allowed to be bestowed? How can the gifts of the Holy Ghost be manifested where the gift of the Holy Ghost has not been received?

How can *the church* have the gifts of the Spirit, which belong in the church, until the church has first received the gift of the Spirit? And since the church is but the collection of the individuals who belong to the church, how can the church receive the gift of the Holy Ghost until the individuals who compose the church have received the gift of the Holy Ghost?

Then is it not perfectly plain that, of all things, the one essential thing—first, last, and all the time—is that each and every individual member of the church receive the Holy Spirit?

And now the Lord has sent, and is sending, to all the church throughout the whole land, the gracious essential message, "Receive ye the Holy Ghost." O, who can fail to respond to the gracious call? "Ask ye of the Lord rain in the time of the latter rain." Let every soul ask.

"Ask, and it shall be given you." "Receive ye the Holy Ghost." "Be filled with the Spirit."

Did you ever see a farmer trying to grow a crop in an impoverished soil? It took a great effort to get a little. So it is when we make an effort to get money from cold professors for missionary purposes. The heart must first be warmed by the Sun of Righteousness and

watered by the Holy Spirit, before we can expect to get any fruit. Then giving is a privilege rather than a duty.

THE TWO REPUBLICS.

IN several articles we have called attention to the course of the Roman Republic from plain republicanism to the most gorgeous imperialism; from simple self-government to the most extremely tyrannical government of others; from individual freedom to the most completely centralized despotism in the world.

Every one who has read those articles, or who has read the history to which the articles refer, has readily recognized, in the career of this American Republic of the United States the past summer and at present, the perfect parallel to that of Rome at the beginning of her "progress" toward imperialism.

Is this parallel a mere incident? or is it the repetition in history of the working of a *principle* of deepest meaning and vast concern to the world?

No one can say but that in the original instance,—that of the Roman Republic,—the principle involved was of the deepest meaning and of vast concern to the world. No one can say but that in the original instance, the history wrought out meant so much to the world that it was, in fact, the history of the world at the time.

This was so entirely true that the Lord, sketching in prophecy the successive great powers of the world, made Rome one of his subjects: "In the latter time of their [the four divisions of the Grecian] kingdom, . . . a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Dan. 8:23-25.

This is the history of Rome in all her phases from her rise to the end of the world. The *history* on each point drops into its place in perfect fulfilment of the *prophecy*. The first stages of the history occurred two thousand years ago, and others followed through the ages. This history was sketched in the prophecy twenty-four hundred years ago.

But mark: the history that was sketched in the prophecy was *not sketched for the time in which that original history occurred*. It was sketched, and then was "closed up and sealed till the time of the end." It was therefore sketched, *not for that time*, but for *this time*.

Therefore, as certainly as that history of two thousand years ago was sketched twenty-four hundred years ago, and was then closed up and sealed until the time of the end, so certainly the principles and the lessons of that history are for the instruction and the warning of the people who live in the time of the end.

As the first stages in the history of that ancient great republic, which history was sketched in the prophecy and was then "closed up and sealed till the time of the end," find their perfect parallel in the *present-year history* of this

present-day great republic, this shows plainly that we are now in the time of the end.

As the principles and the lessons of that history that was sketched, and then "closed up and sealed till the time of the end," were for "the time of the end;" and as we are now in the time when that history finds its parallel, and so are in the time of the end; so the principles and the lessons of that history are for the people who live in this time, even for those who live this present year.

As, in the original instance, the history wrought out by the ancient great republic meant so much as vitally to concern the whole world of that time; and as that history was sketched, and closed up and sealed until *this time*,—so in the present instance the history wrought by this present-day great republic means so much as vitally to concern the whole world of this time.

Therefore it is certain that the history that was made by this present-day great republic the past summer, and that is still being made, in parallel with that of that ancient great republic, is laden with meaning for the whole world.

Let every one study carefully the characteristics of the history of that ancient great republic, which was sketched in prophecy, and was closed up and sealed till this time; then let him watch the unfolding of events in the history of the present-day great republic, in parallel with that; and so, by these lessons, admonitions, and signs, let him be prepared to escape all these things that are certainly coming to pass, and to stand before the Son of man, whose coming is the ending of the history of all the nations, in that breaking "without hand" which marks the setting up of the kingdom of God, which shall never be destroyed, and which shall not be left to other people, but which breaks in pieces and consumes all these kingdoms, and stands forever.

These are days of mighty events. Watch! and be ready.

THE DESERTER.

IN all the horrors of war, there is nothing more blood-curdling than the accounts of the punishment of the deserter. Desertion is one of the most heinous offenses subject to army discipline. Desertion would destroy the army; hence the army, in mere self-defense, must destroy desertion. This is the reason the punishment of the criminal is made so heartrending. The leading forth of the hapless victim; the rehearsal of his disgrace before his comrades; the pinioning of his arms; the bandaging of his eyes; the coffin beneath him, open, as if hungry for its prey; the line of soldiers, all aiming at one trembling heart; the crashing volley; the instant death, as if by a lightning stroke,—all this is enough to drive the kindred of the culprit to the verge of madness. The parents whose sons fall in what is called honorable battle are happy in comparison with those whose sons have gone down to death as deserters.

For what reason is this crime looked upon as so grievous?—It is the dark treachery to the soldier's cause and his companions, which would expose them all to ruin to gratify his enmity or secure his own personal safety, at any risk to others,—it is this element which makes desertion so dangerous, and calls for vengeance so summary. Others must be de-

tered from imitating his bad example. History has placed the stamp of ineffaceable ignominy on those who have proved false to their country, or have turned traitor to some sacred cause. Arnold and Burr are pilloried in American history as objects of scorn and malediction for all time.

But not the worst cases of desertion are found in secular history. Bible history reveals deserters in the sacred walks of religion. The gospel narrative bows beneath the burden of the story of the arch-traitor, Judas. The apostle Paul speaks of another, with whom he was personally associated, and whose name he has left on record for a warning to all after-times. His name was Demas. "Demas hath forsaken me, having loved this present world." 2 Tim. 4:10. Thus Paul, in few words, neither harsh nor bitter, but of terrific power, holds up the course of Demas to our abhorrence. Better for Demas had he become disabled by disease, or been held to martyrdom in the fatal dungeon by the power of tyranny. Then had his name come down with honor. But his desertion must have been of a very trying nature to leave on the page of inspiration such a record.

We know but little about Demas; but up to the time of his fatal apostasy, every mention of him was favorable. To the Colossians, Paul had written, coupling the name of Demas with that of Luke, one of the biographers of our Lord: "Luke, the beloved physician, and Demas, greet you." Col. 4:14. This was excellent company; but Demas fell out of it into dark disgrace. So Judas once belonged to the most favored group of men that ever lived on this earth; but what a fearful plunge he made into outer darkness! Let no one, then, trust for safety to his position or connections in society, in the church, or in any other organization. A living church or a holy family is no sure safeguard. Only in the holding power of the love of Christ are we safe. To have once enjoyed these associations, only increases the condemnation of the deserter.

Once, also, Demas enjoyed the honorable mention of being called the fellow laborer of the apostle Paul, perhaps his fellow prisoner in chains. To Philemon, Paul wrote: "There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow laborers." So proud and honorable a position did Demas once occupy. But the apostle was at length compelled to write, "Demas hath forsaken me." Why did Demas forsake Paul? Had the apostle refused longer to labor with him? Had the gospel wronged him? Had the Master deserted him?—Nothing of the kind; but the next clause lets out the fatal secret: "Demas hath forsaken me, having loved this present world." This teaches a solemn and important lesson. It shows that every one who has ever brought disgrace on his Christian profession, or lost his Christian standing, has had some secret reason for his fall. He deserted under the seduction of some besetting sin. Could the true specifications of every case be revealed to us, we should find such records as these: "Deserted from moral cowardice;" "deserted through neglect of prayer;" "deserted through the power of the appetite;" "deserted through the seductions of the carnal mind;" "deserted through the lust of the

flesh and the pride of life;" "deserted through unbelief, fostered by self-conceit;" and so on, through a long list of other weaknesses.

In the case of Demas, the specification is given,—"the love of the world." "If any man love the world, the love of the Father is not in him." Demas loved the world; if he had not, it would have done him no harm. Paul had to meet the world in all its power and allurements. Why did he not desert, therefore?—Because he did not love it. He did not love it because he had so much of the love of Christ in his heart that there was no room in it for the love of the world. His heart was possessed by Christ; he could not serve God and Mammon. He served Christ alone.

But no man deserts all at once. It is a slow process. The love of the world, and every other secret evil, accomplishes its work by stealthy and gradual development. The only safe course is to arrest the evil in the beginning, or desertion from the cause of Christ will be the result.

But did not God love the world? and can we not, therefore, love it too?—Yes, if we will love it in the way, and only in the way, that he did and does. He did not love its spirit nor its ways. He loved it with a burning desire to save it from destruction. He loved its welfare and its suffering souls so much that he gave his only begotten Son, that whosoever would believe on him should not perish, but have everlasting life. This is the only love of the world that it is legitimate for us to cherish. Of this love may we have more and more; but of the other, none. U. S.

THE OLDER BROTHERS OF JESUS.

SINCE the issue of the August SUPPLEMENT to the REVIEW AND HERALD, we have received a daily shower of letters making inquiry concerning a certain passage therein quoted from the forthcoming book, "The Desire of Ages." The passage relates to Jesus, and reads as follows:—

"All this displeased his brothers. Being older than Jesus, they felt that he should be under their dictation. They charged him with thinking himself superior to them," etc.

All these inquirers want to know how this can be. None of them believe it. Some want to know if it is not a misprint. Others suggest something else; and yet others, still something else.

The point in this quotation at which all these folks stumble, is where it is said that "his brothers, being older than Jesus," etc. By not believing it they "can not understand" how this could possibly be, when the Bible says always that Jesus was Mary's first-born son.

We suppose these inquiries are sent to us under the impression that perhaps we may have access to other writings from the same author on the same subject, that might make the matter plain to those who are disturbed over it. For surely this matter, being the statement of the Spirit of prophecy, no one would suppose that any but the Spirit of prophecy could explain it, *provided* it needs explaining at all.

We are not at all displeased at receiving so many letters; we enjoy it; besides, it shows that not only is the REVIEW read, but

its supplements also. So we shall do our best to help our inquiring friends.

First, we do not see how there can be any misprint in the sentence. Of course misprints do occur sometimes; but in such cases the mistake is always in misprinting a *word*, which changes the sense of the sentence. It is not possible that that could be the case here. The word here upon which the whole subject turns, and where the misprint would have to be if there were any, is the word "older." But to say that this should be printed "younger" instead of "older" would take all the substance out of the subject as it is in the two sentences.

If it were printed "younger" instead of "older," it would present the incongruous and even unnatural situation of his younger brothers feeling "that he should be under their dictation;" and of his younger brothers charging him with "thinking himself superior to them." If they were indeed younger than Jesus, then there could be no possible ground for his being under their dictation. If he was indeed older than they, in the very nature of things, as well as by all the provisions of the Levitical law and the unvaried custom of that whole people from their beginning, he would be superior to them, and would be so recognized; and that being so, there could be no possible ground for their charging him "with thinking himself superior to them."

But with the sentence as it stands,—"His brothers being older than Jesus,"—it was also natural enough that they should feel "that he should be under their dictation." And when they found that he would not be so to their satisfaction, it was also perfectly natural that they, "being older than Jesus," should charge him "with thinking himself superior to them."

Therefore as the sentences in all their parts are intelligible and consistent only as they stand,—"his brothers, being older than Jesus;" and as that is the way the sentences stand in the book from which the passage in the SUPPLEMENT was taken, the suggestion of misprint is certainly excluded. Everything about the passage bears positive evidence that it is printed as it was originally written; and that it was intentionally written as it stands, saying that the brothers of Jesus were older than he.

The theory of a misprint being excluded, the real point in all these letters of inquiry is, "Is it true?" It is perfectly plain, from the letters themselves, that the inquirers do not believe that it is true. Some of them, indeed, say flatly that they want nothing to do with the book that says such a thing. One in particular says, "If that is the book that is for sale, I do not want it;" and then in the very same letter, says, "Please send the latest Special Testimonies to Workers and Ministers." But it is difficult to see what he can want with the Special Testimonies, or any other Testimonies, when he rejects a whole book that comes from the same source as do all the Testimonies, special or other. The Testimonies can do no good to people who do not believe them; for "prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14:22. A person can not believe the Testimonies, and at the same time reject a whole book of the Spirit of prophecy. He may think he believes them; but he does not truly believe them; he believes them only so far as he

can approve them, only so far as they agree with his own opinions.

And just this, we are sorry to say, is the difficulty with many of those whose inquiries we are now considering. They know that the book, "The Desire of Ages," comes from the Spirit of prophecy; they profess to believe the Spirit of prophecy; and yet the instant they find a statement from that book which they can not endorse,—a statement that does not agree with their own views,—they do not believe it, and "do not understand it," and want an explanation of "how it can be so." When the angel told Zacharias a certain thing, and Zacharias said, "Whereby shall I know this? for," etc., the angel told him, "Thou believest not my words." Luke 1:13-20. Do we believe the Spirit of prophecy, or not? If we do, when that Spirit speaks, we shall believe what is said, whether we understand it or not. What the Spirit says is the truth; and believing it, we believe the truth and know the truth, even if we do not understand it so we can explain just the "how" of it.

So it is with this passage that has called forth so many inquiries: by every evidence the passage was intentionally written to tell, and does tell, that the brothers of Jesus were "older" than he. This, being the statement of the Spirit of prophecy, is the truth. He who believes it, believes the truth, and knows the truth, whether he can explain it or not. Of course any one who does not believe it can never understand it, even though the Spirit himself should explain it. But to those who believe it, all is easy enough.

1. He knows that it is the truth.

2. He knows that the place where he read it is in a very brief extract from a book of more than seven hundred pages; and he knows that it is possible, and altogether likely, that somewhere in the complete work, something is said to make it all plain and perfectly satisfactory.

3. He knows that even just as it stands, it in no way contradicts the Bible. For though the Bible says always that Jesus was Mary's first-born son, this passage from "Desire of Ages" does *not* say that he was *not* her first-born son. Though the passage from "Desire of Ages" does say that the brothers of Jesus were older than he, that passage does *not* say that he was *not* her first-born son.

4. He *knows*, just as certainly as he will *think*, that Jesus could be Mary's first-born son, and yet that his brothers could be older than he; for he knows that such things are common everywhere. There are families everywhere in which the wife has brought forth her first-born son; and yet in that same family there are brothers older than this first-born of his mother. In other words, he knows that there are numberless instances in the great human family, in which a man with children has been left a widower, and has married a second wife, and that this second wife has brought forth her first-born son in a family where there were children older than he; and that they all call him brother, and he calls them brothers and sisters, because that is what they are. Surely when such things are familiar in every neighborhood, it must be a peculiarly persistent sort of unbelief that gets into difficulty and confusion over a statement *in a book*, that in a certain family there were brothers older than the first-born son of his mother; and will reject the book because it says so.

But some of these may ask, Does the book *say* that this is how it was? Outside of the passage here under consideration, we do not know that it does, because we have not seen the whole book. But this passage itself says it; because there is no other possible way in which there can be, in the same family, brothers older than the first-born son of his mother.

However, we have seen, on another page, the following sentences, which suggest the same thing that the passage under consideration tells:—

"By her [Mary's] vindication of what she knew to be right in his conduct, she herself was brought into trying positions. She looked upon the associations of the home, and the mother's tender watch-care over her children, as of vital importance in the formation of character. The *sons and daughters of Joseph* knew this; and, by appealing to her anxiety, they tried to correct the practises of Jesus according to their standard."

As a matter of fact, this passage tells nothing *more*, and indeed nothing *else*, on that subject, than does the other passage; but it does tell the same thing that the other tells. It is possible that when we shall have access to the whole book, we may find yet more, and perhaps more *plainly*, said. But whether we do or not, the passage that has called forth the inquiries is plain just as it stands to every one that believes it.

We hope this incident will have aroused such an interest in that splendid book, "The Desire of Ages," that not one of our readers will rest until he has obtained and read it, and knows just what it says on this and every other subject upon which it speaks.

IN EUROPE.

ON the morning of June 28, in company with Elder Moon, I left New York on the steamer "Trave," of the North German Lloyd Line, for Hamburg, Germany, to attend the meeting to convene there July 8-14 for the purpose of organizing the European Union Conference. Our vessel was delayed one day by the dense fog in which the "Burgogne" went down, so we did not arrive in Hamburg until the night of the 7th.

Elders O. A. Olsen, H. P. Holser, L. R. Conradi, and J. Erzenberger, with a number of other ministers and workers, were already there; and Elders Prescott and Waggoner from England, and Lewis Johnson, M. M. Olsen, and others from Scandinavia, came the next day; so by the time the meeting began, there were representatives of thirteen languages or dialects; namely, English, German, Dutch, Danish-Norwegian, Swedish, Livonian, Bohemian, Polish, Russian, French, Spanish, Finnish, and Rumanian. The meetings were held in the chapel connected with the mission home and tract and book depository, which has seating capacity for five hundred persons. Two hours each day, and one hour every evening, were devoted to the study of the Bible, health reform, and general missionary work, the rest of the time being taken up by reports from the different fields, and in discussing plans for the future extension and enlargement of the work. The preaching and studies were translated into the German language, which was understood by the larger portion of the congregation; while those who could not understand this lan-

guage would gather in little groups, and some one would translate from this language into theirs: thus all had the benefit of what was said by the original speaker. At first, this seemed like confusion to us who were not accustomed to such ways, but we soon became accustomed to it, and rather enjoyed it, especially when the English language was not spoken, and some one would make the meaning plain to us.

In addition to the multiplicity of languages and dialects spoken in this field, the laborers have to encounter many difficulties which we in America know very little about, and can not appreciate unless we are where we can see and know them for ourselves.

After hearing the reports from the field, and listening to the statements of the different speakers, I could better appreciate the counsel of the Testimony where it says: "Let the Lord work with the men who are on the ground, and let those who are not on the ground walk humbly with God, lest they get out of their place and lose their bearings."

Notwithstanding the difficulties and peculiarities of the field, the reports indicated that the work was steadily, and in some instances rapidly, advancing; and that it has penetrated much farther than we had thought.

In the organization of the Conference, Elder O. A. Olsen was unanimously elected president, in harmony with the recommendation of the last General Conference. An executive committee, consisting of Elders H. P. Holser, W. W. Prescott, Lewis Johnson, and L. R. Conradi, will be associated with him in the management of the work, and have local charge of the four principal subdivisions of the Conference, which are as follows:—

Central Europe, comprising Switzerland, France, Italy, Sicily, Sardinia, Corsica, and Turkey in Europe.

Great Britain, comprising England, Ireland, Scotland, and Wales.

Scandinavia, comprising Norway, Sweden, and Denmark, with an oversight over Finland.

Germany, comprising Germany, Bulgaria, Rumania, Servia, Austria-Hungary, Holland, with an oversight of the Russian Mission Field.

While the Conference was composed of so many different nations, kindreds, and tongues, it was gratifying to see that one spirit permeated and controlled the whole; and but one desire was uppermost in all minds,—to do all in their power rapidly to spread a knowledge of God and his truth in the earth.

At the close of the council, the German people held a council for one week, at which time the Conference was formally organized, known as the German Conference, comprising Germany, Bulgaria, Rumania, Servia, Austria-Hungary, and Holland. Elder L. R. Conradi was chosen president of this Conference, which is composed of forty-five churches and companies, with a membership of fourteen hundred and twenty-two, having seven ministers, eighteen licentiates, and two Bible workers, and from fifty to sixty canvassers. The Russian Mission Field is connected with this Conference. It has twenty-eight churches, with a membership of nine hundred and forty-three, and fifty-two scattered Sabbath-keepers. Three ministers, five licentiates, and four Bible workers are employed in that field.

Shortly after the beginning of the German Conference, in company with Elders O. A.

Olsen and Lewis Johnson, we left to visit the work in Scandinavia, our first stopping-place being at Copenhagen, Denmark, or rather at Skodsborg, eight miles from the city, to visit our sanitarium for that part of Europe.

Skodsborg is a beautiful place lying along, and overlooking, an arm of the Baltic Sea. In the summer its population is greatly increased by the wealthy people who come from Copenhagen to enjoy the beautiful scenery, fresh air, and sea baths. The sanitarium property is on the principal street. It was built by one of the former kings of Denmark as a home for the young men of his court. Another building adjoining was used as a barn and stable for the king's coaches. These buildings were substantially built, and, with some changes, have been made quite practical. The rear of the property extends to the sea, and the view from that part is very beautiful. Almost any time one looking toward the sea may see all the way from ten to forty boats or vessels, as this arm is the main thoroughfare, or outlet, from the Baltic Sea to the North Sea. On a clear day one can distinctly see towns in Sweden on the opposite shore.

The sanitarium work has been in operation only a short time; but the patronage has been good, and the prospects are encouraging for building up a successful institution. Dr. Ottesen and his wife, who have charge of the institution, are laboring arduously to build up the work. In addition to the work that Dr. Ottesen is doing here, he goes once each week to Frederikshavn, where a branch institution is carried on in connection with the school at that place.

From Skodsborg we went to Christiania, Norway, and spent Sabbath and Sunday. This is where our publishing house and tract depository for the Scandinavian field is located. The property is a corner lot, on one of the best and most rapidly improving streets in the city. The main building is substantially built of brick; the upper story is used as a chapel and meeting-place, and the lower story and basement are devoted to offices, foundry, engine-room, and pressroom. The property has so increased in value that the brethren are seriously discussing the propriety of selling it, and taking cheaper quarters, using the surplus money to pay their small indebtedness, and to carry forward the work in other lines. Three public meetings were held with the church, Brother Moon speaking once, and the writer twice.

G. A. IRWIN.

THE CAMP-MEETINGS.

DEAR BRETHREN AND SISTERS: Miss Durland and I are on the train on the way to the ninth camp-meeting I have attended this summer. I have been thinking over the experiences that have distinguished this tour, and the impressions I have received, and am constrained to share them with you; for the remembrance of them brings to me so great and sweet a blessing that I can not but think it will cheer the hearts of those who have been shut away from these privileges,—the lonely Sabbath-keepers in far-away country places, who could not by any possibility drink from this fountain of truth as it has been opened to us who have been able to meet together.

My first impression of a Seventh-day Adventist camp-meeting was received at Owosso, Mich., a year ago, and has remained, always bringing before me the ancient model of a

camp furnished by the camp of Israel, both in arrangement and neatness. There are individual exceptions; but from the first, as I have gone from camp to camp, I could not but believe that of all the people who meet in camp and assembly, Seventh-day Adventists are the most scrupulous and artistic in the arrangement of tents and the order of camp life. Not that there is nothing that needs to be improved: there is much; but where much is so nearly perfect, there should be both conviction and ability that would remove everything that could be objectionable or an offense.

I believe that a Seventh-day Adventist camp is to be used by the Lord as a testimony to the truth. By this I mean the visible order and arrangement: that our people ought to be so instructed in how to live in the simple, plain way that is appropriate to camp life, as well as in how to manifest the one purpose for which we come together in the laying aside of everything that interferes with the work of learning and applying and witnessing to the truth, that in this one regard the camp itself shall be both a teacher and a preacher of righteousness.

Among the things that need to be brought up to the standard as a witness is the sanitary arrangement. This is vital to the best spiritual results as well as to the influence which a people who lead the world in health reform should exert upon visitors. All things should be made decent, neat, and sweet in every corner of the camp, and all observers be compelled to say that Seventh-day Adventists never forget that the eye of God is in every place.

In many places the food has been hygienic. In some cases nothing was left to be desired by those who understood the "combinations;" but in other places there has been a manifest need of both preaching and practise. But it is clear that progress is onward and upward; for the people are interested, full of questions, and anxious to learn. I have been accosted many times, and asked what was hygienic in food, how to make combinations, how to prepare certain dishes, together with other questions, which would require both Dr. and Mrs. Kellogg to answer. I have been glad of the few simple rules with which I have become familiar, and am applying to my own living, and have passed them on.

The eager earnestness of our brethren and sisters has been one of the most impressive features of these gatherings,—their readiness to be instructed upon any point; the acknowledging of need, and the determination that that need should be met; the unwillingness to let any opportunity pass where a question could be asked that would bring any information as to what to do with the children; how to meet this or that difficulty; how to appropriate and use this or that precious truth in the best way so as truly to represent it among those who might be looking to them for light.

I shall never fail to appreciate the manner in which my brethren and sisters have listened to my appeals in behalf of the Woman's Christian Temperance Union, and the spirit in which they have received the messages that the Lord has given me for them. I could fill pages with incidents which, to recall, make my heart tender with grateful love and praise to our Father in heaven.

One morning after I had given, at the early morning hour, a message concerning the Holy Spirit manifested in home life, just as it was about time for the next service I heard a little tap upon the dropped canvas of my own tent door, parting which I saw a man holding a little boy by the hand. Without any preliminaries, he said: "Sister Henry, I believe every word you have said. I endorse it all; but what must I do to be saved?" with an emphasis upon the personal pronoun, which was like an echo of the prayer of the publican.

I replied, "Believe on the Lord Jesus Christ, and go to the pavilion now and hear Dr. Kress on healthful living, believe, and obey."

"I have thought my help might have to come through health reform," he said.

If this brother reads this, as I am sure he will, I would like him to know that I remember him with prayerful interest. I have thought of him, the little boy he held by the hand, and his question, scores of times, and always with a prayer that they may both know all that salvation means.

I have been impressed with the unanimity with which all the ministers, men, women, wives, mothers, young girls, children, fathers, husbands, young men, have alike sought the power of the Holy Spirit, that it might be practically applied to the home life, and to the work they have to do.

I see that I shall not be able to say, in this letter, all that I wish to say about this camp-meeting tour; so I will reserve the rest until later. But I can not close this first letter without saying that no one, I am sure, has received more real, practical help from these meetings than I myself have received. The message that the Lord has given me for the people has grown upon me from day to day, and it has been food, meat in due season, for my own soul, by which I have myself been reproved, encouraged, and taught; so that I can truly say, and wish to give my testimony to that effect, that the truth that we hold in common, apart from all the rest of the world, is a light that lightens the way to all the truth that we and other Christians hold in common. And as I have been going over the same old ground, I have seen the old truth in new light; and it continues to grow in this way until I have ceased to be surprised at it, and am expecting more and more as the days pass on. I have found tests, and experiences, and victories all along the way, which I dare say have been duplicated in the hearts and lives of my brethren and sisters. My own experiences seem wonderful and peculiar to me; but by this same token I am prepared to know that wonderful and peculiar experiences have been common among us all, this summer.

Fraternally yours,

MRS. S. M. I. HENRY.

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.

FOREIGN FIELDS.

ARGENTINA AND URUGUAY, S. A.—The work in this field is onward. About eight hundred dollars' tithes was paid during the quarter just ended. A mission school, employing two teachers, is now in successful operation, and is attended by a considerable number not of our faith. Though there are many discouragements, the work moves steadily forward.

AUSTRALIA.—During the recent week of prayer, the people responded to appeals for help for the missions; and aside from money given, many sold their jewelry, watches, etc., and gave the proceeds to this work.

BRITISH GUIANA, S. A.—The work in this field is making progress. One hundred acres has been leased from the government. On it a chapel has been erected, known as "Bethany Indian Mission of Seventh-day Adventists." Fifty acres of the land has been set off for a mission farm. The church there now has a membership of twenty-one aboriginal Indians. A number of others await baptism. The work is only in its infancy, and the people need education in many ways. They particularly

need to be taught how to make a living from the soil.

COOK ISLANDS.—Two persons have lately been baptized, one a well-educated gentleman from Tahiti, who is fitting himself to present the truth to others. A portion of "Steps to Christ" has been translated, and published in sections. These are distributed as tracts.

JAMAICA.—The work is prospering. Three have taken a stand for the truth at Port Antonio.

MATABELELAND.—A farm of two hundred acres has been given to the mission. The chief of one of the nations near by is begging for a teacher. Men, not money, are wanted. Who will answer the call? After attending a meeting where the question of the resurrection of the dead was considered, one old chief turned to his people, and told them that this wonderful teaching did his heart good, and he wanted all his people to hear it.

MEXICO.—Two families have just begun the observance of the Sabbath at Guadalajara.

TRINIDAD.—Seventh-day Adventists are the only "missionaries" who have a church building on this island. It is a great help to the cause; for the people now say, "They have come to stay." Most of the people are poor, but they are faithful in all their duties, and are industrious and self-sacrificing. An industrial school is needed; and it would greatly strengthen the work if several well-to-do families would settle in different parts of the island, and employ the poorer brethren, and teach them how to farm.

TURKEY.—The chief work in this country during this year has been done in Cilicia and Syria, the former being of special interest to Christians as containing Tarsus, the native city of the greatest of the apostles. During the first three months of the year, seven persons were baptized in Cilicia. In Syria several have accepted the truth, and during one journey of the missionary, thirteen persons were added to the household of faith. At one place an Armenian priest presented to a brother three "strong arguments for Sunday-keeping." The brother objected, whereupon the priest gave him two more "powerful proofs"—two heavy blows in the face with his fist. He evidently had no better.

THE UTAH CAMP-MEETING.

THIS meeting was held in Salt Lake City, August 25-31. It was the second meeting of the kind held in the State. The same rules and regulations were followed as in other meetings, and one would have imagined himself in an old Conference by the way the brethren took up the work.

Utah is considered a hard field; but the truth is winning its way among the people, and the cause is growing. I know of no new field where all branches of the work are better represented than in Utah. In Salt Lake City there is a medical and industrial mission, which is doing good work. This church also has Christian Help workers; and taking it altogether, is well supplied with help to carry on each branch of the work. The brethren are interested in educating their children; and at Provo they have started a church school, with Brother Floyd Brallier and his wife in charge. This is a considerable undertaking, and will need earnest and prayerful consideration; but if all move in harmony with the directions of the Spirit of the Lord, success will attend this effort.

The brethren in the places mentioned are trying to spread the truth into other towns and cities of the State, and have just closed a successful tent-meeting at Logan. This was a source of much encouragement to the brethren,

as well as to the laborers who conducted the meeting.

A brother has opened a restaurant in Salt Lake City, where hygienic meals are served. The Battle Creek Sanitarium health foods are used; and the more the people become acquainted with them, the better the restaurant is patronized. This is opening a way whereby many can be reached with the truth. He uses our health journals and other literature freely, and is thus becoming acquainted with many of the business men and women of the city, who, in turn, are becoming acquainted with our work. This work, if carried on properly, will interest some who might not be reached by other means. If the laborers walk humbly with God, and counsel together as the needs of the cause demand, the Lord will bless their efforts, and many will be led to accept the truth.

A. J. BREED.

NEW RICHMOND (WIS.) CAMP-MEETING.

OUR northwestern camp-meeting is now in the past as to time; but with many who attended, it will continue to live. The attendance was a little over two hundred; but with a number it was their first camp-meeting, and to them it seemed a large gathering.

Elder Loughborough's lessons were much appreciated. Professor Magan gave excellent gospel instruction. Elder Herrmann delivered a number of talks on our Christian citizenship, which did the people much good. Elders Scott and Snow led out on the subject of healthful living. As the Medical Missionary and Benevolent Association could not furnish a physician to give lectures on the subject of health, our ministers gave instruction on that subject. They took their stand firmly, and this made a decided impression in favor of this part of the message. A good interest was created among the people to learn more upon this subject. This is as it should be. Our ministers and Bible workers can be a great help to the people by standing firmly for right principles, and giving proper instruction on every suitable occasion.

Sister Ida Thompson, our State Sabbath-school secretary, Professor Magan, Elders Herrmann and Scott, Brother Albrecht, and the writer did what they could to teach the children and youth in the right way.

The weather was rather cool a large part of the time, but the tents being in excellent condition, and the grove a lovely spot, there was no disposition to complain.

The books shipped to the grounds by the tract society were detained, and so did not arrive until Friday noon. Yet this did not hinder in the sales of the good literature; for though the camp was small, and the people not rich, the sales amounted to between eighty and ninety dollars.

One beautiful feature of the occasion was the increasing of interest and power as the meeting progressed, the closing service being sweetest of all. Four were baptized at this meeting, twenty-seven at the Appleton meeting, and thirty-nine at Sparta, making seventy baptisms at our camp-meetings in Wisconsin this year.

WILLIAM COVERT.

COLORADO CAMP-MEETING.

THIS meeting was held August 25 to September 5, in Pueblo, one hundred miles south of Denver. This is the second city of importance in the State, and the interest awakened by previous missionary labor served as a justification for the location of the meeting at this place. Not being so central, however, as some of the preceding annual gatherings, the meeting was not so largely attended as the meeting last year. About one hundred and fifty tents were pitched, and these contained between five

and six hundred of our brethren and sisters, representing about forty churches in the Conference. Two new churches were received into the Conference; and the report of the president for the preceding year showed an increase of about two thousand dollars in tithe receipts, and a numerical gain of over three hundred. The additions to the Conference membership had been made for the most part to companies already organized, the special effort for the preceding year having been to strengthen the work already established. The result obtained showed that this effort had not been in vain.

All the Conference laborers were present, and six workers outside the Conference force took an active part in the meeting. Elder R. M. Kilgore, superintendent of the district, while not participating so freely in the preaching exercises, carried a heavy burden in the matter of counsel, and in the work of harmonizing the different interests represented on the grounds. In this he was especially valuable and greatly blessed. Elders J. A. Brunson and H. Shultz were present, and the Lord witnessed to the power of the truth proclaimed by these laborers. Professor Bland represented the interests of Union College; and we trust that as a result of his efforts, a goodly number of young people from this Conference will be found in that school during the year to come. Brother S. C. Osborne had for his special burden the interests of the canvassing work; and in consequence of this agitation, Colorado will doubtless have more than a score of earnest laborers carrying the pages of truth from house to house during the coming months. Brother Sadler, of Chicago, represented particularly the medical missionary work, and bore a straight testimony relative to the duty of our people to walk in the light the Lord has so graciously given on the subject of health and health work.

The key-note of the message given by all the workers was consecration to God, and the exercise of that faith in him and his truth that makes obedience imperative. As a result of the testimony borne, many who had been wavering and indifferent in their religious experience turned to the Lord with the whole heart. A reformation was particularly noticeable upon the subject of health reform; and many who had treated lightly the instruction of the Lord upon this subject, dedicated themselves anew to God, resolving to make a complete and entire consecration to him. One noticeable feature of the Conference meetings was the freedom of discussion and expression of opinion on every question considered. The desire of God's people seemed to be to know what the Lord required, and then to meet his requirements as fully as possible. It was decided to adopt the same plan of co-operation with the sanitarium board in carrying on medical missionary work that was recommended by the Chicago convention of 1897.

The following persons were chosen as officers of the several societies:—

Conference: President, J. M. Rees; Secretary, Elva Green. Executive Committee: J. M. Rees, J. B. Wilson, J. H. Kraft, F. M. Wilcox, G. F. Watson.

Tract Society: President, J. M. Rees; Vice-President, F. M. Wilcox; Secretary and Treasurer, Mrs. Bertie Herrell.

Sabbath-school Association: President, Dr. W. W. Hills; Secretary, Mrs. Watson Ziegler.

Delegates to the General Conference: J. M. Rees, J. H. Kraft, B. W. Marsh, M. A. Altman, W. W. Hills. Outside the selection of the president of the Conference as a delegate to the General Conference, the Colorado Conference decided to send as delegates such laborers in its employ as had not previously attended this general gathering, believing that the experience gained at the general convention would

prove valuable to these younger laborers. This action is certainly to be commended, and is worthy of more general consideration.

Credentials and licenses of all grades were granted to more than a score of laborers; ordination and credentials were conferred upon Brother M. McIntosh, the ordination service to take place at the local camp-meeting in western Colorado. Fifty-five candidates were baptized in a beautiful lake near the camp. With the majority this was a confession of Christ for the first time; several were rebaptisms.

Elder Kilgore was compelled to leave the camp-ground before the close of the meeting, to spend a few days in rest and recuperation at the Colorado Sanitarium, having suffered a severe attack of intermittent fever. At the close of the meeting, Elder Brunson was compelled to follow Elder Kilgore to the sanitarium for the same reason. We are glad to report, however, that these brethren are rapidly recovering.

Altogether, the meeting just closed in Colorado has been the most precious and successful occasion of the kind ever held in the history of the Conference. The enemy was present throughout to bring discouragement to souls and to thwart the purposes of God; but while both light and darkness strove for the victory, discouragement gave place to hope, and defeat to triumph. Hearty and sincere confessions were made by many; and where before had been nothing but failure, we believe the future will witness unending victory through the grace of God. There was nothing of what the enthusiast would term wonderful manifestations; but God wrought mightily, and the people of Colorado are committed firmly to the principles of enduring truth. And as never in its past history, we believe the cause will triumph gloriously in this Conference.

F. M. WILCOX.

IN THE STATES.

(Compiled from the State papers.)

Illinois.

LITCHFIELD.—Three have lately united with this church.

Indiana.

ELWOOD.—Sixteen persons have accepted the truth, and taken their stand with the people of God, as the result of tent-meetings held here.

EVANSVILLE.—Nine people were baptized, the number including a Baptist minister and his wife. Only a short time before, this minister baptized twenty-eight converts to the Baptist faith.

Indian Territory.

COALGATE.—Seven have united with the church, being the fruit of labor lately put forth. A Sabbath-school and tract and missionary society have been organized.

MIAMI.—Seven were lately baptized, uniting with the church, as the result of meetings held.

TALALA.—A church of nine members has been organized.

Nebraska.

CUSTER.—Fourteen adults are keeping the Sabbath, and a Sabbath-school of twenty-eight members has been organized, as the result of a tent effort.

New York.

VIENNA.—Ten have decided to obey the commandments of God, and a Sabbath-school of thirty-two members has been organized.

North Dakota.

LARIMORE.—A tent-meeting here was only poorly attended, yet four estimable people stepped out to obey the truth.

Ohio.

CANTON.—As the result of the tent-meeting at this place, four intelligent, whole-souled people have begun to keep the commandments.

CINCINNATI.—Six were baptized and united with the church.

ORAL.—Five took a stand for the truth. Others are at the deciding-point.

WHEELERSBURG.—Five were baptized and received into the church at a recent union service.

Oklahoma.

KINGFISHER.—One family has accepted the truth, and others are deeply interested.

South Dakota.

CHANDLER.—Four have taken hold of the work here.

MILLBANK.—The interest here is good. Since January 1 the membership has increased from fifteen to thirty-two.

MITCHELL.—Four grown people have begun the observance of the Sabbath, and others are carefully investigating. One man has given up tobacco.

Wisconsin.

PINE VALLEY.—One family made a start, and four persons were baptized.

STOUGHTON.—Two have taken a stand for the truth, and others are deeply interested.

SPRING VALLEY.—One person here has signified his desire to keep the Sabbath.

WATERTOWN.—One person was baptized, and three united with the church.

THE GOSPEL WAGON.

OUR State camp-meeting held at Owosso, Mich., with the part which the gospel wagon and its choir took in the exercises for that occasion, is now an event of the past; but it will be remembered as a time of refreshing by those who enjoy studying the work of the Lord, and are striving to keep step with the advancing light of truth.

On the morning of August 29, the gospel wagon, loaded with its workers, drove up in front of the large tent, where the crowd was preparing to depart. After singing a few songs to the praise of the Lord, prayer was offered, and his blessing was asked to accompany us on our journey home, a distance of about ninety miles.

Realizing the importance of the time, and that we should make good use of every opportunity, we decided to sow some of the blessed seed along the way, that those by the wayside might hear.

Our first stop was at Durand, where we received a warm welcome into the home of Brother and Sister Holser. In the evening a large crowd gathered in the center of the city to listen to the preaching of the Word, and the Lord gave perfect freedom in speaking of the life that Jesus came to give. John 10:10. At the close of the service, four men came to the foot of the wagon, and there confessed their sin. One of them went with me to the home of Brother Holser, and after spending some time in studying the word of life, he pledged himself to give up all his bad habits, and take his stand for the truth. May he be kept "by the power of God through faith."

On Tuesday, August 30, we drove to Bancroft, where we were warmly received by Brother Gerould. In the evening a large crowd gathered in the center of the town, and the best of attention was given to the presentation of the Word, although there were no marked results.

At the close of this service, and to avoid the extreme heat of the daytime, we drove to Lansing, a distance of forty miles, in the night, arriving there at seven in the morning. In the evening we conducted a service on the east side of the capitol building, and as the interest surpassed all we expected, we decided to remain over another night, and continue the work. At the close of the meeting on Thursday evening, an expression from the audience was taken, and by the uplifted hands of more than five hundred people, we were invited to return to that city, and open a regular course of street services.

At 10 P. M. we departed, and arrived in Charlotte at 2 A. M. Both Friday and Saturday evenings were spent holding services at this place; and again the interest was very marked, many expressing a desire to attend a course of meetings. Leaving here at 10 o'clock Saturday evening, we thought not to stop again until we reached Battle Creek; but we were soon overtaken by a severe thunder-storm, and were glad to stop near the Ainger church, where we found a warm welcome into the home of Brother Hayes. On Sunday morning we again started on our journey, reaching Battle Creek at noon.

Nearly every reader of the REVIEW will observe that the fourteenth chapter of Luke contains a record of divine instruction, which spans the entire gospel period this side of the cross; and especially has the Spirit of prophecy called our attention to verses 15-24, which speak of the "streets and lanes of the city," "the highways and hedges," as applying to our time. The dwellers in these places are to be taught in harmony with the third angel's message.

It was in answer to this divine command that the gospel wagon was first started. The first effort put forth in this direction was by Brother H. G. Butler; very soon Dr. J. H. Kellogg became interested, and for the past four months we have had two wagons in use nearly every evening; the third one is now in the works, and is fast nearing completion. When completed, a pair of horses weighing about fourteen hundred pounds each will be needed to draw it. H. M. LAWSON.

News of the Week.

FOR WEEK ENDING SEPTEMBER 17, 1898.

—The Atlantic Ocean is crossed by 1,000 ships every month.

—Red Bluff, Cal., suffered a \$100,000 loss by fire, September 11.

—In some parts of Norway, corn is still used as a substitute for coin.

—It is estimated that two thirds of the male population of the world use tobacco.

—Glass is not used for the windows of houses in Manila. They are glazed with translucent oyster shells.

—Over 800 of Crane's immune regiment at Santiago are now in the hospitals, suffering with fevers of various kinds.

—By the explosion of forty gallons of gasoline in the cellar of a grocery in Philadelphia, nearly a dozen lives were lost.

—Milwaukee, Wis., will hereafter destroy its garbage by cremation, a \$50,000 crematory having been ordered built for this purpose.

—Judge Cooley, the famous jurist and constitutional lawyer, died at his home at Ann Arbor, Mich., September 12. His fame was world-wide.

—A tin-plate trust has been formed in New York City, to control the manufacture of this product.

—According to the September crop report, over 34,000,000 bushels of wheat has been harvested in Michigan this year.

—An English syndicate has bought the Center Star mine at Rossland, British Columbia, paying for it \$2,000,000 in cash.

—General Cassius M. Clay, the "Sage of Whitehall," has been granted a divorce from his girl-wife, Dora Richardson Clay.

—A fire at Washington, Ohio, destroyed the \$50,000 masonic temple, and injured the Stutzon department store to the extent of \$60,000.

—For some misdemeanor a woman was arrested on the streets of New York, and taken to a cell. The fright was so severe that it caused lockjaw.

—September 12, for the crime of felonious assault, committed at Liberty, Mo., a man 68 years of age was taken from the jail by a mob, and hanged.

—Colonel Oliver H. Payne, a Standard Oil magnate, has presented Cornell College, at Ithaca, N. Y., with \$1,500,000 to found a medical college in New York City.

—At Trenton, N. J., on September 9, articles of incorporation were filed with the Secretary of State for a big steel trust, which has just been organized with the gigantic capital of \$200,000,000. Should be spelled "steal."

—The National Linseed Oil Company, which lately became embarrassed by attempting to "corner" the flaxseed market, is about to be reorganized. This trust practically controls the entire output of the product.

—A passenger-train on the Texas and Pacific Railroad near Texarkana, Ark., plunged through a bridge at noon, September 12. The accident was due to high water. Four people were killed outright, and many others severely injured.

—It is announced that in view of the success that attended the use of dynamite guns in Cuba, the minister of marine, Vice-Admiral Tyrtoff, proposes to mount such weapons on four Russian war-ships. Their use will be extended if they are satisfactory.

—During the past twenty-five years, the consumption of alcohol has increased fifty-four per cent. in Belgium. Strenuous efforts are being made to combat this increase, especially among the working-people, by furnishing them with American light wines.

—Monday, September 12, a terrible storm swept over portions of the West Indies, apparently spending its fury on the Island of St. Vincent. Kingstown, the capital, is entirely destroyed, 20,000 people are homeless, and fully 300 are said to have been killed.

—Aquinaldo, the Philippine insurgent leader, and his sub-chiefs, with their soldiers, have decided not to provoke conflict with the Americans; and in obedience to General Otis's orders, have evacuated the suburbs of Manila, which they have been occupying for some time.

—Admiral Cervera and his staff, and nearly 1,800 Spanish prisoners, sailed from Portsmouth, N. H., September 12, for Santander, Spain. Thousands of spectators witnessed their departure. The admiral was enthusiastic in praise of the treatment accorded him and the prisoners by the Americans.

—The Chicago Methodist ministers, at their last meeting, approved the czar of Russia's plan of disarmament, and appointed one of their number to draft a letter of thanks to him for his suggestion. Their next meeting will be devoted to the question, "What shall be done with the Philippine Islands?"

—September 11 New Westminster, the chief city on the Fraser River, British Columbia, was almost entirely destroyed by fire. Not a public building is left in the central portion of the city. Handsome blocks, banks, and churches went up in smoke. Hundreds of people are homeless. Some lives were lost. Ten streets were on fire at the same time.

—Mme. W. Jennings Demorest, New York's most famous dictator of fashion, died recently at her home in that city, aged seventy-one years. She was a woman of extraordinary mental energy, and an ardent temperance advocate. It was she who was the founder of the Demorest medal contests, in which medals were offered as prizes for essays and orations on temperance subjects.

—It is said that "in Japan a man can live like a gentleman on \$300 a year. This sum will pay the rent of a house, the wages of two servants, and supply plenty of food." In the United States there are many people who live like gentlemen on that sum or even less, without any servants at all. The reason they can live like gentlemen on so little is that they *are* gentlemen; and as certainly as they live at all, they live like gentlemen.

—The Turkish legation at Washington, D. C., has issued the following statement: "The entrance into Palestine is formally prohibited to foreign Israelites, and consequently the imperial Ottoman authorities have received orders to prevent the landing of immigrant Jews in that province."

—September 10 the empress of Austria, while on a tour in Switzerland for her health, was stabbed at Geneva, by an Italian anarchist, with a common three-cornered file. The weapon penetrated her heart; and though she walked a considerable distance afterward, she did not seem to realize that she was so injured. The murderer was caught. He has written a letter to a Milan newspaper, and in dilating upon the objects of militant anarchism, says: "Above all, it is the great who must be struck. Not only sovereigns and their ministers will be reached by the comrades, but all who make men miserable on earth."

—Li Hung Chang, who has sustained much the same relation to China that Gladstone did to England, has been stripped of his robes of office by the emperor, and dismissed from his position as foreign minister. This is said to be the result of the demand of the English ambassador at the Chinese capital, because of Li Hung Chang's supposed intriguing with Russia. He was the founder of the Chinese navy, and the direct cause of every improvement that has been made in that backward country. He is now seventy-five years old, hale and hearty, and is without doubt the richest man living. He has been in public life for over half a century.

Special Notices.

POSTAGE NOTICE.

This is to inform all friends having correspondence in the Hawaiian Islands, that until the United States changes the postal regulations, letter postage is *five cents for each half-ounce*. On receipt of the last mail, I paid sixteen cents extra postage—always double the deficiency—on one letter. Before annexation I paid from six to twenty-two cents on letters.

W. E. HOWELL.

STUDENTS who are planning to enter Battle Creek College, October 6, or soon after, should send in their applications at once. Please do not neglect this. Those students who make the proper application will be furnished some work to enable them to pay part of their way; but those who neglect to do this may not receive so much help in this way as they might if their applications had been filed early. If you want to come to school this fall, send in your name at once, with as much information concerning your plans as you can give.

E. A. SUTHERLAND.

A PREPARATORY MEDICAL COURSE.

THE Medical Missionary College has decided to extend its course of study one year, not by adding to the amount of work required, but by arranging for one year's work to be done in other schools, under the general supervision of the faculty of the medical school. Such arrangements have already been perfected with Battle Creek College, and it is hoped that similar arrangements may be made with other schools.

The studies pursued in this year will be anatomy, comparative anatomy, physiology, general chemistry, biology, zoology, physics, Bible, medical Latin, missionary methods and principles,—evangelical and medical,—and practical missionary work.

The grade of work done will be the same as that in the medical college, and the same grade of scholarship will be required. By this plan the amount of work required each year in the medical school will be lessened, giving the students greater opportunity for missionary work, and especially favoring those who find it necessary to devote some time to work to pay expenses.

This course of study is open to all who wish to enter upon it. Tuition will be charged at the usual rates. The present four-years' course at the medical college will be continued as heretofore, at least for the present, the work being so arranged that students can have a choice, taking the work in four years or in five, as they may prefer. The five-years' course includes in the first year a few studies that are not included in the four-years' course, but are now required by the entrance examination.

It is believed that this course will enable a number of young people who desire to enter the medical missionary work, to spend their last year before entering the medical college in a more profitable manner than in scientific or literary studies. Nearly

all the studies of this course will be conducted largely in connection with laboratory work, and we believe will furnish an exceedingly interesting and profitable year of scientific work.

Those interested in this course should correspond at once with the undersigned, or with Dr. A. B. Olsen, secretary of the Medical Missionary College. Prof. E. A. Sutherland, Battle Creek College, is also prepared to give information respecting the work to be done in that school.

J. H. KELLOGG.

A FREE SCHOLARSHIP

To Battle Creek College will be given to every REVIEW reader who is willing to do a reasonable amount of work. Do you want to go to college? Do you want us to pay for your board, room, heating, light, tuition,—for everything but your books and clothing,—during the regular school year for 1898-99? If so, be sure to read the full-page advertisement which will appear in the *Youth's Instructor* for Sept. 29, 1898. This number of the *Instructor* will be issued one week in advance, or on September 22. Send for a sample copy.

Address the *Youth's Instructor*, Battle Creek Mich., sending two-cent stamp.

MICHIGAN CONFERENCE ASSOCIATION.

THE following-named persons were elected as trustees for the Michigan Conference at our camp-meeting at Owosso: J. D. Gowell, E. I. Beebe, M. J. Cornell, H. D. Day, W. R. Matthews.

ORGANIZATION OF BOARD.

The new members of the Michigan Conference Association met for organization at Owosso, Aug. 28, 1898. The members present were J. D. Gowell, E. I. Beebe, H. D. Day, W. R. Matthews. Brother J. D. Gowell was elected President and Business Agent for the coming year. The other officers are H. D. Day, Vice-President; M. J. Cornell, Auditor; E. I. Beebe, Secretary and Treasurer.

E. I. BEEBE, Sec.

GENERAL MEETINGS FOR WISCONSIN.

GENERAL meetings for Wisconsin have been appointed as follows:—

| | |
|-------------------------|--------------------------|
| Sand Prairie, | October 11-18 |
| Granton, | " 21-30 |
| Debelo, | October 31 to November 6 |
| La Grange, | November 7-13 |
| Neenah, | " 15-22 |

Other appointments will appear later. The same good work that has been done in our camp-meetings is expected to continue through the fall and winter in connection with our general meetings. Let there be a general attendance of our people who live in the vicinity of the places where the various appointments have been made. Please make it a point to come early, and arrange to remain until the close.

WM. COVERT.

REMAINING CAMP-MEETINGS FOR 1898.

DISTRICT TWO.

Florida, Terra Ceia, Sept. 27 to Oct. 2

DISTRICT THREE.

Southern Illinois and Indiana
(union), Willow Hill, Ill., Sept. 22 to Oct. 2

DISTRICT FOUR.

Nebraska, Arcadia, Oct. 6-11
" (State), York, Sept. 27 to Oct. 3

DISTRICT FIVE.

Oklahoma, Edmond, Oct. 7-17

DISTRICT SIX.

Montana, Helena, Sept. 29 to Oct. 9

NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for *one insertion* of four lines or less, and of twenty-five cents for every additional line, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

WANTED.—A home for a boy eleven years old. The home must be with Sabbath-keepers, preferably on a farm. Address Mrs. D. Long, 700 Fatherland St., Nashville, Tenn.

WANTED.—The names and addresses of all Sunday-school teachers and superintendents living in your town. Please send these names and addresses as soon as possible to the Review and Herald Pub. Co., Battle Creek, Mich.

Publishers' Department.

REVIEW OF "LOOKING UNTO JESUS."

"LOOKING UNTO JESUS, OR CHRIST IN TYPE AND ANTI-TYPE." By Uriah Smith. \$1; \$1.50. Review and Herald Pub. Co., Battle Creek, Mich.

This work, as its title indicates, considers the theme of themes,—our Saviour and Redeemer, the hope and source of everlasting life. Christ is regarded from every Scriptural point of view,—as present in creation, redemption, and the final Judgment, and as he is unfolded in history and prophecy from Genesis to Revelation. The volume is interesting as showing how completely the divine Son of God and his transcendent work have filled the Sacred Story, and in this way will furnish no small degree of aid to students of the Bible. It is written in graceful yet simple language, is profusely illustrated, printed in clear type, on good paper, and appears in a neat binding.—*The North and West*, Sept. 8, 1898.

"The Great Empires of Prophecy,

From Babylon to the Fall of Rome."

BY ALONZO T. JONES.

THIS is the title of the next history text-book to be issued by the Review and Herald Pub. Co. Every person who has read "Empires of the Bible, from the Confusion of Tongues to the Babylonian Captivity" will hail with delight this new work. "The Great Empires of Prophecy" throws much light upon many puzzling questions in regard to the ten kingdoms and other interesting subjects connected with the book of Daniel.

Every minister, every Bible worker, every student of the book of Daniel, and every student of history, needs this book. It contains 712 large pages, besides 22 full-page maps, printed in from three to thirteen colors.

The book is issued in one style of binding, and the price is only \$2.

Address all orders to your State tract society, or to the publishers.



A Beautiful Holiday Present!

OUR new book, "Making Home Happy," by Mrs. L. D. Avery-Stuttie, is now ready for delivery. It is just

the book you should present to your friend. A charming volume for both young and old. The following words from the preface set forth in a clear light the true purpose of the book.

"The title of this book is 'Making Home Happy.' It might be, 'Making Home, Home;' for home is no home unless it is happy. The home lies at the basis of all society." This work "pictures before the reader, in consecutive narrative, the relations that should exist, and the lines of influence that should be guarded and cultivated, to conserve the highest ideal of the family and the home, giving it the form of an experience which would come within the limits of the attainable, and which all should seek to maintain."

"Making Home Happy" contains 17 chapters, 206 pages, with four full-page illustrations, besides smaller ones.

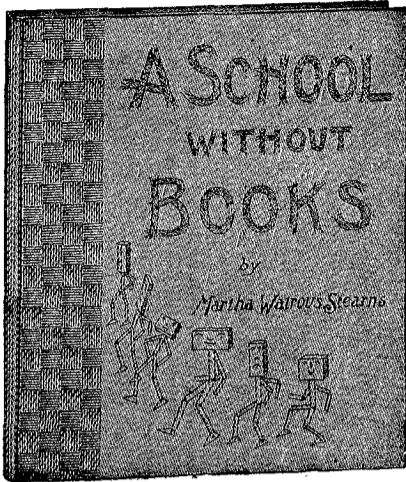
Cloth, with cover design in three colors, 50 cents; paper covers, 25 cents.

Address all orders to your State tract society, or the—

REVIEW & HERALD PUB. CO., Battle Creek, Mich.

A SCHOOL WITHOUT BOOKS

... By Martha W. Stearns ...



GIVES you models from Mother Nature's own Geometry,—the crystals,—and tells you how to study them, and how by studying them you can use your head, eyes, and hands in making a beautiful, naturally graded series of 32 useful, attractive articles, in paste-board and straw; and it tells you how to weave common sense into all you do—even a basket.

Takes up the matter of child education from an entirely new standpoint,—the at-home method of training the child in lines which will bring practical results from the work done. This book teaches the children how to manipulate and transform crude materials into serviceable objects, thereby training their perceptions, ideals, and senses better than any other method possible to employ.

With each book there will also be furnished, free of charge, 20 full-page pattern diagrams. These diagrams are separate from the book. Regular price of diagrams, 40 cents.

TESTIMONIALS.

The author has a clear conception of true education for the young.—*North and West, Minneapolis, Minn.*

I have examined the book carefully. Mrs. Stearns has some excellent ideas in regard to manual training and the teaching of children. It is very suggestive indeed, and I am sure will be very useful for teachers in their manual-training work.—*Colonel Francis W. Parker, Principal Chicago Normal School.*

I have examined the book, and find it very suggestive of interesting devices in nature teaching. It is in harmony with the best methods now in vogue, and can not fail to suggest to the progressive teacher many ways of interesting his pupils.—*Prof. W. F. Yocum, President Florida Agricultural College.*

It is suggestive and useful to teachers who wish to bring their pupils face to face with interesting things in nature.—*Prof. Wilbur S. Jackman, Department of Natural Science, Chicago Normal School.*

One of the most delightful and charming books I have read. The writer is evidently an artist in the broadest sense, and wields a very facile pen. This book will be found a treasure in any home. It ought to have a very large sale.—*J. H. Kellogg, M. D., Superintendent Battle Creek (Mich.) Sanitarium.*

Its lessons are heartily enjoyed and digested by young and old alike. It gives to parents and teachers the information they need.—*Rocky Mountain Husbandman.*

A Book That Tells You how to Have a School without a Book.

194 8x9 in. Pages, Paper Extra Fine, 26 Full-page Half-tone Engravings, 16 Pattern Drawings. Price, \$1.50, Post-paid. Address all orders to your State tract society, or to

Review & Herald Publishing Co.,
Battle Creek, Mich.

THE PROSPECTUS FOR "THE DESIRE OF AGES"

IS NOW READY!

"THE DESIRE OF AGES" is the title of a forthcoming volume by Mrs. E. G. White. It is intensely interesting and beautifully illustrated, and is devoted to the consideration of the great truth that in Christ the love of the Father is revealed,—that "God was in Christ reconciling the world unto himself."

Although the complete book will not be ready until about October 15, the Prospectus has been issued thus early to enable our agents to make a fall delivery.

Our tract societies will handle this book in their respective States; therefore all orders for Prospectuses, the price of which is \$1.25, post-paid, and correspondence concerning terms and territory, should be addressed to them.

Pacific Press Pub. Co., Review & Herald Pub. Co.,
Oakland, Cal. Battle Creek, Mich.

OUR new 80-page catalogue of English and foreign publications will be sent you free of charge for the asking. Address the publishers.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

| EASTBOUND. | | LEAVE. |
|--|--------------|--------|
| MONTREAL, NEW YORK. | | |
| Bay City, Detroit, Port Huron, and East..... | * 7.00 A. M. | |
| Bay City, Detroit, Port Huron, and Int. Stations... | † 3.45 P. M. | |
| Port Huron, Susp. Bridge, New York, and Montreal... | * 8.27 P. M. | |
| Detroit, Port Huron, Susp. Bridge, New York, and Boston..... | * 2.25 A. M. | |

| WESTBOUND. | | LEAVE. |
|---|---------------|--------|
| South Bend, Chicago, and West..... | * 8.52 A. M. | |
| Chicago and Intermediate Stations..... | † 12.15 P. M. | |
| Mixed, South Bend, and Int. Stations..... | * 7.10 A. M. | |
| South Bend, Chicago, and West..... | * 4.05 P. M. | |
| South Bend, Chicago, and West..... | * 12.55 A. M. | |

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.
8.27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.
2.25 A. M. train has Pullman sleeper to Bay City via Flint; F. & P. M. R. Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; daily to Detroit. Daily except Sunday to Mt. Clemens. Through coach to Niagara Falls.
7.00 A. M. train daily through Pullman, wide vestibule sleeping-car to Montreal; also wide vestibule sleeping-car to New York via Niagara Falls and L. V. R. R. Also wide vestibule coach to Port Huron and Port Huron to New York.

WESTBOUND.
8.52 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

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

* Daily. † Except Sunday.
A. S. PARKER, Ticket Agent, Battle Creek.
W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC.
E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.
BEN FLETCHER, Trav. Pass Agt., DETROIT, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

| EAST. | 8 | 12 | 6 | 10 | 14 | 20 | 36 |
|--------------------|----------------|-----------------|-----------------|--------------------|------------------|-------------------|-------------------|
| | *Night Express | †Detroit Accom. | ‡Mail & Express | §N. Y. & Bos. Spl. | ¶Eastern Express | ‡Jackson Act'n'g. | *Atl'ntic Express |
| Chicago..... | pm 9.3- | | am 6.50 | am 10.3- | pm 3.00 | | am 11.50 |
| Michigan City..... | 1.25 | | 8.18 | pm 12.08 | 4.40 | | am 1.20 |
| Niles..... | am 12.40 | | 10.15 | 1.00 | 5.37 | | 2.30 |
| Kalamazoo..... | 2.10 | am 7.15 | 11.55 | 2.08 | 6.52 | pm 6.00 | 4.10 |
| Battle Creek..... | 3.00 | 7.56 | pm 12.50 | 2.42 | 7.26 | 6.43 | 5.00 |
| Marshall..... | | 8.23 | 1.20 | 3.09 | 7.51 | | 5.27 |
| Albion..... | 3.50 | 8.50 | 1.45 | 3.30 | 8.11 | 7.30 | 5.50 |
| Jackson..... | 4.40 | 10.05 | 2.35 | 4.05 | 8.50 | 8.15 | 6.30 |
| Ann Arbor..... | 5.55 | 11.10 | 3.47 | 4.58 | 9.43 | | 7.45 |
| Detroit..... | 7.15 | pm 12.25 | 5.30 | 6.00 | 10.45 | | 9.15 |
| Falls View..... | | | | | am 5.23 | | pm 4.33 |
| Niagara Falls..... | | | | | 5.53 | | 4.43 |
| Buffalo..... | | | | am 12.20 | 6.45 | | 5.30 |
| Rochester..... | | | | 3.13 | 9.55 | | 8.40 |
| Syracuse..... | | | | 5.15 | pm 12.15 | | 10.45 |
| Albany..... | | | | 9.05 | 4.20 | | am 2.50 |
| Buffalo..... | | | | pm 3.25 | 8.15 | | 7.00 |
| Niagara Falls..... | | | | 12.16 | 8.34 | | 7.40 |
| Springfield..... | | | | 3.00 | 11.35 | | 10.34 |
| Boston..... | | | | | | | |

| WEST | 7 | 15 | 3 | 5 | 23 | 13 | 37 |
|--------------------|----------------|-----------------------|-----------------|---------------|-----------------|----------------|------------------|
| | *Night Express | †N.Y. Bos. & Chi. Sp. | ‡Mail & Express | §News Express | ¶West'n Express | ‡Kalam. Accom. | *Pacific Express |
| Boston..... | | am 10.30 | | | pm 3.00 | | pm 7.15 |
| New York..... | | pm 1.00 | | | 6.00 | | am 12.10 |
| Syracuse..... | | 8.35 | | | am 2.10 | | pm 12.25 |
| Rochester..... | | 10.37 | | | 4.15 | | pm 2.25 |
| Buffalo..... | | 11.57 | | | 5.35 | | pm 3.50 |
| Niagara Falls..... | | | | | 6.23 | | 4.22 |
| Falls View..... | | | | | 6.54 | | 5.2 |
| Detroit..... | pm 8.20 | am 7.15 | am 7.50 | | pm 12.40 | pm 4.35 | 11.25 |
| Ann Arbor..... | 10.00 | 8.13 | 9.18 | | 1.38 | 5.45 | am 12.30 |
| Jackson..... | 11.15 | 9.15 | 11.10 | am 9.35 | 2.40 | 7.30 | 1.35 |
| Battle Creek..... | am 12.40 | 10.30 | pm 12.55 | 5.00 | 5.50 | 9.08 | 3.40 |
| Kalamazoo..... | 1.35 | 11.35 | 2.13 | 5.40 | 4.28 | 10.00 | 3.40 |
| Niles..... | 3.15 | 12.31 | 4.00 | | 6.05 | | 5.08 |
| Michigan City..... | 4.26 | pm 1.28 | 5.20 | | 7.05 | | 6.06 |
| Chicago..... | 6.30 | 3.00 | 7.15 | | 8.50 | | 7.50 |

*Daily. †Daily except Sunday.
Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
Geo. J. SADLER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 20, 1898.

THE administration at Washington is inclined to hold only the one island of Luzon in the Philippines; but a Washington correspondent says that "the religious organizations of the country are exerting considerable influence on the administration" to hold the whole group.

PRESIDENT Mc KINLEY told a delegation of Quakers, September 12, that he had "officially communicated with the czar," approving his projected peace conference, and had "already appointed a representative of this country to meet those of other nations at the international peace conference proposed by him."

JUSTICE WHITE, of the United States Supreme Court, finally declined the place on the Spanish peace commission, to which he was appointed; and United States Senator Gray, of Delaware, has been chosen. This breaks the Catholic majority on the commission, and annuls the advantage the papacy would have had in it.

THE *Union Signal* sees, in the czar's proposal of a convention to consider the disarmament of nations, that which places him in the company of Isaiah and Micah, to whom "the promise of a time when nations should learn war no more, came at the 'word of the Lord.'" Not exactly. True, the *nations* say this; but the word of the Lord is different.

THE other day there was laid on our table Number 1 of Volume 1 of the *South African Journal of Health*, edited by Dr. Anthony, of the Claremont Sanitarium. This is one more journal devoted to the gospel of health. We are glad to see it. Thus the third angel's message grows, and extends its blessings clear around the earth; and soon the whole earth will be lightened with its glory.

THE Chicago *Times-Herald* says that the alliance between Britain and Germany "assures British authority in the Transvaal and at Delagoa Bay, and a recognition of her hold upon Egypt." Germany's share as a result of this cordial understanding will be "the occupation of Syria, and a larger sphere of influence in China." That word, "the occupation of Syria," strikes a new note in the Eastern complications,—an important one, too. Syria is Turkish domain.

THE first of October is the time of the regular semiannual offering for the help of the Haskell Orphans' Home. This is a most worthy benefaction. There are now in the home more than a hundred orphans. But these are not kept there in idleness and helplessness; they are carefully and prayerfully taught and trained. They are taught to work at gardening, fruit-growing, small farming, the trades, and everything that is simple and useful in the way of manual labor; they are also taught educationally in classes as in school. Thus they are given an all-round education and training, so that at the proper age—about seventeen—they are able to go out from the home, and make their own way. It is plain

that whatever is given to the good work of the Haskell Home is more than a gift of charity; it is a genuine *investment* in the blessed enterprise of presenting to the world valuable, ready-handed, willing-hearted, all-round men and women. We bespeak for the Haskell Home a liberal contribution from all on this occasion.

A FEW days ago, President McKinley said that "to pacify Cuba, which we are bound to do, will require fifty thousand men; and from twelve to fifteen thousand men will be needed for Porto Rico." And as for the Philippines, he said that it was a question with him "how much destiny there is in the present situation." It may be a question with every one as to just how much destiny there is in the present situation; but that there is a whole lot, must be acknowledged by every one.

In the province of Santiago, Cuba, which is now subject to the exclusive jurisdiction of the United States, the whole Catholic clerical fraternity, from the archbishop to the newest acolyte, have sent in to the United States officers their regular requisition for monthly pay, as formerly to the Spanish government. General Wood, who is in local command, referred the matter to General Shafter, and General Shafter has referred it to the government at Washington. It is reported, however, that at first General Wood reduced the claim of the archbishop from eighteen thousand dollars a year to twelve thousand, "owing to the low condition of the treasury," and expected to pay him at that rate monthly. Will the authorities at Washington consent to this, and support the Church of Rome?

THE full story of the czar's proposal concerning a convention to discuss the disarmament of the powers, is that with respect to Russian advances in China, Lord Salisbury had said to Queen Victoria that she must leave him a free hand in conducting negotiations, even to the point of war. The queen asked him what could be done. He replied that she might use her own great personal influence. Without any delay, the Princess of Wales was sent to Copenhagen, professedly on account of the illness of her mother, the queen of Denmark, but really to meet her sister, the czar's mother. Thus Queen Victoria's wish that a crisis be avoided was conveyed to the czar in person. The czar called his two chief ministers, Muravieff and De Witte. Count De Witte has all along been for peace; and when Muravieff found that he could not push Russia's interests any farther in the East without fighting, he yielded; and the famous letter to the nations was framed by the two ministers, the czar, and his mother. Why should women want to rule when they can so easily rule those who do rule?

If any of our readers would like to read the *history* that fulfils the *prophecy* of Dan. 8: 23-25, referred to on our first editorial page this week, they can find it, and a good deal more in fulfilment of other prophecies of the book of Daniel, in the new book, "The Great Empires of Prophecy," just being issued by the Review and Herald Pub. Co. There are more than seven hundred large pages, with twenty-two maps, printed in from three to thirteen colors. The price is \$2.

THE WEEK OF PRAYER.

By vote of the General Conference Committee at its spring session, the week of prayer will be held November 23-26, inclusive. This covers the time usually set apart as a day of thanksgiving. The fruits, grains, and bounties of the year will have been gathered in; and in these and the numberless other blessings, both temporal and spiritual, of the past year, we shall have abundant reason for thanksgiving.

Let us begin at once to plan for this occasion, and so arrange our work that the time may be, as far as possible, wholly devoted to seeking God and the study of his word and the Testimonies of his Spirit, that we may receive a fresh baptism of his Holy Spirit to fit us for a part in the quick work the Lord is going to do in the earth.

Appropriate readings, bearing on the perils and privileges of this time, the needs and demands of the cause in other lands, the importance of purity of life, godliness, consecration, etc., are being prepared, and will be sent out in ample time to reach every part of the field. So let us begin at once to plan to make this the best occasion of the kind we have yet enjoyed, and also plan for a liberal thank-offering, to be accompanied by our prayers that God may bless it abundantly in the salvation of souls in this time of the closing hours of the last call.

GEO. A. IRWIN.

THE leading daily of Newcastle, England, says positively that "when France, supported by the other Continental powers, including Germany and Russia, proposed to the Marquis of Salisbury joint intervention, with the object of rescuing Spain, humiliating America, and asserting European supremacy in the foreign complications of the Western world, the marquis replied in effect that if the plan was not directly abandoned, not only would Her Majesty's government refuse to countenance it, but would join forces with America, and declare war on France and any country coming to her assistance."

WE would call the especial attention of our brethren within easy distance of Battle Creek, who have horses, to the need of the gospel wagon, mentioned on page 609 of this paper. We are sure that there are brethren who could easily invest a good horse in the work of carrying the gospel to those in the highways and hedges, and in the streets and lanes of the towns and cities. From personal observation we know that these gospel wagons are doing splendid work. And any brother or brethren near enough to Battle Creek so that the horses can be delivered without much expense, who can give two horses, of the required weight, in response to this call, will thereby do a good work. The gospel wagon is a wagon fitted up comfortably to carry several persons, with a small organ as a part of it, for use with the singing, by which workers can thus go from place to place to hold street or highway meetings, and so call souls to the kingdom. Only the best reports and results have we heard so far from the work of those wagons now in use. We hope the wagon now building will find the needed horses ready when it is finished. Brethren who have a mind to this, address H. M. Lawson, 21 College Ave., Battle Creek, Mich.

THE Review and Herald Pub. Co. has two steam boilers in good condition, that it will sell at a bargain. For further particulars, address this Office.