

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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THE EXPECTANT CHURCH.

Ye servants of the Lord,
 In Jesus' praises join,
 Who now confirms his word,
 And sends another sign,—
 Sign of his day and kingdom near;
 Look up, and see your Lord appear!

His tokens we espy,
 And now lift up our head;
 And in the earthquake cry,
 It is our Saviour's tread!
 He comes to save his servants here;
 Look up, and see your Lord appear!

We do with joy look up
 In national distress,
 With confidence of hope,
 To meet the Prince of Peace.
 We, unappalled in general fear,
 Look up, to see our Lord appear.

Our Lord appears again,
 His glorious power to show;
 He comes, he comes to reign
 With all his saints below.
 Judgment is mercy's harbinger;
 Look up! behold the Lord appear!

— Charles Wesley.

WEEK OF PRAYER IN AUSTRALIA.—NO. 1.

MRS. E. G. WHITE.

In all our Australasian churches the nine days from May 28 to June 5 were set apart as a special season of self-examination, prayer, and thanksgiving.

Appropriate readings were published and sent out to the officers of the churches, and to isolated families of Sabbath-keepers. In these readings the perils and duties of the present time were clearly set before our people, with fervent exhortations to purity of life, godliness, and consecration.

A review of the special blessings of the year showed clearly that the Lord has had a constant care for his people, and is ever working in their behalf. As individuals, as families, and as churches, we have felt his loving care; and in the growth of our Conferences and the development of our institutions, we see material advancement. During the year, churches and companies of Sabbath-keepers have been raised up in several places, and two commodious meeting-houses built, one in Cooranbong and one in Stanmore.

One year ago there were about fifty students attending the school. During May of this year, one hundred were in attendance. Last year at this time the health home was struggling to win back the patronage it had lost through the interruption of its work on account

of the sale of the building it occupied, which necessitated moving; now it is full to overflowing with patients, and earning something with which to make up the losses of last year. The Echo Publishing Company has erected a large and convenient building, which will double its capacity for work; and the New Zealand Tract Society has just completed the erection of a commodious building, in a good location in Wellington, which furnishes abundance of room for the book depository, and provides a good meeting-hall for the Wellington church.

And right here I wish to express my thanks, and the hearty thanks of our brethren in these colonies, to our brethren and friends in America and in Africa, who have responded so heartily to our appeals for assistance to build meeting-houses in the important centers in these colonies; and whose timely assistance has enabled us to erect plain but commodious meeting-houses in Melbourne, Sydney, Ashfield, Wellington, Hobart, Epsom, Christchurch, and Cooranbong. Great care has been exercised in the use of the funds given for this work, and in no case have appropriations been made till the brethren in the locality where a house was needed have lifted to the extent of their ability. It would have been hardly possible in any of these places for our people, unaided, to build a suitable place of worship.

OUR INSTITUTIONS.

The Lord has entrusted his people in the Australasian colonies with manifold blessings and with great responsibilities. The Echo Office, the school, the health home, and the tract society depositories are centers of influence, established in the providence of God as places through which he may work in a special manner. By the appointment of these centers, God designs to bring human beings into connection with himself, that humanity may touch humanity; and that men, controlled by the Holy Spirit, may increase in knowledge, strengthening every principle of character according to the divine similitude.

It is of great importance that the workers in all these institutions shall fully understand their privileges and their responsibilities. If this is not done, self will be woven into the work, and will take the place that should be given to God. The managers of our institutions should teach the workers, by precept and example, that in all things the excellence of God is to be made prominent. And church officers must teach this also in the churches. The standard of the Lord must be uplifted. All should be made to see that our institutions are of God's appointment. Those who depreciate one of them, representing, from selfish motives, that it is an inferior affair, must render to God an account for their words and influence. The Lord designs that everything connected with his work shall be treated as sacred. Let all be warned that no common fire is to be used in place of the sacred fire, that common things are not to be mingled with God's appointed agencies.

Let all beware how they weave self-serving and self-pleasing into the work. If they do

this, they dishonor God, and he can not use them to his name's glory. When trial comes to prove us; when we can not see an increase of prosperity and comfort before us, but a probable lessening of these things; when there is a pressure necessitating a sacrifice on the part of all, how shall we receive Satan's insinuations that we are going to have a hard time, that everything is going to pieces, and that there is sore trouble ahead of us? If we listen to these suggestions, unbelief in God will spring up, bringing blindness to the soul.

We ought to believe that God has always had a care for his people and for his institutions. We ought to look at the work that he has done, the reforms that he has wrought. We ought to gather up the fragments of heaven's blessings, and all the tokens of good, saying: "Lord, I believe in thee; I believe in thy servants and in thy work. I will trust in thee. Thou hast made this institution a center of light. It is thine own instrumentality, and we will not fail nor be discouraged. We are greatly honored in being connected with thy work. We will be true to the work of God. We will act faithfully our part. We will keep the way of the Lord, to do justice and judgment."

God has sent trials to his institutions, to prove who will stand faithful under the severe temptations of the enemy. Those who have shown themselves ready to listen to the voice of a stranger rather than to the voice of God, have lost much. They have loosened their hold on Christ, and chosen a broken reed on which to lean. For them, there is but one way of escape, and that is to learn to be afraid of themselves, carefully to reject false principles and wrong theories, accepting the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart."

The Lord would have the Echo Office stand as a living witness for the truth. Rays of light must be shed abroad through various avenues. Therefore the commercial work should not be entirely cut away, but it must be cleansed of all that is offensive in character. It would be a mistake for our offices of publication to build up barriers to exclude all work from the outside; for this would close an avenue through which rays of light and knowledge should be given to the world.

The Echo Office, and our publishing houses in Europe and America, should give more attention than they have done to the education of the workers. Each institution should be a school for the training of laborers. Patient effort should be bestowed upon the youth. Every good attribute is to be cultivated and developed with kindness, love, compassion, and tenderness. There should be no scolding, no fretting, but much praying with the learners. Do not fret, do not worry. By looking at appearances, and complaining when difficulties come, you show an enfeebled, sickly faith. Show your faith by earnest, cheerful work. The Lord is rich in resources. He made the world. He is never bound by circumstances. We need to look heavenward,

in faith. Let us look to God, who has light, and power, and efficiency. God will open heaven, and let us see that he is light, and that in him is no darkness at all. God will bless every one who is in a position to communicate light and love to others.

With these, and many other words, I presented to the workers in the Echo Office, and to our laborers in our established centers, the principles that should guide us in our present work in Australasia, where there are so many open doors, so many ripening fields, and so few laborers to go forth with the message which is due at this time, and for which thousands are hungering.

The managers of our institutions in every land should constantly study how they may enlarge the sphere of their usefulness. The work in our publishing houses is ever in danger of being crippled by the influence of unconsecrated workers, and restricted by narrow plans and prejudices. We must ever strive to make our printing-houses, as well as our sanitariums, training-schools for home and foreign missionaries.

THE SHINING OF HIS GLORY.

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

WE have learned that God's glory is his character. We have seen, too, that connected with this glory is an effulgence, or shining; and that this outshining is a manifestation, or showing forth, of the glory. But to manifest a thing is to make it known. Then if light, or the shining, is a manifestation of the glory, it makes that glory known. To do this, it must tell about, or of, this glory all that can be known, else it does not fully manifest it. Then in light, or the outshining, is contained the whole message of God; and to understand what God's character really is, we have but to read the message that this shining brings. The whole story of God's character is in the light, or the shining; and, reading this message of light, we read of the nature of God.

I have been thinking for a long time of the relation existing between light and glory; or, better, between the radiance, or outshining, and the glory. Little by little I have been led to see that light—this light of the sun—is in its very nature the figure, or picture,—the likeness,—of God's spotless character: it is the pattern of his holiness. As the earthly sanctuary was the counterpart and type of the heavenly, so the light of day is the counterpart and type of the character of God. Everything it says at all is but a representation of God; it reveals God, it figures him forth; and it speaks of nothing else, and figures forth nothing else.

And as the earthly service in the sanctuary received all its power and efficacy because of the service in the heavenly; yea, more, as the efficacy of the earthly was in reality the efficacy of the heavenly, so the power and efficacy of the sun are the power and efficacy of God. If God's character were at any time to change in the slightest degree (though that is impossible), instantly the light of the sun must change to correspond; for the light of the sun is not a body given to hold so much light, as a dish holds water, but it is the actual and continual manifestation of God. So if God changes, his manifestation, or showing forth, must change by so much. I know that I am not now stating the science of the books, but I am stating what science can not disprove; and on the other hand, I am stating what every statement of the word of God, and what every known fact of science, attests to be the truth.

But having seen these things for some time with more or less of clearness, I have sought for a closer definition of the relation existing between God's glory and the shining of his

glory. As I have studied this relation more and more deeply, I have sought, for the benefit of others, to put this in as clear a light as possible, and endeavored to give in my own words a full and plain definition of the relation existing between light and glory. But I have found one trouble with all these definitions of my own making: as fast as my knowledge has enlarged, my definition has needed revision; it was true enough so far as it went, but it did not tell the whole. I could give a definition that would cover what I had learned; but as I had learned but a little, I felt the need of a definition that would embrace all the facts, and knew that no one but the all-wise God could give such a definition. But had he given such a definition?—I could not think of any. Was it to be presumed that the word of God would define the relation existing between the radiance and the body that emits that radiance?—Some would think it utterly foolish to seek for such a text. What do you think about it?

ALL GOOD IN THE WORLD TO COME.

GRANVILLE P. WILSON.
(Sturbridge, Mass.)

SHALL that which here inspires to heavenly joy
Be wanting in a world that all combines
Of rapture, and of bliss without alloy,
And all perfection of the Lord's designs?
Shall that which here is food for heavenly
minds,—
Grace, beauty, grandeur, and the sweet in sound,—
Be chased away, like chaff before the winds,
And sought of all, but nevermore be found,
Where pleasures sweet and blessedness abound?

Nay! but the barren and the desert place
Shall then rejoice and blossom as the rose;
The lion and the mighty beast of chase
Shall with the lamb in peacefulness repose;
And while the stream of life immortal flows,
The "first dominion," over land and main
And o'er the first and last of human foes,
Shall triumph, as of primal right again,
When He shall come whose right it is to reign.

THE SEVEN SPIRITS OF GOD.

J. N. LOUGHBROUGH.

AFTER reading the positive statements in the Scriptures that the Spirit of God is "one Spirit," the question may arise, "If this is so, what shall we understand when we read of 'seven spirits'?" In this we shall find no contradiction; for the word of God is not Yea and Nay, but Yea and Amen; and when that word is properly studied, we find all harmonious. Most of the texts that speak of the seven spirits are found in Revelation. "The seven spirits which are before his throne." Rev. 1:4. "These things saith he that hath the seven spirits of God, and the seven stars." Rev. 3:1. "But," you say, "may it not be that there are seven spirits before the throne, and but one is sent down to earth?" Let us consider what is said of it: "In the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." Rev. 5:6. As these seven spirits are sent to do a work on earth, it is well for us to inquire respecting that work.

In the prophecy of Zechariah we find the subject of these seven spirits and their work well illustrated: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. [Joshua's priesthood represents the mediation of Christ, and the BRANCH is Christ.] For behold the stone [Christ] that I have laid before Joshua; upon one stone shall be seven eyes [the same as the Lamb with seven eyes]: behold, I will engrave the graving thereof, saith the Lord of hosts, and I

will remove the iniquity of that land in one day." Zech. 3:8, 9.

In the "one day" that Christ hung upon the cross, the "iniquity of us all" was "laid on him." Continuing, in chapter 4, Zechariah says: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:1-6.

From the explanation of Zechariah's vision, we learn that the two olive-trees represent "the word of the Lord," and that with it is connected the work of the Lord's Spirit. In further explanation, we read: "For who hath despised the day of small things? for they shall rejoice ["the seven eyes of the Lord shall rejoice," margin], and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." Zech. 4:10. In 2 Chron. 16:9 we are told for what special purpose the eyes of the Lord search the earth: "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

The prophet Zechariah desired still further light: "Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zech. 4:11-14.

In Revelation we find that these two olive-trees are God's two witnesses: "And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth." Rev. 11:3, 4. God's two witnesses are the Old and the New Testament Scriptures. A witness is one who or that which testifies. Of the Old Testament we read, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. Christ said of his disciples, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. Again we read, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24:14. So the Old and New Testaments are the two witnesses.

But what is the golden oil that the two olive-trees empty out of themselves, through the two golden pipes?—In the REVIEW of Sept. 17, 1895, we read: "Oil is a symbol of the Holy Spirit, which is brought into the soul through faith in Jesus Christ." But faith comes by hearing the word of the Lord (Rom. 10:17); so to those who accept, by faith, the precious promises of God's two witnesses, is the Holy Spirit, the golden oil, poured forth.

But we will notice still further this matter of the two "olive-trees" ("sons of oil," margin),

used as a symbol of the two Testaments. When Solomon made the furniture for the temple, we read that "within the oracle he made two cherubims of olive-tree ["oily," margin; or "trees of oil," Hebrew], each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house." 1 Kings 6:23-27.

With the idea that these two cherubs—"sons of oil"—represent the two Testaments—God's word—let the width of the most holy place, where they were placed, represent *from everlasting to everlasting*. The first wing of the first cherub begins with, "In the beginning;" and with the other wing points down to the ark, the mercy-seat, and the great atonement work of Christ. The second cherub points back, with the one wing, to the mission and work of Christ, and with the other reaches to the other wall,—the eternal ages of the future. So, indeed, these are the Lord's two witnesses,—the sons of oil, that stand before the God of the whole earth.

As the *one* "golden oil" was poured forth, through the two olive branches, into the seven golden pipes, so is the "one Spirit" of God, in its various workings, brought to those who by faith claim the precious promises of his two witnesses—the word of God.

The number seven was understood by the ancients to be a complete number; and its consideration in this light was derived from the *complete* cycle of a week—six days of labor and a day of rest. In its use in Scripture, this number comprehends the whole of that to which it is applied, that whole being divided into seven periods, with a work in each, as in the seven churches, the seven seals, the seven trumpets, etc., or to the complete manifestations of the Spirit of God. It is true that in the enumeration of the manifestations of the Spirit (1 Cor. 12:8-11), nine things are mentioned; but these may be comprehended in seven. The gift of tongues does not seem to be a complete manifestation, unless there is also an interpretation of the tongue. 1 Cor. 14:27, 28. The manifestation of the gift of knowledge must comprehend, in its completeness, the right use of that knowledge, which is true wisdom. Prov. 15:2, 7. With this idea, we should have seven distinct manifestations of the Spirit. It is surely safe to claim that in the expression, "seven spirits of God," we have the fulness and completeness of the working of that *one* Spirit, as the "eyes of the Lord" searching through the earth to manifest his power and strength to those whose hearts are "perfect toward him,"—those who trust implicitly in him.

"It is the province of a teacher to name a text-book and assign a lesson. To refuse or neglect to open the text-book, or use it as required, would be an act of insubordination to the teacher. If we really desire the guidance and instruction of the Holy Spirit, we shall show our desire by our treatment of the Holy Spirit's text-book, which is the word of God."

"If church-members would read their Bibles as much as they do novels, we should soon need to hold prayer mass meetings for laborers to go into the vineyard."

"WHEN YE SHALL SEE THESE THINGS."

JESSIE ROGERS.
(Cape Town, South Africa.)

"WAR!" the dreadful news comes flashing,
Bloodshed, agony, and strife,
Man his fellow man depriving
Of the boon of mortal life.
"Crash!" a mighty building totters,
Hurling unto painful death
Full three hundred souls, who lately
Breathed with joy life's fleeting breath.

"Fire!" the awful conflagration
Sweeps like specter grim and gaunt;
Yesterday was smiling plenty
Where to-day are woe and want.

"Lost!" a pilot's reckless daring
On a treacherous, rock-bound shore;
And with all its human cargo
Sinks the ship, to rise no more.

Down the rails a mighty engine
Dashes on at fearful speed—
Hark! an awful cry is ringing,
As for help the dying plead.
Comes the dreadful cry from India,—
Famine, pestilence, and woe,—
Telling how a thousand victims
Daily through death's portals go.

Ye who fondly look for glory,
Fondly cherish dreams of peace,—
Of a golden age supernal,
When all crime and woe will cease,—
Read, O read! the awful story
Of earth's woe, and pain, and crime;
Fail not then to see its import,—
These are closing scenes of time.

Soon adown heaven's ringing arches
There will sound the glorious cry,
"Lo! He comes! by hosts attended
From the mighty home on high!"
Surely, steadily, unflinching,
Does God's word itself fulfil;
Surely, steadily, are all things
Yielding to his sovereign will.

QUIT LYING.

Christian Work.

AMONG the old saws that have come down to us from the wisdom of our great-great-grandfathers, there is none more reliable than that which tells us that "example is better than precept." In saying that parents in general, mothers especially, do not sufficiently remember this, one is likely to give offense; but if sermons, spoken or written, are not to end with applications, what is the use of preaching? Children may be lectured, or even severely punished, for telling falsehoods; but if the long ears of these little pitchers have taken in the fact that their mothers accept the society dictum that "lying is sometimes necessary," lectures and punishments are of no avail. As the vulgar have it, "What is sauce for the goose is also sauce for the gander," so these children will contend that what is sauce for mutton will go very well with lamb. When mama sends down word to a caller that she is not at home, or to the collector with the dress-maker's bill that she has n't the money in the house at present, when they have just now seen her lock up in her desk the very bank-notes given her to meet that bill; when they hear her talk in one way to visitors, and say the exact opposite when those visitors are gone,—then they can not, for the life of them, see the harm in denying that they have been kept in at school, or have been playing with children with whom they have been forbidden to play.

Why can not children of a larger growth bear in mind that lying is of the devil, and that calling some lies "white" no more robs them of their origin than calling a Hindu an Eskimo would rob him of his nationality? Lying is no more necessary on earth than it is in heaven; no more necessary among men and women than among the pure-tongued angels. It is

sometimes said of certain persons that they can not tell the truth; that as drunkenness with some of its victims seems to take the form of disease, so the habit of saying the thing that is not, taken up before its victims could be supposed to know the difference between right and wrong, has grown so fixed that to get rid of it would be more difficult than for one whose every nerve-cell calls for an intoxicating stimulant to take and keep the pledge of total abstinence. We can not say how this may be; but surely if such a sin-disease *does* exist as inability to speak the truth, there is great blame resting upon those to whom was entrusted the keeping of the infant conscience.

Perhaps there are other sin-diseases equally as difficult to cure; we have all heard of "cleptomaniac," and no doubt medical science could tell of various other manias that lead to the breaking of moral laws; but it is well to bear in mind that whether it is "mania," or simply old-fashioned sin, what degrades the brightest and most eloquent of men below the level of the beasts of the field, is what is spoken of in the Scriptures as a "lying tongue."

WHO WILLETH TO BE SAVED?

ANNA C. KING.

SATAN accused God of selfishness,—the thing that was only in Satan's own heart,—and from that day to this it has been in process of demonstration just where selfishness had its origin. Not arbitrarily on God's part; for he has paid no attention to the accusations of Satan, but has in love endeavored to restore peace and happiness. The salvation of man, rather than the destruction of Satan, is the object of God. Ever since man first started off in the road to death, God has been working by every possible means to bring him back into the way of life; he has been trying to save him. Satan tries to make man believe that he is all right as he is; that if God would only let him alone, not requiring him to deny himself so many things, he might have an easy time, and all would be quietness and peace. Many have believed this, and have thrown off all allegiance to God, for a time receiving what they believed to be pleasure and happiness; but in the end they have lain down in sorrow.

The commands of God are finger-boards pointing the way to Zion; and any man traveling that road certainly ought not to find fault with the guide that points out the way. These finger-boards are for the benefit of the traveler, not for the one who put them up. God is made neither rich nor poor by our obedience or disobedience. His throne will stand forever, and his glory will always remain; but he wants us to share them, and is so anxious for us to share them, that, for fear we should miss the way and be lost in the wilderness, he has put up finger-boards at every place where roads cross,—at the fording of rivers, in the wilderness and plain, in the valleys and over mountains.

If any loiter by the way, or wander into other paths, disregarding the friendly sign, they are the losers. They will, however, come to other sign-boards, saying, "This is the way, walk ye in it." The traveler may take whatever road he chooses, but none should complain because guide-boards are put up for the benefit of those who are traveling to Zion. If any choose a road at which stands a danger-signal, they may go to destruction, but the one who put up the signal will not be affected. "If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man." Job 35:6-8.

Whether we are righteous or wicked, only man is benefited or injured. If Christians always appreciated this, how it would help them in a willing and cheerful compliance with all the commands of God! They would say, "I am so glad you told me, Lord; for now I shall not go astray." They would be so happy over the revelation that every nerve in the body would receive new energy for obedience.

We must acknowledge that God knows better than we what things are for our good; and when he lays his finger upon a definite thing, and says to us, "This will hurt you," how foolish for us to begin to say, "O, no! that does n't hurt me; it may hurt other people, but I never feel that it hurts me at all." We can never feel that some things hurt us until we stop them; but we have positive evidence in the word of God.

God's desire is that every soul shall be saved, and have an eternal fullness of happiness. Who of the people desires it? Who will have it? Follow the Guide: he knows the way, and will bring safely to Zion those who follow him.

THE mind is a gate. He who thinks a thought or images an idea opens the gate, and passes into the realm of character. He has gone through the turnstile that never reverses. He can not go back. Seldom, if ever, is it true that man does a base act that has not first had a place in his imagination. He has conceived of himself as doing the act before he does it. Even the grossest sensualist works up his mental picture or sensation before he follows it into action. The gratification of the senses, or of appetite, is thus but the gratification of the mind. In this sense, he who "deliberates is lost;" for he opens the gate to a downward way. Control the mind, and the life is in control.—*Sunday-School Times.*

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD." 2 Tim. 4:1, 2.

WITH HIM IN THE HOLY MOUNT.¹

"FOR we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter 1:16-18.

This scripture refers to the transfiguration of Christ. Peter doubtless recorded with great satisfaction the fact that "we were with him in the holy mount." The question with us now is, Can we not also be with him in the holy mount, and enjoy the union and fellowship with Christ that are here described?

Three of the evangelists record that event, and all their statements are necessary to a full view of the occasion. But Luke's record is a little more full than the others, and we will refer to that. Turn to Luke 9:28: "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray." What "sayings" did he refer to?—Matthew gives us a more full account of this part of the narrative in chapter 16:21-23: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again

the third day." That was the subject that Christ wished his disciples to understand. They were slow to perceive; and Peter "began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." Peter felt sure that nothing could harm his Lord, and that no man could take his life. Then there comes a break in the narrative, and the "eight days" of which Luke speaks are thrown in, with no record of what occurred, or of what was said, during that time. But then Jesus takes Peter, James, and John, and goes up into the mountain to pray. There appeared unto them Moses and Elias, and the subject upon which they entered into conversation was this very theme on which they were conversing eight days before; namely, the decease which Christ should accomplish at Jerusalem.

This is a point we should always bear in mind,—that cross-bearing and sacrifice and suffering precede the glory. Right here in this scene of exultation and glory, the cross was erected, and the conversation was concerning the great sacrifice that Christ was to make for the world. But Peter and they that were with him were asleep. How often this occurs in our experience! Right at some critical time when we have made a little effort, and have, as it were, ascended the mountain, and are ready for the manifestation of the Lord's presence, we become heavy with sleep, and drowsy and indifferent to the great things that concern our highest interest.

But when they were awake, or had been suddenly aroused to the situation, the record continues, they saw his glory. So must we make special effort to throw off the stupor and slumber of carelessness and indifference, in order to appreciate and secure the blessings the Lord has for us. It is our privilege to go up with Christ on the mount, as did Peter and John and James, and behold his glory. When they saw him transfigured, they obtained the correct idea of Christ. They saw him in a new light. So we should enter into such union and communion with him that we shall become transfigured in his presence, and appear in a new light to the world that we wish to benefit, letting the light and glory that we have received shine through us to those around us. "Ye are the light of the world."

With Peter, James, and John, that was a time of great refreshing; and have we not come now to the time of refreshing for the church? Is it not now the privilege of every one to go up with Christ into the holy mount, and be refreshed by beholding his glory? But some may say, "O, such blessings are only for particularly favored souls, only for a few choice spirits; we are down in the lowlands, not on the mount." But why not get up on the mount? The way is open for all. Christ will choose you as soon as any one else, if you will come to him. There is no apparent reason why Peter, James, and John were chosen instead of any others of the disciples; for Peter had just been so far out of the way that Jesus was obliged to say to him, "Get thee behind me, Satan." And James and John had been called "sons of thunder," who sometimes knew not what spirit they were of; so much so that they at one time wished to call down fire from heaven to destroy some who would not receive Christ. None of us need despair if we have hearts as sincere, and loyal, and willing to be disciplined, as were theirs.

It was not so much an external glory that shone down upon Christ, and made him glorious, as an internal glory that shone out through him. It had always been there; but the disciples had not before seen it. Now it was brought forth by prayer: "He . . . went up into a mountain to pray." What that prayer was we do not know; but we do know that by it he so laid hold upon the Father that the humanity could no longer veil the divinity,

and his real glory and character burst forth in dazzling splendor. So now it is for us so to draw nigh to God by earnest prayer that his glory may shine forth through us. "Arise, shine; for thy light is come." As Jesus appeared to the disciples then, so he had always appeared to his Father, clothed in heavenly light and luster. And so he is now, as our Advocate in the sanctuary on high; and as such it is our privilege to behold him there. That view never faded from Peter's mind; and hence he so fervently describes it in his second epistle.

We have often heard of late what manner of persons we ought to be; but we can reach that condition only by going up on the holy mount with Jesus, and being transfigured through the truth and light that we receive from him.

But Moses and Elias departed from him; and Peter, not knowing what he said, proposed to make three tabernacles,—one for Christ, one for Moses, and one for Elias. That was the last thing Christ would have had them do. They were not to make tabernacles, to settle down and enjoy for their own selfish good this blessing and glory they had received; but they were to go forth and make it known to their fellow men, and thus be a blessing to them. The hymn,—

"My willing soul would stay
In such a frame as this,
Till called to rise and soar away
To everlasting bliss."

might be the sentiment of our hearts under like circumstances; but that is not what we are here for. We should not desire to make tabernacles, and settle down in the enjoyment of the blessings and truth we have received; but go forth, make them known to the world, and labor with all our strength for the salvation of our fellow men.

A bright cloud overshadowed them, and a voice came out of the cloud, saying, "This is my beloved Son: hear him." Here we have the great Teacher set before us, to whose instruction we should ever go to learn the truth and our duty. But the cloud passed away, and the voice passed away, and Jesus was at last found alone. Let us be thankful for the great truth that Jesus remains. The prophets and apostles have passed away; so with the Christian workers throughout all the gospel dispensation,—the Reformers, the Whitefields, Wesleys, Bunyans, and to come to our own day, Wm. Miller, Elder James White, and others, whose words have been a power in the gospel,—but the truth remains that *Christ* is still with his people, and has promised to be with them, even to the end of the world.

This scene prefigured the glorious kingdom of Christ, which is so soon to come, and is so plainly set forth in the passage in Peter. This picture of the coming kingdom makes the "word of prophecy more sure," confirms all the declarations of truth which the prophets have given us, and makes more sure the prospect of the coming kingdom of glory. That kingdom will soon be here, and all God's people will be with him then in the holy mount.

John saw a great company, which no man could number, including all the saved,—those raised from the dead, and those translated from the living when Christ comes,—represented by Moses and Elias, standing before the throne, clothed in white robes, and with palms in their hands. And we shall know each other there, as the disciples knew Moses and Elias, though they had never seen them in the flesh. Then, as he says in another place, "We shall be like him [Jesus]; for we shall see him as he is." But in order to reach that glorious condition at last, we must have our transfigurations all along our pilgrim pathway, where we shall enter into communion with Christ in the holy mount, and gather up and reflect his glory to others whom we would help in the gospel.

¹Synopsis of a sermon by Elder U. Smith, delivered at the Owosso, Mich., camp-meeting, and stenographically reported.

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.

BIDE YOUR TIME.

WHEN fortune treats you slightly,
And everything goes wrong,
Remember that you still are free
To labor and be strong.
To him who bravely does his part,
Misfortune is no crime;
Just hold your grip, and keep up heart,
And learn to bide your time.

The surest road to greatness lies
Through hard and patient work;
The glorious name that never dies
Comes not unto the shirk.
Fame sits upon an eminence,
A pinnacle sublime;
He who would win must seek her thence,
Strive on, and bide his time.

The man of hope and energy,
Who keeps one goal in sight,
Who keeps his way with constancy,
Will sometime win the fight.
The man whose life a glory lends
To every age and clime
Is he whose purpose never bends,
Who works, and bides his time.

Go onward! O'er the future hills
The dawn falls cool and sweet.
Go onward! He can win who wills,
And bows not to defeat.
Go onward, though your path may lie
Through calumny and slime:
The way will brighten by and by;
Go on, and bide your time.

And when the fight at last is o'er,
The toil at last is done;
When standing on life's farther shore,
Beneath her setting sun,
Beyond the future's unbarred gate,
The bells of heaven chime;
And justice, love, and glory wait
For him who bides his time.

—J. A. Edgerton.

TRUE POLITENESS.

"Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

I think if we had ever felt any doubts as to the divine inspiration of the Bible, they would be dissipated by these words. For it is not human nature to "be of the same mind." As Mrs. Whitney says, "We are constantly meeting people who pride themselves they can make up their minds, even if they make them up in a hard knot to throw at your head." If two persons meet who are each thus constituted, the catch-and-toss is likely to prove a mental and conversational gymnastic not always insuring spiritual vigor.

Did you ever hear a piano tortured by the unskilful fingers of a child? How the ear shrinks from the discordant tones thus relentlessly drawn from the suffering instrument! And then some music-lover speaks peace to the shivering chords and to our shuddering nerves, by touching the keys into quiet, and bringing therefrom sweet, tender harmony. So into our jangling life come these apostolic words, the truest code of etiquette that was ever written.

It is of the more practical service to us because penned by the hasty, impulsive Peter. He who, in his impetuous, ill-timed zeal, cut off the servant's ear in the strange garden scene, must have grown wonderfully on the Christ side of his nature, to put forth so calmly, afterward, "Be pitiful, be courteous."

When we come to think of it, the root of true politeness is always sympathy. That bright, gay girl, from whose voluble tongue you shrink as from a barbed arrow, who makes her cruel, heartless speeches concerning this one's dress and that one's manner, gets the

acid in her work from her unsympathy with the great human family.

"Courtesy," some one has said, "is the sugar that sweetens the lemonade of life." And courtesy here does not mean a slavish conformity to the latest points of Mrs. Grundy, but it is the sweetest outgrowth of unselfish heart-culture. I wish there might be a special course in this branch of morals in every school and college of our land. It is needed by every girl, in every possible position.

Geometry and the languages may not be of practical use to the girl who is suddenly left an orphan and obliged to make dresses for a living; but what success can she have if she be lacking in the ready smile, the gentle touch, the well-turned sentence, that springs from trained kindness of heart?

I once had the misfortune to know a young woman who was well equipped for society, but for the absence of a well-ordered mind and manner. Bright, vivacious, handsome, she won hearts only to break them, until, by some odd caprice of fate,—we can hardly call it Providence,—she, while still a schoolgirl, assumed the exacting position of a minister's wife. Her attractive face made quick friendships, but her sharp tongue and constant impoliteness as quickly unmade them. Her long-suffering husband has had many parish trials, but none greater than those springing from his girl-wife's hostility to even civility of manner.

Whatever advantages we may have missed, girls, we can all cultivate the sweet home plant of winsome politeness; for in every place it is worth more than wealth or beauty, and is second only to an intelligent, well-balanced mind.

We are apt to make politeness an adjustable thing, subject to the manner of others. If Sue didn't invite us to her latest tennis party, we propose to show our wounded dignity by cutting her at our next chance meeting. Society rather approves this action. "It is really the only thing that can be done under the circumstances, and of course one must show proper resentment," chorus her devotees. But is that sort of silly "paying back" true politeness? Does it betoken a level head or a rightly balanced heart to be unladylike simply because some one else is?—It is not to be even thought of by girls who professedly know "a more excellent way."

If life were a bundle of opportunities for high and conspicuous doing, we might—though I doubt it—spend the "off time" in noticing petty slights, and "catching up" with old grudges.

But, as I take it, life—especially feminine life—is made up of the trivial happenings of each sixty minutes. Every day has its morning for breakfast, reading the papers, washing dishes, baking, and getting and eating dinner; its afternoon brings reading, sewing, driving, making or receiving calls: and the worth and meaning of these things are gauged by the presence or absence of true politeness.

Suppose, through some misrepresentation, Maud thinks we failed in duty at that last lawn party, and gives us a rather rough and jagged "piece of her mind"? Human nature, and what we are pleased to term our "sense of justice," prompt us to sharp retort or sullen silence. Girls, it is a fact that we show a truer dignity of character by laughing off the matter as a joke at our expense, or, if there has been an inadvertence on our part, honestly explaining it. Let us make it our study to steer clear of the shoals of criticism and the back-water of jealousy. Yielding is one of the prime factors of politeness. It does not matter much whether you or Fannie displays the larger number of flowers at the fancy table, but it does matter whether you keep cool when she robs you of half for herself.

Let us show our sense and breeding by a steady good humor that will not be snubbed down; and we shall as surely win the day as did the sunshine against Boreas in the good old fable.

True politeness does not veer with the wind of public opinion, nor get scorched in the hot breath of prosperity, but grows in all soils, and blossoms in all atmospheres, fragrant in either praise or blame. It is our safest guard in all intercourse, preventing prudishness on the one hand and undue familiarity on the other, helping us to do and say the right thing at the right time, keeping us from introducing unfortunate subjects and making personal allusions. In short, it makes the crooked ways straight and the rough places plain, and will make every wilderness bloom and blossom as the rose.

Its essence is unselfishness, and its only perfect exemplar is the Lord Jesus Christ. What truer courtesy than his refusal to send the multitude fasting away, or his gracious service at the Cana marriage party? And is there any irreverence in taking that life as our highest standard of true politeness?—*Lizzie M. Whitteley, in Christian Work.*

I KISSED THE COOK.

I KISSED the cook. Ah me! she was divine,—
Cheeks peachy, dark-brown eyes, lips red as wine;
Long apron, with a bow,
A cap as white as snow,—
By far too tempting, so I kissed the cook.

I kissed the cook, this angel from the skies,
And yet I did not take her by surprise.
"I was mean, I will allow,
But if you'll make the vow
To keep it, I'll tell you how I kissed the cook.

I kissed the cook,—poor, helpless little lass,—
The chance so good I could not let it pass.
Her hands were in the dough;
She dare not spoil, you know,
My Sunday suit; and so I kissed the cook.

I kissed the cook. I might have been more strong,
But then I guess it was not very wrong,
For, just 'tween you and me,
The cook's my wife, is she;
So I'd a right, you see, to kiss the cook.

—James Courtney Challiss.

THE IDEAL HOSTESS.

SHE must make you feel individually that you are the favored guest.

She must make you feel perfectly at home.

She must see everything, and yet possess the art of seeming to see nothing.

She must never look bored.

She must know how to get congenial people together.

She must know how to keep conversation always going.

She must never let any one be slighted nor overlooked.

She must know when to ask the amateur musician to display his talents.

She must be perfectly unselfish about her own pleasures.

She must remember that nothing is so tiresome, so surely death to all enjoyment, as the feeling that one is being entertained.—*Selected.*

HOMESICKNESS and love-sickness are synonymous terms, or rather, two names for the same disease, than which none is more fatal; for it possesses the power to make the most simple ailment malignant, and to give destructive energy to the disease germs that have lain dormant through generations of hereditary transmission. Love is the only home-maker. Love can never be homeless; for where love is, there is always home.—*Mrs. S. M. I. Henry,*

The Review and Herald.

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

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THE gift of the Holy Ghost is to all believers alike.

The gifts of the Holy Ghost are diverse, "to every man severally as he will."

For in the gifts of the Holy Ghost, "to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but *all these* worketh that *one* and the *selfsame* Spirit, dividing to every man severally as he will."

But how can the Spirit in his gifts divide to every man severally, unless every man severally has first recognized and received the gift of the Spirit?

This word "severally" signifies "separately," "individually." Therefore the gifts of the Spirit are given to every man individually.

And as the Spirit can not in his gifts divide to every man individually, unless men individually recognize and receive the gift of the Spirit, it is clear that both in the gift of the Spirit and in the gifts of the Spirit, it is altogether an individual matter.

The Holy Spirit is never poured out on companies, except as he is poured out upon *individuals* in the companies.

The Spirit was poured out upon the whole company, more than once, as recorded in the book of Acts; but this was only because he was poured out upon *each individual* in the company. Each individual was ready to receive the Spirit; and being poured in his fulness upon each individual in the company, in the nature of the case he was poured out upon the whole company.

If in a company of people there were one person who was not prepared to receive the Holy Spirit, and the Spirit were poured out upon that company, in that case the Spirit would not be poured upon that individual.

The Spirit could be poured upon the *company*, only by being poured upon the *individuals* of the company, and could extend only so far as the individuals were ready to receive him.

Since, then, the receiving of the gift of the Holy Ghost is altogether an individual matter, and as it lies altogether between the individual and the Lord, it is plain that the gift of the Holy Ghost can be received by the individual just where the individual is, whenever the individual is ready. For on the Lord's part the gift is free. And "*now* is the accepted time."

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

In the first chapter of Hebrews the great subject is Christ; and in the second chapter the great subject is Christ.

In the first chapter it is Christ in contrast with the angels; and in the second chapter it is Christ in contrast with the angels.

In the first chapter it is Christ higher than the angels; in the second chapter it is Christ lower than the angels.

In the first chapter it is Christ higher than the angels as God; in the second chapter it is Christ lower than the angels as man.

In the first chapter it is Christ as much higher than the angels as God, because he is God; in the second chapter it is Christ as much lower than the angels as man, because he is man.

In the first chapter of Hebrews, Christ bears the name of God because, by nature, he is God; in the second chapter he bears the name of man because, by nature, he is man.

In the first chapter he is one of God; for it is written: "Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

In the second chapter he is one of man; for it is written: "We see Jesus, who was made a *little lower than the angels* for the suffering of death, . . . that he by the grace of God should taste death for every man." "For both he that sanctifieth and they who are sanctified are *all of one*: for which cause he is not ashamed to call them *brethren*, saying, I will declare thy name unto *my brethren*, in the midst of the church will I sing praise unto thee." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of *the same*." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. *Wherefore* IN ALL THINGS it behooved him to be made *like unto his brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

This is Christ our Saviour—flesh of flesh, nature of nature, *with man*; Spirit of Spirit, substance of substance, *with God*; and so, able to *save to the uttermost* all who come unto God *by him*; and able to *bring completely to God* all who come *to him*.

Bless his name. Believe it, and so be saved; be saved, and so be happy.

A CORRESPONDENT of the *Outlook* asks that paper the question, "On what grounds was the seventh day changed to the first for our Christian Sabbath?" And the answer of the *Outlook* is, "Not by commandment, but by perception of the intrinsic fitness of things." To be sure! Of what use could a commandment of God be to people who have such "perception of the intrinsic fitness of things"? This sort of "perception of the intrinsic fitness of things," in despising the commandment of the Lord, is what made all that the papacy has

been from the beginning. Indeed, it is the very argument made by Lucifer at the beginning of his unholy career: Such exalted beings as they, beings with such fine perception of the intrinsic fitness of things as had they, needed no law. For such as they, commandments were altogether out of place; their "perception of the intrinsic fitness of things" was all-sufficient to guide them in righteousness. Against the commandment of God as he gave it, there is no "fitness of things." Disregard of the commandment of God as it is written shows an utter lack of any true perception of the intrinsic fitness of things. God's commandments themselves express the only true idea of the intrinsic or extrinsic fitness of things. And the perception of the true idea of his commandments is the only true perception of the intrinsic fitness of things.

THE SAME OLD STORY.

EVERYBODY knows that in the garden of Eden, when God placed his word before the man, Satan placed *his* word directly against it.

When God said to Adam and Eve, concerning the forbidden tree, "In the day that thou eatest thereof thou shalt surely die," Satan presented himself, and set up *his* word, "Ye shall not surely die."

And Eve believed Satan instead of believing the Lord. She was perfectly free to believe the Lord; yet she chose to believe Satan. Thus she fell into sin, and brought all the woe the world has ever known.

Now, though so many people know this, the vast majority of them seem to think that that is the only occasion in the world's history in which Satan set up his word flatly against the word of the Lord; whereas the truth is that Satan has been doing this same thing ever since, and he does it *now*, all the time.

And what is more, and what is worse, the great mass of the people, even of those who know what he did in Eden, actually believe Satan now, just as Eve did, instead of believing the Lord, as she ought to have done, and as they know they ought to do.

It is the plain and actual truth that there are hundreds, yes, thousands, of people who profess to believe the Lord, who profess to be Christians, who are members of the church, and yet believe Satan instead of believing the Lord. They will say that the Lord is the God of truth, that he speaks only the truth, and that his word is the truth; yet when it comes to the actual test, they will, they choose to, believe Satan rather than to believe the Lord.

And yet they at the same time hold that Eve did a very wicked, and very inexcusable, thing when she believed Satan rather than the Lord; and they do precisely the same thing. That is not fair. People who continue to do the same thing that she did, ought not to think ill of her.

Are you one of these? Do you say, "Of course I am *not*"? You might be; for there are many of them. Are you willing that we should test it? Suppose we do. Will you stand up straight, and face the test, and not flinch? Surely you ought to; for who would choose to believe Satan rather than to believe God, when they know it?

See here: the Lord calls us to confess our sins, and says that when we do confess our sins, "he is faithful and just to forgive us our sins, and to cleanse us from all unright-

eousness." And against this, Satan sets up his word, "No, he isn't." Now which of these do you believe?

You have confessed your sins "many a time;" you know you have. When you have confessed them, the Lord's word stands plainly spoken, "Thy sins are forgiven thee." Satan says to you, "No, they are not." Which do you believe?

Being simply a matter of free choice, it is just as easy to believe the Lord as it is to believe the devil, isn't it? And I would rather believe the Lord than to believe the devil. Would n't you? Let us do it. Amen.

Then your sins are forgiven, aren't they?

Who says, No?

Who says, Yes?

Which do you believe?

"WE SHALL KNOW EACH OTHER THERE."

THE words of the hymn, "Shall we know each other there?" express a desire common to the human heart. The better we know, and the more we enjoy the society of, our friends here, in this mortal and temporary association, the more interesting becomes the question, and the more anxious the inquiry, What will it be during the joyous cycles of the future world, which will be eternal?

Heaven is set before us as the "recompense of the reward," which it is assumed that it is altogether proper that we have respect unto. Heb. 11:26. Very consistently, however, the Scriptures have more to say about the way by which we are to gain heaven than the condition and the environment we shall find ourselves in when we reach it. But on the question of whether we shall know each other there, its allusions are abundant, and its incidental proofs clear and strong. On the mount of transfiguration the disciples knew Moses and Elias immediately, with no other instruction than that imparted to them, then and there, by the Holy Spirit.

"Ye shall see," said Christ to the Pharisees, "Abraham, and Isaac, and Jacob, . . . in the kingdom of God, and you yourselves thrust out." If those without, in their condition, could know them, it is inconceivable that those within would not know them; and knowing them implies a recognition of one another by all the inhabitants of the heavenly world. Our knowledge and relationships here are very imperfect, compared with what they will be there. Here we "see through a glass, darkly," and know only "in part;" but there we shall see "face to face," and "know as we are known."

The apostle Paul bears another very inspiring testimony on this point in 1 Thess. 2:19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" It can not be supposed that the apostle spoke only concerning the believers of his own day, but rather let us understand that he included all who, through his word and labors, should be led to believe on the Lord Jesus Christ to the end of time. And he will know them all, not only as the results of his labors, but personally, as those in whose salvation it was his privilege to be a co-laborer with God. And they will constitute his crown of rejoicing.

What an irresistible incentive ought this great truth to be to all to work for souls; to scatter broadcast the seeds of truth, and exert such

an influence as will gather with Christ and not scatter abroad, knowing that no honest effort put forth in his name will be lost; and that when we reach the kingdom, and see face to face the subjects of our prayers and labors, and know as we are known, we shall enter into happy acquaintance with all whom we have in any way helped to reach that glorious home, and they will add to the brightness of our crown of rejoicing.

U. S.

SHORT SERMONS FROM THE CAMP-MEETINGS.

THE medical missionary work is the gospel in practise.

"It is an awful time for the faithless man in the church of God to-day."

There is nothing more blessed in all the world than to be willing to be reproved.

Before the Spirit of God can do his work for us, we must begin to co-operate with him.

By our own deportment merely, we can win souls to Christ, or we can drive them away.

In the recognition of the fact that we are not our own lies the foundation of all true consecration.

If we would become a power in the promulgation of the gospel, we must give up selfishness.

Every time we read in the Bible a "Thou shalt not," we may read the promise of a blessing in that for us.

What we want before miracles is the cleansing power of God, that the Holy Ghost may come upon us and fill us.

When we as ministers have made a mistake, we shall never lose caste with the people by humbly acknowledging it.

If you are engaged in a business in which you can not ask divine help, the quicker you get out of that business, the better.

We should be jealous for God and his cause, and see to it that no act of ours affords occasion for reproach to be cast upon them.

The Holy Spirit's power will move upon hearts when this dead, lifeless monotony that is in many of our churches is broken up.

There is altogether too much preaching, and not enough of ministering,—not enough going after souls where they are, and helping them personally with individual labor.

What we want in our Christian experience is not only forgiveness for past transgressions, but power to overcome our besetting sins. There is the secret of the Christian's happy life.

God always puts his blessing upon individuals, not because of their name, or position, or standing, but upon conditions; and any indi-

vidual may receive this blessing as soon as he complies with God's conditions.

A little girl was once found crying as if her heart would break. "What is the matter, my child?" said a sweet voice.

"O, I am so hungry, I can't stand it."

"Never mind," was the reply, "here is something to eat."

"O, it isn't bread and butter I want. I am hungry to see my mama."

We are so busy, so engrossed with the cares of life, that we forget that all around us are hundreds of souls with aching hearts,—literally starving,—not for physical food, but for the milk of human kindness. Will you give it?

W. H. C.

IN EUROPE.

THE day we left Christiania the church choir, consisting of seventeen members, gathered where we were staying, and sang a number of beautiful hymns, closing with the "Iceland National Hymn," which was composed in memory of the one-thousandth anniversary of the existence of the Icelandic nation. The music was beautiful; and those who understood the words said that a deep religious sentiment ran through it all.

Our missionary to that country is meeting with a cordial reception, there being no prejudice whatever. Both priests and men in official positions attend his meetings, and listen to the truth with thankful hearts. "Steps to Christ," and a tract on the "Coming of the Lord," are already translated into the Icelandic language; and other matter is being translated.

Elder Johnson's little girl sang a song for us in the Finnish language. I speak of this because my mind was impressed by this, and by what I saw and heard at Hamburg, with the rapidity with which the message is going to every nation, kindred, and tongue.

In company with Elders Moon and Olsen, I left Christiania the evening of July 25 to visit a farm the brethren had purchased near Bredsjo, Sweden, for an industrial school. Traveling third-class, as most of the people do in this country, is far from being as comfortable as in the day-coaches in America. The seats are simply bare wooden affairs, with no springs. Besides, there is no provision for heating, and the nights being cold, a night ride is anything but pleasant, unless one is provided with robes and blankets. There is, however, one redeeming feature, and that is the cheapness of the fare, which for a "circle" ticket is less than one cent a mile. Our destination was about one hundred and fifty miles northeast of Christiania, and over eighteen hundred miles north of New York, being on the same parallel as the southern portion of Greenland and Alaska. Another twenty-four-hours' ride would have brought us to the land of the midnight sun. Where we were, the sun did not set till nearly ten o'clock, and rose at fifty-seven minutes after two; and even the five-hours' night was no more than twilight; for at midnight we could see the time by our watches.

The seasons are short here; but there being so much daylight and sunshine, vegetation matures quickly. Rye, oats, and grass are the principal crops, and these grow luxuriantly. Corn will not come to maturity here, and a

stalk of corn is as rare a sight as is a banana plant in the Northern States, and is seen only in greenhouses and flower beds. Fruit of all kinds is also very scarce, owing partly to climatic conditions, and partly to a lack of effort on the part of the people.

A drive of eight English miles over a good road, and through a picturesque country, interspersed with small lakes and rivers, brought us to the farm. This farm comprises six hundred acres in all; but the original homestead, and main part, lies along the side-hill of a beautiful valley, and in the valley itself, through which flows a winding and rapidly running small river. The eight buildings are mostly of hewed logs, and consist of a main dwelling, dairy, barns for horses, cattle, hay and grain, a blacksmith shop, a tool-house, etc. The buildings are all on top of the hill, overlooking the entire farm below, and also commanding a beautiful view of the valley, as well as of the hills and mountains surrounding it.

The original cost of the property was 22,000 kroner, or \$6,160 in American money. In addition to this, about 6,000 kroner has been expended to purchase teams, implements, and an outfit to carry on the farm. One of the dwellings is used for a dormitory for boys. Another building for a school and recitation-rooms, and for a living-room for the girls, is needed. Brother Lind, the canvassing agent for this field, who is one of the chief promoters of the enterprise, showed us over the farm, after which we spent some time counseling together over ways and means to pay for the farm and fully equip the school. The school is in debt the full amount of the purchase price of the farm, as the money necessary for the first payment was borrowed, and will have to be replaced. The query may arise, Why not dispose of some of the land to help pay for the rest, and start on a smaller scale? It may be said, in answer to this, that a large portion of the land is timber, and would not bring much if offered for sale; moreover, the timber will be the greatest source of income to the school in the way of helping the students. When work is slack on the farm, they can fell the timber, and burn it into charcoal, which finds a ready sale at the iron furnaces near by. I trust the Lord will put it into the heart of some one who has money to help get this enterprise started.

On our return journey we passed through Grythytted, Sweden, where Elder Matteson held his first meeting, and where the first convert was made. Afterward, the first general meeting for this field was held in this place. The same evening at eight o'clock, we came to Gothenburg, a large and important city of Sweden. A brother met us at the train; and as we had some time to wait, he showed us over the best portion of the city. There is a considerable company of our people there, and plans were made to send a company of workers there soon.

In the morning of July 28 we arrived at Skodsborg, Denmark. Elder Olsen went to his home near by, while I remained at the sanitarium. Sabbath evening I spoke to the helpers, Dr. Ottosen acting as interpreter. Sabbath morning, in company with several of the brethren, I went to Copenhagen, and spoke to the brethren in the chapel connected with their mission and depository. Copenhagen is a

beautiful city of four hundred thousand inhabitants; our work has obtained a good standing in the place.

The Frederikshavn school and the Skodsborg Sanitarium are important enterprises connected with this Conference; and they will require careful management, and hearty co-operation on the part of all, to make them a success. I would bespeak for these two handmaids of the message the sympathy and support of all interested in the work in this field. Elder M. M. Olsen is president of the Danish Conference.

The evening after the Sabbath, accompanied by Elder O. A. Olsen and his wife, I left Copenhagen for Hamburg, Germany, on the way to the camp-meeting in Switzerland, an account of which I will give next week.

GEO. A. IRWIN.

STRANGE, BUT TRUE.

WE love to do missionary work if we can do it at home; but it requires real self-denial to go to India, China, Africa, or some island of the sea, where we are deprived of the society of friends and the comforts of civilization. In fact, if the heathen would come to the United States, we would show them our Christian homes,—the result of withholding means from the fund to send the Bible to them in their own land. We would tell them of the many privileges there are to be enjoyed in a "Christian land" like our own. We would advise them to become Christians, so they could be as happy as we; and we would tell them they could soon become Christian workers, and join the vast army of devoted people who are laboring to Christianize this "Christian land." We would tell them that if they prefer to return to those dark lands where the people wear no clothes, live on dirt floors, and have scant food, they can of course do so; but they had better remain here, where we have cushion-seated pews, carpeted floors, stained windows, and everything as grand as money can buy. But as for *our* going to *their* far-off country,—O, no! In order to do that, we should have to reduce this Christian magnificence at home, and endure the privations of heathen lands, and this is too much to contemplate.

The attitude of the church is clearly shown in the following parable by Mrs. H. G. Guiness:—

"A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years; but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to accomplish the whole within the first few years of the proprietor's absence.

"He was detained many years in the country to which he had been called. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished?—Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Thousands of acres of fine, rich virgin soil was bearing only briars and thistles. Meadow after meadow was utterly barren for the want

of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

"Had they been idle?—Some had; but large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with one another because the operations of one interfered with those of his neighbor.

"And a vast amount of labor had been lost in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet.

"The farmer was astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted, for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable, soils barren and useless; and as for the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

"Why did these laborers act so absurdly? Did they wish to labor in vain?—On the contrary, they were forever craving for fruit, coveting good crops, longing for great results.

"Did they wish to carry out the farmer's views about his property?—They seemed to have that desire; for they were always reading the directions he wrote, and said continually to one another: 'You know we have to bring the whole property into order.' But they did not do it.

"A few tried, and plowed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged?—O, no! They saw that the yield was magnificent,—far richer in proportion than they got themselves. They clearly perceived that, yet they failed to follow the good example. Nay, when the labors of a few in a distant valley had resulted in a crop that they were all unable to gather in by themselves, the others would not even go and help them bring home the sheaves. They preferred watching for weeds among the roses of the overcrowded garden, and counting the blades of grass in the park and the leaves on the trees.

"Then they were fools, surely, not wise men,—traitors, not true servants of their Lord?—Ah, I can't tell. You must ask him that. I only know their Master said, 'Go ye into all the world, and preach the gospel to every creature,' and that eighteen hundred years afterward they had *not even mentioned to half of the world that there was a gospel!*"

ALLEN MOON.

CAMP-MEETING NOTES.

SINCE the California camp-meeting, the last one which I reported, I have attended camp-meetings in South Dakota, Manitoba, Texas, Arkansas, Ohio, Michigan, Illinois, and Indiana. I did not stop reporting because of discouragement, nor yet because of a lack of interesting matter to report; but because the experience of one meeting in many respects is the experience of all.

For the encouragement of those whom I have met at the camp-meetings, I would say, The conflict deepens; at every meeting there

has been a fierce battle, but never has there been a defeat. Some are deserting to the enemy's ranks, some are falling by the way; "but the host of God, by the Pillar led, moves on to Canaan's shore." Victory over every besetting sin, with the witness of the Holy Ghost, is still the message to the people of God. And thank the Lord, his people are hearing the message; and there is a coming up to the help of the Lord against the mighty.

All branches of the work are receiving attention. Medical missionary work, the work in the highways and hedges, health reform, educational reform,—all work together with one spirit as members of one perfect body of truth for the accomplishment of God's work in the earth. A man who is weak on any point of *present* truth, though he may be in a prominent position, is slowly but surely falling to the rear, finally to fall out altogether unless he repents. It is refreshing to see the harmony,—yes, more, the *enthusiastic co-operation*—that is now seen among the brethren who labor together as representatives of the different departments of the work. The petty jealousies and suspicions, with the friction that goes with them, are disappearing, and each worker has a hearty "Amen" and a helping hand for his brother, upon whom the Lord has laid a special work. All this is the result of being baptized into *one Spirit*, even the Holy Spirit.

In articles that will follow, I shall relate incidents connected with the camp-meetings, from which special lessons will be drawn for this time. God is teaching his people. Blessed is that man who recognizes the teaching of the Spirit, and profits by the lessons taught.

A. F. BALLENGER.

A "MORE EFFECTIVE MOVE."

THE Sunday-law forces of the country realize at last that they have not sufficient public sentiment behind them to carry out their purpose,—to enforce their false interpretation of God's will with reference to the Sabbath upon all who dissent, or who are indifferent to their views. Their determination to do this, so far as law and force can do it, is fixed. Therefore they have gone to work in an intelligent, systematic way to accomplish their purpose. They propose to educate the public conscience; and to accomplish this, their plan is to utilize, as far as possible, the entire forces of the young people's societies, and other religious organizations of the country.

Dr. Josiah Strong declared, some time ago, that "the most powerful tendency of the times is toward combination, organization." An article in the *Independent* of April 1, 1897, says: "Federation is the next step forward in the young people's movement. It is logical and providential. The uprising of the young people is the most significant fact in the history of modern Christendom. Combine the moral forces of the community, and there is no evil you can not crush. Combine we must. Take the Sunday question, which at this moment is paramount: facing outward toward all such questions, federation grows immensely important." This is what they purpose to do.

A plan of work in defense of the Lord's day has recently been presented by the Reform Bureau, Washington, D. C. The plan is to have "Lord's-day defense committees" formed throughout the country, consisting of the pastor and two representatives from each local church, and one representative of each Y. M. C. A., W. C. T. U., Y. P. S. C. E., B. Y. P. U., Epworth League, and such other societies as are willing to co-operate. These committees are to have sub-committees, one of which is to superintend the distribution of literature. They propose to divide each community into districts, and to assign a committee of young peo-

ple to each district, to make a regular and systematic distribution of literature in favor of Sunday and Sunday-law enforcement. Another plan is the appointing of a "press committee," which is to insert, in each local paper, arguments and addresses in reference to the "Lord's day" and "Sunday rest," with the Sunday laws of the State, as "*news*," so that no one who breaks these laws can have any excuse; also of an "investigating committee," whose duty will be to divide up the community into small districts, and set individuals to watch for all violators of the Sunday laws, and report them for prosecution. Other sub-committees are, the executive committee, committee on public meetings, on pledges, on labor unions, on elections, on post-offices, on legislation, on Sunday amusements, and on the Sunday closing of saloons.

Any one who is acquainted with the religious sentiment of the country can readily see that these young people's and other societies are ready for just this kind of work; and we may expect soon to see the country flooded with literature made up of false statements and assumptions in favor of enforced Sunday observance.

The natural result of an effort of this kind, supported with such vast facilities for accomplishing its purposes, and made by those who largely form the religious sentiment of the country, must soon be seen in the granting of power to the leaders of this movement to enforce upon all, so far as law and force can do it, their wicked perversions of God's will. History has shown that an ecclesiastical despotism is the most cruel and unrelenting of any that ever cursed this earth. Therefore all who dissent from the views of those leading in this movement may know what to expect.

Will not all who are opposed to this most wicked Sunday-law movement redouble their efforts in the distribution of literature in opposition to it? We have made earnest efforts in the past; but they are small in comparison with what must be made to fulfil our mission to the United States and to the world. Let us remember that God is with all earnest efforts to sustain his truth.

GEORGE B. WHEELER.

Washington, D. C.

VOYAGE TO FIJI.

ELDER C. H. PARKER, his wife and child, and the writer left Portland, Ore., about July 25, on the way to Fiji. The Royal Mail Steamship "Warrimoo" being delayed, we had to wait several days in Victoria, British Columbia. Here we were happily surprised to find a number of our brethren and sisters, among them Sister M. O. Beck, who taught in Healdsburg College about thirteen years ago, when the writer was a student there. Her abilities as a teacher and missionary worker are much appreciated by the brethren in Victoria. We had the privilege of speaking there on the Sabbath about our foreign mission work. The Spirit of God was certainly in our good meeting.

We left Victoria about midnight of the 30th of July. We had a very smooth sea; and after a week of pleasant sailing, we arrived in Honolulu. One from the States feels very much at home in Hawaii now, as the "stars and stripes" are seen in every direction. We had a stop of only eight hours there, but this time was all occupied in visiting our brethren. Brother Burgess kindly took us in his carriage to the sanitarium and to the Chinese school, two of our institutions in Hawaii. We also drove to the top of Punch Bowl Mountain, where we had a beautiful view of the city. While here, we were regaled with the delicious tropical fruits that grow in such abundance. We were thankful for the rest, and felt strengthened for the remaining nine days of our voyage. The Lord

gave us good weather all the way to Fiji, which place we reached the evening of Monday, August 15. We passed many of the islands of the group in the night; but as it was dark and rainy, we could not see them clearly. We awoke the next morning, and found it to be Wednesday instead of Tuesday; for we had crossed the day-line in the night.

At Sura we were met by Alipati Rainima, our Fijian brother. His eyes filled with tears of joy when he saw we had indeed come. He is a faithful young man, and we are encouraged to believe that God will use him to herald the third angel's message among his own race. Brother and Sister Parker are settling down to their work with courage and devotion. They like the field of labor, and we believe God has sent them.

We are now preparing a little tract in the Fijian language, which we hope to have soon to aid us in getting the truth before the people of these islands. We are all of good courage.

J. E. FULTON.

A VISIT TO RUSSIA.

I WAS born in Russia, but in 1879 came to the United States with my parents, who settled on a farm near Hillsboro, Kan. In 1885 Elder S. S. Shrock preached the third angel's message in our neighborhood, and we accepted the truth for this time. Father and I at once felt a burden for our old neighbors and friends in Russia, and asked the Lord to open the way for us to return to that country. But the way did not seem clear to go until October, 1897. I was laboring in Iowa; but at the request of my father, and with the consent of the Iowa Conference, I left this country, with my parents, for Europe. November 12 we arrived at Hamburg, Germany, where we stayed a few days with our brethren.

At Berlin we met Brother Krum, a classmate from College View, Neb. In the evening we had a meeting, which I enjoyed very much. The same evening we left for Eidkuhnen, where we were to cross the line into Russia. This we were not allowed to do, and had to go to Königsberg to have our passes signed by the Russian consul. According to information from Hamburg, Brother Conradi was somewhere between Eidkuhnen and Königsberg; but as we have several churches on the line, it was hard to tell where to find him. We were anxious to see him, to receive instruction in regard to our stay and work in Russia. Providentially, I found him at Sodenen, and had the privilege of visiting several churches with him. He was to go to Königsberg also; so we had a chance to get what information we needed, and also his help at the consulate.

Without further trouble, we crossed the line into Russia. Traveling for three days and three nights, we arrived at Alexandrov, South Russia. This place is north of the Baltic Sea, on a very fruitful prairie, which has been settled for over a hundred years by thousands of Germans, who emigrated there because of a land-grant of one of the czars.

These Germans are the followers of Menno Simons, who taught them to be non-combatants, and baptized by sprinkling adults. As the czar wished to increase the value of his land and elevate his subjects, he welcomed these inoffensive people to his domain, granting them all civil and religious liberty, provided they would not proselyte among the native Russians. As a result, the wilderness of years ago is all under cultivation. In these regions we see modern implements of agriculture; but in central Russia the old plow-stick, such as the Egyptians cultivated their fields with, is used. Thousands of people go south every spring to find paying work, returning in the fall to their homes and families. So much

travel is going on at these seasons that it is hard to find even standing room on the cars.

These colonies have had the experience of the children of Israel in Egypt. The Russians, seeing their increase in numbers and wealth, began to oppress them, taking away their civil and religious liberty. Pastor Wuest came to these colonies from Germany about fifty years ago, and brought to them the sound of the first angel's message. This caused a great stir. Thousands cried to God, and found peace and pardon in the blood of Christ. But as the majority refused this message, the second followed; many then left the old organization, and founded the "Mennonite Brethren Church."¹ In their zeal for God, they also preached to their employees, who were natives; and hundreds of them turned to him, and were baptized by immersion. This enraged the old organization, and the new church was reported to the authorities, and in every way persecuted and molested. Many were exiled. For administering baptism, my father was imprisoned for eight months. This did not bring the old church into favor with the government, but rather into disgrace, and opened the way for the truth for these days to enter.

Three years ago two churches, one of the old and one of the new, were closed by the government. Both churches agreed to make application together to have their houses of worship restored to them, the older church acting as spokesman for both. Representatives visited St. Petersburg in person. They made several visits a year, both organizations sharing in the expense, but all to no avail. All the answer they could get was: "You pretended to be non-combatants, but now the records show a good deal of trouble among yourselves. Bring no more accusations in regard to doctrine, etc., to the government, but let your elders settle them. We recognize only one Mennonite church."

This I have from two of the delegates. Thus those churches do not dare to interfere with our laborers who preach the truth among them. We made good use of this liberty, and preached wherever we went. At one place, Brother D. D. Wiebe and I preached every night for two months. This made a stir; and preachers were sent from all directions to oppose our work, but there was no government interference. As the result, some walk in all the commandments of God. Brother Wiebe stayed; and I left for my old home, several hundred miles south. While I was gone, Brother Wiebe was ordered by the German police to appear before the justice, the police having orders to arrest him. He refused to go, as the policeman who came to take him had no warrant. The neighbors advised Brother Wiebe to go away at once, to avoid trouble; but he stayed, and no more was heard of the affair.

Brother Wiebe had told me that at my birth-place I could do nothing; for he was there two years ago, and before he could enter the village, he had either to sign a paper agreeing not to preach or to leave the place at once. It was well known that I was to come; for my parents had gone before me, and one of the brethren had been to the station fourteen times to meet me. I succeeded in obtaining the public schoolhouse for three nights, and the whole village came to hear. I stayed for a month, preaching every night in our chapel to large audiences. Before I came away, several were baptized in the River Kuban, the ice being two and one-half feet thick.

I received many calls to preach, but could answer only a few. At one place, where Elder

Oblander was arrested before leaving the train, I had full liberty to preach the word. There, truly, the field is white for the harvest, but the laborers are few. In all that large field we have only Brother Wiebe, who went as a self-supporting missionary a few years ago; he now has a license to preach.

In one way I am glad to be back in America, with my family; but when I compare the anxiety of the people in Russia to learn about God, with the coldness of the people here, my heart is pained, and I long for the Lord to work here as we have never seen him work before.

D. P. GAEDE.

THE ILLINOIS AND INDIANA CAMP-MEETINGS.

It was my privilege to spend a few days at these two camp-meetings. I saw and heard things at these meetings, and also at the Owosso meeting, that made me know that the end is very near. I have thought many times of the statement in the Testimonies that says that the little differences will soon be laid aside, and our brethren will come together; and I have longed to see the time come when this would be realized.

I thank the Lord that his Spirit has come in among our people. Every line of truth that has been presented at these meetings has been received, so far as I know. It seemed that the grumblers were all converted, or else had remained at home or were compelled to keep silent. The mysterious power of God has been moving in many ways to convert sinners, and to stir up our people to get ready for the outpouring of the Holy Spirit. As I think of the work that must be done before the great final outpouring, I am compelled to say that I have seen with my eyes, and heard with my ears, many things that go to show that we are right on the eve of the time when this message will go with wonderful power.

The latter rain would have come in 1893 if our people had moved out in all the truth. In the year 1898 there is no line of truth, so far as I know, that has not been accepted. We shall see the manifestations that the Lord has spoken of, that will take place just before the latter rain.

May we all pray that those who are willing to relinquish their hold upon this world, and to put away every sin, may be ready to receive every good thing that the Lord has for them, and be filled with the Spirit of God, to go out to present his truth, not so much by the power of argument as by the power of God.

E. A. SUTHERLAND.

THE CHURCH SCHOOL AT THE HASKELL HOME.

MUCH has been written and said about the prospective church school, but nearly all has been conjecture and prophecy. To-day, having closed our first week of church-school work conducted according to the new educational ideas that have been advanced at the summer school for teachers at the Battle Creek College, and discussed by everybody, we are able to write the first leaf of the history of a movement which, we fully believe, is destined to revolutionize the whole educational system of God's chosen people.

We have not expected, we do not expect, that this system of teaching will be adopted by the world at large; for we believe it to be the unfolding of God's method; and God's methods, we know, will not become popular with the world; for the carnal mind is enmity against God, neither will it receive the things of God. We know, also, that the beauty of these things will not be revealed to the world; for the promise is not to the world, but only to the disci-

ples. This is of the Spirit of God, and not of the spirit of the world. The world can not receive it.

There is everything in this work to the teacher who accepts every principle given in the word of God, and appropriates every promise with a faith that will not shrink.

In the experience of this first week of school at the Haskell Home, we realize the fulfilment of God's promises to us. The teachers of the school entered this work with a faith and zeal that I have never before witnessed, although they realized that it was a great thing to revolutionize an educational system. And although they felt their own insufficiency, they believed that this is the work of the Lord, and that they had been called to it. They know the Lord has set his seal upon the work and these methods. They could no longer regard this work as a doubtful experiment; but they looked upon it as an assured success, just because it is of God.

Although these teachers have often gone to their classes with fear and trembling, they have stood upon God's promises, and have taught the principles found in his word, with an assurance and confidence that have inspired the children; so that now it is no uncommon thing, not only in their classes, but also in their work and play, to hear them discussing Bible themes.

One of the teachers assured me that the Testimony, as given on page 6 of "Home, Church, and State Schools," that the Lord will suggest, to the minds of the children, lines of thought which the teachers themselves did not have, has been verified in her experience. This indicates that the Spirit of God is at work in our school, and that he is leading the children into independent lines of thought, and, according to the promise, into all truth.

It is wonderful how much greater interest even the little ones manifest in the story of Abraham, Jacob, and Joseph than they ever have in myths and fairy tales; this is true of all the grades. A stranger remarked, as she passed through the schoolrooms, "Now I see how these children learn valuable truths about God while they study arithmetic." This remark was called forth by observing the notes on the blackboards, and might have been applied to reading, spelling, geography, or language, as well as to arithmetic.

Our teachers assure me that never in all their varied experience have they had a term of school start off with such harmony and good feeling, such interest and zeal, and such a willingness to appropriate and apply the principles taught, as are manifested in the Haskell Home school at the present time.

We do not have to look far for the secret of it all. Every morning, just before opening school, the teachers meet for a short season of prayer, where they seek the guidance of the Lord. There God verifies his promise to all those who lack wisdom, and seek it at his throne.

J. S. COMINS, *Manager of Haskell Home.*

CAMBRIDGE (NEB.) CAMP-MEETING.

THIS meeting began September 1, with a congregation of about one hundred and twenty-five, and continued until the evening of the 11th. The Lord's Spirit was manifest from the beginning; and notwithstanding a sudden change in the temperature, after which it was cold and rainy, the meetings increased in interest and in numbers until two hundred and fifty-nine were encamped on the grounds. This was a good attendance for this district.

Elder Kauble was with us over the first Sabbath and Sunday, but he was then called away in the interests of Union College. Elder Shultz was present through all the meeting. The assistance of these brethren was much appreciated. Several Conference laborers, including

¹When the Mennonite Brethren Church was organized, the subject of the Sabbath was spoken of, but they concluded not to keep it, as it would interfere with their employees. We see that after the second message was given, they had the third, and their attention was called to the commandments of God. About eighteen of the leaders and organizers took the subject under consideration. As the result of their refusal to accept the Sabbath, we see that light and life have gradually left them.

the president and the State agent, were in attendance, and assisted in the preaching and other work. Nearly all present were church-members.

About \$20 was subscribed for the endowed bed, and \$101.72 to the indebtedness of the Conference. The Sabbath-school contribution amounted to \$12.35, and the missionary offering to \$17. These amounts would doubtless have been largely increased but for the inclement weather. The debt of the Conference is not large, and it is being gradually paid.

We are encouraged at the outlook, and the spirit of good cheer that is manifested, not only in this district of the Conference, but throughout the State. The message, "Receive ye the Holy Ghost," was presented, and was gladly received. Five were baptized. A lady evangelist who attended our camp-meeting at this place last year, opposing our work, was present and in harmony with us. In the face of opposition, the cause is rising. Five new canvassers joined the ranks of those who carry the printed page to the people. In every way the Lord is working.

VICTOR THOMPSON.

UTAH.

THE work in this State is onward. The mission in Salt Lake City has done a good work in presenting the gospel in a practical way. Many discouraged men and women have been deeply impressed with the work of the mission, and some have given their hearts to the Lord, and are now living a Christian life. It is evident, from the eagerness with which these poor souls respond to the efforts made to lift them up from the ways of sin and crime, that the time has fully come for the work of Luke 14: 21-24 to be accomplished. Brother and Sister Quinn have stood faithfully at their post of duty in the mission, and the Lord has certainly blessed the work under their hands. The business men of the city are interested in the success of the work, and have materially assisted in supporting it. We desire to enlarge our quarters for the mission the coming winter; any one wishing to help us may send contributions to the writer.

The membership of the church in this city is increasing every quarter. Not long ago I had the privilege of baptizing the first convert from the Chinese of this place. His heart seems to be in the work, and he is now laboring for his countrymen.

Elder Alway has been doing faithful work at Ogden; and as the result of his labors, several have accepted the truth. Elder Gardner has been successful in his work at Provo. A number have been added to the church during the past year, and others are interested in the message for this time.

The brethren and sisters have been more faithful in paying tithes; and as a result, they are receiving more of the blessing of the Lord. Surely before the "latter rain" can fall on this people, faithfulness in rendering to the Lord his own in "tithes and offerings" must be observed; for such are the conditions given in Mal. 3: 7-10.

Through the kindness of the General Conference, we were furnished with a new tent top, thus enabling us to have two tents in this field the present season,—one at Spanish Fork, with Elder Gardner in charge; the other at Logan, under the direction of Elder Alway. We have not been fully advised as to the results of the work at Spanish Fork; but twelve are keeping the Sabbath at Logan, and others are deeply interested. The interest is not fully developed, but will be followed up after our camp-meeting.

Brother C. Nelson has been doing an interesting and profitable work with the *Signs of the Times*, and some are rejoicing in the truth as the result of his labors. We are convinced

that the *Signs* is an excellent medium through which to reach the people in this State. It presents the truth in a way that wins confidence and respect. Our Bible worker has all she can do, working with those who have become interested through reading the *Signs*.

We are grateful to the Lord for the success that has attended the work in Utah the past year, and are of good courage to press on.

J. M. WILLOUGHBY.

ONE HUNDRED MISSIONARY TEACHERS WANTED.

THE summer school for missionary teachers closed September 12. As a result, over forty-five church schools will be opened this fall. It is impossible, at present, to supply enough trained teachers to fill all the openings for church schools. If we had the teachers, we could start one hundred more schools this fall. It seems too bad that we can not do this. The Spirit of God is working upon the hearts of the parents, turning them to their children. Hundreds are beginning to realize that the influence that is exerted over their children in worldly schools is too forcible to counteract. There is no stronger influence than that which comes from the teachers of these schools.

In Joel 2 we are told that the last work that will be done just before the latter rain is that the priests and ministers of the Lord will weep between the porch and the altar, and will say, "Spare thy people, O Lord, and give not thine heritage [children, Ps. 127: 3] to reproach, that the heathen should rule over them." Following this is a great change of heart, and the result is that the Lord will pour out his Spirit upon all flesh; and our sons and daughters shall prophesy.

The place for our own children is under the influence of Christian teachers, and this is the work that lies next to us. It will be impossible for this denomination to move ahead until it takes up this work. When this is done, every other line of work will move forward rapidly. We have been standing still, and trying to do the work by simply touching it with our finger-tips. We could do no more so long as we were not giving the proper education to our children. We ought to be thankful that the Lord is opening our hearts, and giving us a desire to do this long-neglected work.

In the past, many young people have come to the College, and after spending some time in school, have not been able to find places to work in the cause. No one who has attended the school the past few months, and has been prepared to teach, has been obliged to say he could not find a place. Next year there ought to be in the school over one hundred who would be preparing for church and Conference school work. At the end of the year it will be no trouble to find positions for every one of the hundred.

We trust that the Spirit of God will impress a large number of our young men and women who are engaged in public-school work, in such a way that they will not feel at ease until they are engaged in God's work. It is all right to teach in the public schools when there is nothing better to do; but it seems too bad to be engaged in that kind of work when our own children need instruction.

What would you think if one of our good ministering brethren would report to the Conference Committee that he was going to preach for some other denomination, because he had been offered three thousand dollars a year, and attempt to defend his course by saying that the tithe on this salary would be a great help to the cause, and he would be self-supporting and so relieve the cause of a great burden? He would admit, of course, that it was true that they had made him agree, before entering

upon his work, not to preach anything not in harmony with their views. All the peculiar views that he held as a Seventh-day Adventist must be held back. Would we not think, brethren, that this Seventh-day Adventist minister had a very poor idea of his calling? Especially would this not be the case when the Conference Committee was urging him to stay in the field where he was so much needed? Would it not seem to us that such a minister would be taking a wrong view of the whole matter?

Now, is it not the same with our brethren and sisters who are teaching in the public schools? If they *could* not work in the cause of God, it might be proper; but under the present circumstances, when God is calling for teachers, should they not give themselves to this great and grand work of saving hundreds and thousands of children, and entering upon the "noblest work that men or women can undertake"?

Battle Creek College is making a special effort now to train young men and women to be missionary teachers. The work is arranged to give, in the shortest time possible, a clear view of Christian education, and to show how properly to use the knowledge that has already been obtained. It will not be long before a large number of young men and young women will be glad to enter this work; but then it will be too late, for it will be closed up. *Now* is the time to give yourselves to God. If our young people do not offer themselves to the Lord to engage in this work, he will put it into the hearts of others, who are not at present recognized as Seventh-day Adventists, to do it for him.

The school will open October 5, and those who are interested in this work should correspond at once with E. A. Sutherland, Battle Creek, Mich.

WHO SHOULD ATTEND BATTLE CREEK COLLEGE?

THIS question is one of great importance at the present time. Some are perplexed because of the changes that have been made in the College courses during the last year. They do not understand what is meant by a "training-school for Christian workers." A few words of explanation may be in place.

The Lord has been showing us for years that our schools should be *training*-schools,—not places where our young people should be kept for years, but places where they should be taught in such a way that they will grow more spiritual and become more consecrated to God. This, we are sorry to say, has not been done in our schools in the past. The Testimonies have plainly told us this.

Battle Creek College has taken a step forward to do the work God has always intended that it should do. The work is made much more practical than in former years, and everything will be based upon the Bible. We believe there will be no room in Battle Creek College for infidel text-books, infidel or pagan sentiments, nor anything of that character. It will be a place where *the truth* will be studied. After our students have studied the truth for a short time, we shall, by the help of God, give them a chance to get some practical experience. In this way the truth will become a part of their being, and will be as much a part of their mind and body as is the food that they eat.

In the past we have worked much on another plan. We have studied for years, piling up a great heap of facts, which make the mind more like an encyclopedia than a live medium, through which the Spirit of God can operate. In a recent Testimony the Lord has told us that if we will study according to his plan, we shall be able to do more in one year than has been done in five years in the past. Think,

brethren, what a great saving of money and time this means.

The Spirit of God must be the teacher in our schools where Christian workers are training. The teachers themselves must be filled with the Holy Ghost. They must be teachers who will live out every ray of light revealed to them. They must be led by the truth as found in God's word and the Spirit of prophecy. They must themselves be living examples of the truth as it is revealed in the Bible. If they do not do this, they should not be connected with the College. Physical work should be connected with mental work in such a way that the student will be stronger when he leaves the College than when he enters it.

Now, we desire those to attend the College who wish to study in this way,—those who long to go into the work, who feel the need of the *power of God* as much as of knowledge, and who have a definite aim in view. Such students can learn more in one month than can be learned in nine months by the ordinary student, because they will be able to appropriate, for a definite purpose, every ray of light that comes to them. We are willing to take students who have not had many educational advantages, and help them to build up from the very foundation. The common branches will be taught. We have not encouraged parents this year to send to this school boys and girls who are not Christians, who have no real love for the work, and no definite object in view. Battle Creek is not a place for such pupils. The temptations are so great that we do not feel like taking the responsibility of advising them to come. But where there are young people who desire to take a part in God's work, who love his truth, and are willing to follow the Bible, we shall be glad to have them come. This does not mean that the College refuses to receive young men and women who are not in harmony with the third angel's message, or who may not be professed Christians, provided all such persons are in harmony with the principles of education upon which the College rests. To all of this class the doors are open, because the very coming of such persons means that they are seekers after the wisdom of God. Let none stay away who desire to be taught by the Holy Spirit, and want a thorough, practical preparation for some place in the cause, in the shortest time possible.

E. A. SUTHERLAND.

THE SUMMER SCHOOL.

As it is the education of an individual that forms his character, it becomes important that this education be of the proper kind. The only kind of education that can develop a good character is that which is based upon the word of God. Such is not the education obtained in the public schools.

It was with the purpose of preparing teachers to go out and conduct schools in harmony with God's plan of education, which is directly opposed to that of the world, that the managers of the summer school established it. The three-months' term closed about the middle of September.

The Lord in his mercy permitted me to attend it from beginning to end, and I wish to say that I would not accept anything this world can afford in exchange for the light received and the experience enjoyed. It is recorded of Daniel and his companions, after a three-years' course in the school at Babylon: "And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Where did Daniel become ten times wiser than his teachers?—Not in the schools of Babylon, but in the Lord's school. I know from experience that the same

things are in store for those who will accept the Lord's plan of education in these last days.

The Spirit of the Lord was present in a marked manner throughout the entire term of our school; and as we assembled for our last chapel exercises, it seemed to me I never saw the Spirit of God make such an impression upon the hearts of individuals. I thought of the day of Pentecost, when "they were all of one accord in one place." I believe that was the condition of those assembled there that morning. I know, for my own part, that I never sensed the responsibility that is resting upon the teachers in Israel as I did then. O, may "the church arouse from its lethargy, and see what is the manner of service demanded of it in this time of peril. The lambs of the flock must be fed." H. W. JOHNSON.

Morley, Mich., September 16.

PENNSYLVANIA.

AFTER our camp-meeting, June 2-12, five tents were sent into the field by the Pennsylvania Conference. These were pitched at Allegheny, Harrisburg, Lake Ariel, Vera Cruz, and Philadelphia. Besides these, individual workers were sent to the towns of Punxsutawney and Egypt. The reports from these different companies give evidence that they are working in harmony with God's plan, as souls have been converted to the true God, and are now rejoicing in a knowledge of present truth.

From Allegheny, just across the river from Pittsburg, Elder Wheeler reports that from fifteen to twenty persons have begun to observe the Sabbath as a result of the tent-meetings held there.

From Harrisburg, Elder Smith reports that a fine company have taken their stand for the truth, and more are deeply interested. He has moved his tent to West Fairview, a near-by town, and has begun another effort.

From Lake Ariel, a summer resort, where Brethren McVagh and Baieler have been conducting tent-meetings, word comes that seven have taken a stand for the truth, and that as many more are about to make a decision.

Elder S. S. Shrock has been laboring among the Germans at Vera Cruz. Although results are not visible, the workers have sown the seed, and believe souls will be gathered for the kingdom as a result of the meetings held. The collections considerably more than met the expenses.

Encouraging reports come from Elder Merrell's tent in Philadelphia. Night after night it is crowded with those who are anxious to hear the truths presented. It is probable that this effort will result in a substantial addition to the Philadelphia church. Elder Merrell and his wife are busy instructing those who are interested in the study of the Word as it has been presented.

We rejoice that God has favored our Conference by blessing all branches of the work. The workers in towns where there have been no tent efforts send good reports of their labors. Our tract work and canvassers' sales have been largely increased. Our hearts are full of praise to God for the privilege of being co-workers with him. THOS. D. GIBSON.

GEORGIA.

LEAVING Macon, July 5, for a tour throughout southern Georgia, my first halt was at Tifton, where I spent a few days visiting and studying with two isolated sisters.

On the 8th I reached Fitzgerald, the center and supply depot of a colony settled mostly by people from the North and West. This compact rendezvous of home-seekers is only about three years old. Here live eight adult Sabbath-keepers, with a few children. All but one of these came from the Northwest; he is a

native Georgian. These had enjoyed no meetings of our people except their little Sabbath-school and gatherings for Bible readings, for more than two years. Nearly every day and evening from the 9th to the 14th, I held meetings with this hungry little band. One backslider was reclaimed.

July 16-19 I spent with the Dixie church, holding two services each day. Five new members were added to this company by baptism, three of whom were the children of older members. I was compelled to leave a good interest here to reach the Atlanta camp-meeting. The Lord willing, I hope to return some time before cold weather to finish up the work.

July 24-31 I assisted Elders Allee and Lewis in the Atlanta meeting. August 2-8 I was in Macon. On the 6th it was my happy privilege to bury two more believers with their Lord by the suitable memorial of his appointment. August 11-17 I spent with my family at Graysville, Tenn.

On the 19th I came to Cave Springs. Brethren Lewis and Slade, with their wives, had preceded me. Tents were up, and one public service had been held. Much rain and other hindrances have interfered considerably with our work. As we are near the State line, about twenty of our brethren from Alabama have visited us, and attended a few of the meetings. We labor on with faith and courage, leaving results with the Lord.

September 8.

W. T. DRUMMOND.

"THE SIGNS OF THE TIMES,"

Our "Pioneer" Paper.

THERE are a few things in connection with the circulation of this paper that should be emphasized:—

1. *It Is a Pioneer Paper.*—This fact is nominally recognized and formally admitted by the brethren; yet there are few who realize what that means. A pioneer is one that goes before to clear the way, to open up a new way or a new field. When the pioneers of an army are sent forward, the remaining portions do not fear that the new field is to be taken away from them; on the other hand, they depend upon the pioneers to make it possible for them to occupy it. The office of the pioneer is so to prepare a field that all other co-workers may occupy it more advantageously than they could without the pioneer's services. But many of our earnest laborers, while conceding this position for the *Signs*, seem fearful of really using it as such, lest some other instrument lose prestige. They will work for it energetically for a while; then they appear to become alarmed lest some other interest is being injured. Thus they erroneously assume that there are *conflicting* interests in the Lord's work. A proper understanding of the true relations of the various interests must convince any one that they are not conflicting, but harmonious.

Instead of being afraid that the *Signs* will get an undue proportion of attention, our brethren ought to realize that the most effective thing we can do to broaden the field, and create a logical demand for our other periodicals and for our books, is to press the pioneer to the front. In an aggressive warfare, no good general would think of holding back his pioneers. Of all his forces, the pioneers need the most encouragement; for it is their work to clear away the obstacles and build the bridges. There is poor generalship somewhere when the army does not readily keep up with the pioneers, no matter how urgently they may be pressed forward. It should be remembered that it is not the *publishers*, but *the Lord*, that has given the position of *pioneer* to the *Signs of the Times*. His word ("Testimonies for the Church," Vol. IV, page 598) is that,

"with slight variations, this paper has been increasing in interest and in moral worth as a pioneer sheet since its establishment."

2. *New Methods.*—It is hard to get out of old ruts. In times past, efforts to increase the circulation of the *Signs* consisted mainly in urging the tract societies to take large clubs for free circulation. Of course this often entailed debt; and as this was the only way seriously attempted, it was overdone in some places, and brought discouragement and reaction. Now when new efforts are being made to put the pioneer to work in its proper sphere, many brethren at once conclude that it means a recourse to that old difficulty. When it is proposed to make the paper *pay its way*, by selling it and taking subscriptions for it, we are often met with the flat assertion that "it can't be done." Now there are just two ways to circulate a paper; namely, by giving it away and by selling it. There is no doubt that the societies can do much by taking clubs and distributing some papers free; but that is by no means the only way. The work of selling papers and taking subscriptions is now being made a success by those who engage in it in faith, and *stick to it*. Many others will do this work if they are properly encouraged.

It is argued that tract society officers can not give all their attention to the *Signs* work, and therefore efforts to circulate the paper are necessarily spasmodic. But this plea is met by the publishers, who propose to furnish a special agent in every Conference, and *pay his salary*. The pioneer must progress *all the time*; the message must go as an angel flying in the midst of heaven. Rev. 14:6. It will not do to push out the pioneer for a few weeks, and then compel it to draw back for a while. Nor must the one engaged in this work be hampered by other burdens. Pioneer work is always hard work of itself, and this is why many so soon tire of it, and fall back. The man who leads and plans for the onward progress of the pioneer paper, and keeps every part of his field on its feet and at work, will have his hands full. He has much more to look after than one who is merely visiting churches and talking to tract societies. The pioneer must advance beyond the ground occupied by the camp; therefore he can not spend all his time in the field already occupied.

3. *Numbers.*—Too long have our people harbored the idea that forty or fifty thousand is a wonderful number. And when, two years ago, some one suggested one hundred thousand for the *Signs'* circulation, the people stood aghast at the tremendous array of figures. They seemed to think, if that *could* be done, it would be a wonderful work. As they thought it over, the more enthusiastic got worked up to the point of thinking it possible. But *doing* it was another thing. Working mainly in the old rut, with some experiments in the way of advanced steps, the forty-thousand mark was reached. As usual, that was deemed wonderful. It began to look as if the one hundred thousand was within the range of possibility; the publishers had drawn on their faith to the extent of purchasing a press that would do the work; when lo! some became afraid that too much was being done for the *Signs!* Other interests might suffer. And this infection appeared to spread; for the list began to drop,—one, two, three thousand,—while at the same time the testimonials came pouring in, landing the improved condition of the paper. Numbers commensurate with the great work demanded of the pioneer seem to appal the people. Is this an indication of the general appreciation of the magnitude of the work? At the rate we are going, a hundred years would not give the message to the world. We shall have to learn that one hundred thousand is a very insignificant number.

4. *The Quarto-Centennial Number.*—The publishers have decided upon a genuine test of faith—a quarto-centennial number of one million copies. Perhaps this will be an object-lesson in acquainting us with numbers in keeping with the work. Does a million seem awful to you? It is but a drop in the bucket, compared with what ought to be so familiar that we would count it as we do a thousand. Would it be too much to put a copy in the home of every family in the United States and Canada? Would it be injurious to any other interest connected with the cause? How far would a million go?—Begin with the State of New York, and you would not be out of the State when your edition would be exhausted. Brethren, we shall have to begin to study "higher arithmetic," and learn to *add* to our faith. We have in hand the greatest work on earth, and the time is short.

W. N. GLENN.

ONTARIO.

ST. THOMAS.—The work began here in June. The local camp-meeting was held first, and the interest was followed up with a tent effort. Brother B. Hagle, and two Bible workers, with the writer, remained to carry on the work. It was evident from the first that God had set his seal to the work, and would give us fruit for our labor.

One sister and her four little children were the only believers when we began our labors; and now our Sabbath-school numbers over thirty. Eight men and women were baptized September 11, and as many more are deeply interested. All these have taken a firm stand on every branch of the message. About twenty-five dollars' tithe has been paid; and contributions meet the expense of the meetings. We use a club of seventy-five *Signs*, and shall soon increase it to one hundred. The Sabbath-school takes a club of fifteen *Instructors*. Brother Allehin and his wife are with us now. The tent is in a new part of the city, and a good interest is manifested.

The message of Revelation 14, presented as it is in Christ, with the health reform, is doing a wonderful work here. The power of the Holy Ghost has been upon us. We give God the glory.

P. M. HOWE.

CHICAGO.

"THIS is that which was spoken by the prophet Joel; . . . and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." I am glad that we are beginning to wake up, and get a glimpse of what the prophet saw ages ago. O, how the Lord longs to work for his people! How willing he is to make bare his holy arm for us!

The time for the fulfilment of the promise to the fathers is here; yea, the set time is come. Our God is in earnest; he will not fail to do his part. Let us "awake to righteousness, and sin not." Here in Chicago the Lord is doing marvelous things. We pray to him, and then go forth expecting great things. The hungry are fed, the naked are clothed, the lost are sought after, the afflicted are comforted, the sick are ministered to, the poor hear the gospel; and God adds to us daily such as will be saved. There are some who murmur about "the daily ministrations;" but the Holy Ghost is deciding this, "making a difference." It seems as if the Lord is saying to us, "Stand in awe [of the Holy Spirit], and sin not." This is an eventful epoch.

O how careful we must be, how we must watch unto prayer, lest we grieve the tender Spirit! In the "former rain," as the Spirit was poured out on the disciples, they knew what it was, and what to do; and now the Lord

says, "Wisdom and knowledge shall be the stability of thy times." Brethren, remember the work in Chicago. B. E. CAMERLY.

News of the Week.

FOR WEEK ENDING SEPTEMBER 24, 1898.

—There are more public holidays in Honolulu than in any other city in the world.

—Earthquake shocks were distinctly felt in several South Dakota towns, September 16.

—Alexander Mc Millan, a resident of Sioux City, Iowa, died September 20, aged 103 years.

—A trust to control the output of stoves that burn gas or gasoline is about to be formed.

—The minister of justice of France has announced his intention to grant a revision in the Dreyfus case.

—It is reported that three hundred revolutionists were killed during the late election in Guatemala.

—The huge guns of modern navies can be fired only about 75 times before they become worn out.

—Eight Spanish soldiers, suffering from yellow fever, compose all that is left of Toral's army at Santiago.

—This year the Jewish new year began September 16, the festival in honor of it continuing for twenty-one days.

—According to the latest reports, there are about twenty deaths daily from typhoid fever among the gold-seekers at Dawson.

—It has been arranged that from 40,000 to 50,000 United States troops shall go to Havana about November 1 to occupy Cuba.

—A three-year-old child in Patterson, N. J., was killed by whisky that it drank from a bottle carelessly left within its reach.

—September 17 the "Oregon" and the "Iowa" sailed for Honolulu. It is believed that they will ultimately join Dewey's fleet.

—There are 70,927 people in Iceland; and they are so free from crime that but one policeman is kept, and his place is a sinecure.

—Six thousand men have been ordered to go at once to Manila to reinforce General Otis's battalions. They will soon start from San Francisco.

—The 5,000 men out on a strike from the fourteen nail-trust plants of this country, are about to return to work on a compromise basis.

—There were 100,000 visitors at the Omaha Exposition, September 21, the largest number that has yet attended on one day. It was Iowa day.

—Queen Victoria, somebody has figured out, is sovereign over one continent, 100 peninsulas, 500 promontories, 1,000 lakes, 2,000 rivers, and 10,000 islands.

—Four hundred broncos, the mounts of Roosevelt's rough riders, were sold at auction one day last week in New York City. They brought over \$10,000.

—The man who fired Westminster City, British Columbia, whereby \$2,500,000 worth of property and several lives were lost, has been captured, and is now in custody.

—The wheat crop of Manitoba is estimated to be the greatest in the history of the West. It is nearly double that of last year, and will be not far from 40,000,000 bushels.

—September 15 the steamer "Gloucester," while on the way from Baltimore to Boston, collided with the schooner "Alice Jordan." Nine of the latter's crew were drowned.

—Esterhazy, the officer of the French army who was intimately connected with the Dreyfus case, has confessed that 600 of the 1,000 papers in this celebrated case were forgeries.

—By the spontaneous combustion of dust in a grain-elevator at Toledo, Ohio, September 20, eight men were burned to death, and eight more were so badly burned that they will die.

—September 13 Peter Schemm, a millionaire brewer from Philadelphia, leaped from the Goat Island bridge at Niagara Falls, and his body was swept over the American Falls.

—September 18 a destructive hurricane swept over a large portion of southern Spain, doing untold damage. Crops were destroyed, buildings blown down, and many persons killed.

—John W. Bookwalter, now traveling in Russia, writes that a high Russian official says the famine in the Volga district will necessitate the importation by Russia of 80,000,000 bushels of wheat this year.

Publishers' Department.

GO BACK,

And read once more Elder S. H. Lane's article, "Steps to Christ," on the opposite page. After reading it again, act upon the suggestions offered, writing to your tract society for particulars.

A GOOD WORD FOR THE "SUPPLEMENT."

We quote the following from a letter received from C. J. Dart, State agent for Alabama, in regard to the SUPPLEMENT: "Yes, our canvassers like it very much, and look forward to the next number as soon as one is read. The suggestions given are often put into practise."

"LOOKING UNTO JESUS."

We clip the following from a letter just received from Zach. Sherrig, general canvassing agent for District 4, in regard to "Looking unto Jesus:"—

"This is certainly an important book. I like the title very much; in short, the illustrations, paper, and workmanship are all good, and the price is reasonable."

ABSOLUTELY FREE!

If you want to know how you can give away, without money and without price, five or more copies of that precious book, "Steps to Christ," inquire of your State tract society.

"A NICE HELP."

Our canvassers will find that the new book, "Making Home Happy," by Mrs. L. D. Avery-Stuttle, is just what they need as a "help." On this point we quote the following from a letter just received from Brother A. F. Harrison, general agent for District 2: "I am confident that 'Making Home Happy' will make a nice 'help' for our canvassers, and I certainly shall do what I can to get them to handle it."

In dainty cloth binding, 50 cents; paper covers, 25 cents. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

NO. 14, EXTRA,

Of the *Words of Truth Series* is now ready for delivery. It is written by Uriah Smith, and bears the title, "Come, Lord Jesus."

This little 4-page leaflet, by vividly portraying scenes of the new earth, creates in the mind of the reader a strong desire to be there, and to enjoy, in the words of the writer, "the tree of life, with its healing leaves and life-giving fruit," "fields of living green," and "flowers that never fade."

Just the tract to hand to your discouraged friend. Price, 1/4 cent a copy, or 25 cents a hundred. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

"CAN NOT BUT THRILL THE HEART OF THE READER,"

Is what the *Christian Work* (New York City) says in a review of our new book, "Looking unto Jesus," in its issue of Sept. 8, 1898. The review reads as follows:—

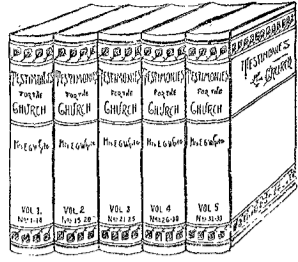
"Looking unto Jesus, or Christ in Type and Antitype," by Uriah Smith. We have in this little volume quite a new treatment of an old subject. The object of this book is to enable us to look unto Jesus from every Scriptural point of view. It lays special stress on the present position and work of our Lord, setting it forth in its true light. This is a prime necessity to a correct understanding of the great plan of salvation by Jesus Christ, and one of great practical advantage to every believer. The subject is one of paramount importance, and is treated throughout in a most interesting manner and with an intensity of consideration that can not but thrill the heart of the reader. We heartily commend the contents of this little volume to the careful study of all interested in the subject, not only on account of the theoretical and practical importance, in any system of truth, of the view set forth, but because it has a broader bearing on a correct and complete understanding of the Scriptures, and involves the consideration of a greater number of topics, than any other subject to which the world has been called by the unfoldings of prophecy in these latter days. Review and Herald Pub. Co., Battle Creek, Mich.

All illustrations made expressly for this book. Frontispiece in three colors, showing interior of the sanctuary.

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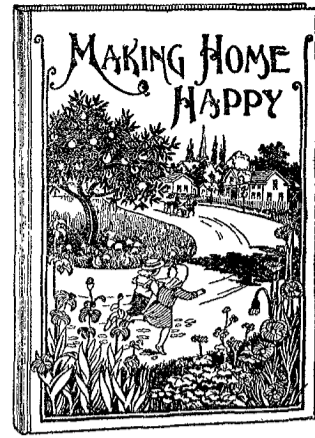
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BATTLE CREEK, MICH., SEPTEMBER 27, 1898.

EX-MINISTER ANGELL says that "Turkey is no longer the 'Sick Man of Europe.'"

WE are indebted, and cheerfully acknowledge it, to the Department of State, Washington, D. C., for valuable documents furnished this Office.

PETROLEUM has been discovered near Buluwayo in such quantities that the discoverer has been offered one hundred and fifty thousand dollars for his find.

THE sultan has agreed to withdraw the Turkish forces from Crete. This leaves Crete to British control, and is another slice of Turkish territory gone forever.

ONE of the remarkable manifestations of the "Imperial America" idea is the repudiation, by leading men of the nation, of the fundamental principle of the Declaration of Independence.

It seems now to be quite certain that an alliance, offensive and defensive, is in process of formation between Japan and China. The movements of the kings of the East are all of peculiar interest now.

A UNIVERSALIST paper calls for the disarmament of the churches of the world, corresponding to the czar's suggestion of the disarmament of the nations of the world. And this suggestion from a Universalist corresponds very well to the one from the czar.

THE London correspondent of *Harper's Weekly* says that "it is an unfortunate feature of proposals for disarmament, that they are not seldom followed by a bloody war;" and that "some good judges, whose opinions do not reach the newspapers, regard the czar's rescript in this light."

WE have often said it before, but we desire to repeat it here: *Don't send your remittance for REVIEW subscription except by post-office or express order, registered letter or bank draft.* We are not responsible for currency sent loose in an envelope; and money so sent does not all reach this Office, by a long way.

IN the matter of that \$288,000 paid by Congress to the Southern Methodist Church, upon false representation, which the Board of Bishops pledged the church to pay back, it has now become evident that there are in that denomination enough sympathizers with the fraud seriously to threaten to defeat the purpose of the honest men in it.

THE first issue of the *Signs of the Times* in 1899 will be an anniversary number—the twenty-fifth year. It will have thirty-two pages, besides a four-page cover, printed in colors. A million copies will be printed. About fifteen car-loads of paper will be required. It will take a web perfecting press, running five thousand copies an hour, nearly two months to print it.

As to the czar's proposal for a conference to discuss the disarmament of the nations, the leading sentiment among European authorities of weight is that he should show his good intentions by having Russia give some signs of cessation of annoying movements infringing the rights and interests of other nations. They say that Russian words of this sort have never yet counted for anything.

IN June, 1887, in Illinois, a deliberate murderer was sentenced to imprisonment for life. September 22, 1898, after having been in prison just eleven years and three months, he was released, entertaining an oft-expressed purpose to kill the detective who hunted him down for the original murder. When all law and all justice are so fairly scouted at as that, what security is there for human life? Is it any wonder that murder is on the increase at a fearful rate?

LIGHTS are necessary because of darkness; but to be of value, they must be not only clear and bright, but *constant*. A light that flames away up like a sky-rocket, and then dies down until almost extinguished, is of little worth in a dark and dangerous place. The Word tells us that "darkness shall cover the earth, and gross darkness the people;" but with that the command is, "Arise, shine; for thy light is come." If ever there was need that the light of Seventh-day Adventists should shine out clear, bright, and constant, that time is now. Brethren, let it shine.

THE submarine boat "Argonaut" a few weeks ago made a journey of a thousand miles in Chesapeake Bay, "under her own power, on the surface in all kinds of weather, and on all sorts of bottoms." While submerged, "she crawled over bottoms so soft that the divers would sink in mud up to their knees;" in other places "the bottom was rough and hilly;" in others, loose gravel. The longest period under water was ten hours and ten minutes, five hours of which the machinery was not running, nor was fresh air admitted into the boat. At the end the crew were apparently as fresh as at the beginning. Meals were cooked with no more inconvenience than on the surface.

"LOOKING UNTO JESUS."

I AM much interested in Brother Smith's book, "Looking unto Jesus," especially in the part relating to the sanctuary. This has been a wonderful subject to me from the first of my coming into present truth. I was always interested in the little glimpses which I got of it, but of course I did not understand it,—I doubt if any one can until the Sabbath has been recognized and loved,—but I am so anxious to understand it that I have spent nearly all the time that I have had to read on this part of the book.

The plan and scope of the book are unique, and especially adapted to the help of those who, like myself, are new in these investigations. It has a great work to do in helping the Holy Spirit to bring all these things to the remembrance of those who are older in the faith, and in teaching and admonishing those who are younger in years and in present-truth experience.

MRS. S. M. I. HENRY.

"THEOSOPHY" is a name for a Hindu philosophy that has become a fad with a large number of men and women of the United States and of England. Pundita Ramabai is a native Hindu, and takes occasion to tell these folks, and all others, that she was born and educated in that philosophy, and that "it is really the philosophy of nothingness." That is plainly true. But a statement of the truth, even from one who knows it perfectly, will probably be totally lost on those who are courting it and professing it. The philosophy of nothingness is to many people more than the very certitude of eternal philosophy that is in Jesus Christ.

THE International Sunday-school lessons for the quarter ending April 30 were on the "Ten Tribes from the Division of Solomon's Kingdom till Their Captivity." The lessons for the last quarter of this year are on "Judah from the Division of the Kingdom of Solomon till the Captivity to Babylon." We have looked over the lessons, and the books of reference given in the Sunday-school papers, and we can say in perfect truth that there is no book that covers the ground of these lessons so fully and so helpfully as does "The Empires of the Bible," which is published at this Office. There is not another book, outside of the Bible, that gives the true philosophy of the destruction of the kingdoms of Israel and of Judah, as does "The Empires of the Bible." And none of the writers of the Sunday-school lessons or books have caught this philosophy from the Bible, though it is there. "The Empires of the Bible" gives it from beginning to end. It has 410 large pages, 21 colored maps, and the price is only \$1.50. Any Sunday-school superintendent, teacher, or student, who does not have this book misses the fundamental cause, the very inmost secret, of the course of these two kingdoms to their destruction and the captivity of the people.

It is universally agreed that the settled determination of France to recover Alsace and Lorraine, is a positive barrier to the success of the czar's proposal for disarmament. And one point in the discussion now going on is as to what can be done with Alsace and Lorraine, that will satisfy France, which is determined to have them, and Germany, which already has them. This is a good illustration of how persistently men and nations will blind their eyes. All the territory west of the Rhine was formerly Roman Gaul. When, in the fourth and fifth centuries, the Roman Empire was ruined, and taken possession of by the German nations, the first permanent inroads were made by the Franks and the Alemanni. The Franks took the territory north of the River Moselle. The Alemanni, who then were, and still are, the Germans, took the Gaulish territory south of the Moselle to Basel, which is now Alsace and Lorraine. This they held in their own right nearly two hundred years. Then Clovis, the Frank, extended the Frankish power over it. In 843, by the treaty of Verdun, it again became independent German territory. In 1648, at the close of the Thirty Years' War, by the treaty of Münster, a large part of it, and later all of it, again became French territory. In 1871 it again fell to the Germans, to whom it originally belonged. Yet France claims it as tenaciously as if it had been originally French. And doing so, how can France blame the Germans for holding fast to it, when it did originally belong to them?

THE post-office address of Elder J. O. Corliss is Sanitarium, Battle Creek, Mich.