

# The Advent And Sabbath **REVIEW AND HERALD**

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

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### VICTORS.

Who wast thou, Lord, who wouldst not tell thy name  
To Jacob, wrestling with thee all alone,  
And wast in haste at daybreak to be gone?  
O thou strong Wrestler! wast thou then the same  
As he who called to Moses from the flame  
Of that strange bush, which, unconsumed,  
burned on

In sacred Horeb? Ere the town was won,  
Wast thou the Captain who to Joshua came,  
Watching by Jericho's beleaguered wall?  
Who wast thou, Lord, whom only watching eyes  
Might see; whom bold men, striving hard, withal,  
And not prevailing, rose up from their fall  
Invincible? Lord, meet us in such wise!  
So vanquish us, that we shall vanquish all!

— M. A. Marks, in *Argosy*.

### WEEK OF PRAYER IN AUSTRALIA.—NO. 2.

MRS. E. G. WHITE.

Just prior to the week of prayer, the spiritual condition of the communities around Coorabong, Maitland, Newcastle, and Gosford was spread out before me like a panorama; and words were spoken regarding the work to be done in these communities by those connected with our school. The people are as sheep without a shepherd; many are hungering for the bread of life. It was represented to me that we had assembled in council, and the One who was our Teacher spoke of the light which should shine forth to all these places. His words brought light and spirit into our meeting. The instruction will not soon pass from my mind.

"This school," he said, "must not be conducted on stereotyped human plans, as are many of the schools among those who have a knowledge of the truth." The Bible is to lie at the foundation of all the education given; but more, far more, than a theoretical teaching of Bible truth is required. It is not enough to fill the minds of the students with precious lessons of the deepest importance, and then leave lesson after lesson unused. Missionary work should be done by suitable persons, that they may learn to impart what they have received. We are not to seal up the precious ointment; but we are to break the bottle, and let the fragrance be shared by all around. Among the students, there are those who have precious talents. Let these talents be put out to usury.

It is necessary to the best education that we give the students time to do missionary work,—time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they can not have time to put to use the knowledge they have acquired. They

should be encouraged to make earnest missionary effort for those in the darkness of error, by becoming acquainted with them, and taking them the truth where they are. With all humility of heart, seeking knowledge from Christ, praying, and watching unto prayer, they may make known to others the truth that is placed before them day by day.

The teachers and students in our schools need the divine touch. God can do much more for them than he has done, because, in the past, his way has been restricted. If a missionary spirit is encouraged, even if it takes some hours from the program of study, much of heaven's blessing will be given, provided there is more faith and spiritual zeal, more of a realization of what God will do.

If students will do faithfully the work that is given to them, they will see that they need all the instruction they are receiving. They will diligently seek to understand the purpose of God, that they may communicate to others the precious lessons they have received. The lessons which they are obtaining from the word of God will make them diligent students in all lines of study, and fit them for faithful service.

Students should be qualified to speak in an acceptable manner before congregations; and they should therefore train themselves to use pure, simple language, and to follow the best methods of speaking. Much attention should be given to the practise of reading with full, clear voice and distinct utterance, giving the proper emphasis to each word. To spell correctly, to write a clear, fair hand, and to keep accounts, are essential accomplishments. Book-keeping has been strangely dropped out of our school work in many places, but it should be considered a study of primary importance. A thorough preparation in these studies will fit students to stand in positions of trust.

The lessons given in Bible lines should be repeated over and over again, in plain, simple language. It is important that the truths of God's word shall be securely fastened in the mind; and nothing will do this so effectually as for those who hear to engage in missionary labor, and speak to others the truths that have impressed their own minds. All can communicate, if they will, the grand yet simple truths regarding the mission and work of Christ. If they seek the Lord daily in earnest prayer, they will understand how to meet the people as Christ met them, adapting the instruction to their varied circumstances and understanding. The spiritual lessons regarding the kingdom of God, they should illustrate by the natural things with which their hearers are familiar. Then, as these natural objects are seen, day by day, the lesson of truth will be repeated to the mind.

The ministry of the divine Word is an important part of God's plan; but every one who takes part in this work must have a teachable spirit, and must yoke up with Christ. The frail human instrument is nothing. Without Christ we can do nothing. Teachers and students must so unite with Christ that their minds will be brought into captivity to him. We must let Christ be revealed in us. We

must be his representatives to the world. We must "walk in wisdom toward them that are without, redeeming the time." Self-confidence is not an evidence of advancement in the knowledge of God. The great Teacher says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

### STUDENTS AS HOME MISSIONARIES.

Before I presented these matters to the students of the Avondale school, a few had been diligently engaged in missionary effort, visiting families, distributing reading-matter, and holding Bible readings in places from one to five miles away; but many of the students here, as in most other schools, were acting upon the theory that it was wisest to learn all they could while in school, and wait till after school closed before undertaking any active missionary effort.

For some weeks beforehand, Elders Haskell, Hughes, W. C. White, and I had united with the officers of the Union Conference in making plans and preparations for the week of prayer. Letters containing information regarding the progress of the work, manuscripts that might be read in families and churches, and appeals for help to carry forward the work, were sent to leading workers in all the colonies. As we studied what would be for the best interests of the New South Wales churches, and for those students in the school who had had an experience in working for Christ, it was thought best to encourage persons of some experience to leave the school, and spend the week in visiting in the churches, in helping to conduct the meetings, and uniting with the workers in these churches in earnest work for those needing help. Seven were thus sent out from Coorabong, besides Elder Haskell, who spent the week with the Stanmore church, upon which he has bestowed so much efficient and loving labor.

When this matter was first considered, by some it seemed a serious thing to lose one week out of the school term. It had cost much to reach the school, and apparently this was the last opportunity for attendance, and each lesson was very precious. But after consideration, the service was accepted cheerfully; the cross was lifted, and as it was lifted, it lifted the bearer. None of the workers settled down to have an easy time, but they moved rapidly from place to place. They met a hearty reception. They found lonely souls hungry for spiritual encouragement; as they watered others, their own souls were watered.

When these workers returned to the school, they were full of joy and courage. Their faith had developed with labor, and they were ready to cheer and help their fellows. Just then there was throughout the colony a visitation of the influenza, in a severe form. It appeared first in the cities, and then worked its way through the country. As might be expected, the school was one of the last places visited. There were many sick all around us; and the students who are in the class of practical nursing, freely offered to go, when needed, and care for the sick. So they were sent out, two and

two, to give treatments, and to nurse those who were very feeble.

These experiences prepared their hearts to appreciate and receive instruction regarding the value of missionary effort as a part of their education. As this subject was presented in the school and in the church, during the week of prayer, students and teachers sought to act upon the suggestions, and opportunities for labor were found in all directions. Sabbath and Sunday afternoons, from sixteen to twenty students are engaged in holding prayer-meetings, Bible readings, young people's meetings, and preaching services, in from six to ten different places. One result of this work we already see,—the workers are greatly blessed. Other results may be seen in the future.

### THE BRIGHTNESS OF HIS GLORY.

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

I HAVE already said that for a long time I sought a clear and complete definition of the relation existing between light, or brightness, and the glory of God. I formed as clear statements of this relation as I was able by my knowledge of the matter to make; but my definition was based upon my knowledge, and my knowledge being faulty, the definition could not but be faulty: while a true and full definition should be based, not upon any man's knowledge of the relation, but upon the very facts, and upon *all* the facts, existing in that relation.

But only God could give such a definition. Then comes the question, Will God withhold what he alone can give?—I can not think of God as withholding anything that is for our good; and as only he could give the definition, I could not think of him as withholding that knowledge.

Early one morning, as I lay thinking of many precious truths of the Word, a passage of Scripture came into mind, and with it the instant revelation that it contained the definition I had sought so long. I saw that in this passage, God had defined the relation existing between brightness and his glory; and knowing that his definitions never become obsolete, no matter how extended our knowledge, I took it by faith as God's simple statement of the thing I long had wanted.

I refer to the passage, "Who being the brightness of his glory." Perhaps you will not see much in my statement just yet; but wait, I did not see anything in it on this point for many a day, but how clear it seemed when once I had caught it! This passage is freighted with an eternity of meaning; but all the better for that—we can never get beyond it. I shall not, therefore, attempt to tell you just what and all that it means; so far, I have gathered only a fragment of its import. But it says, for one thing, that the relation existing between God and Jesus Christ is the relation existing between brightness and glory.

God gave to brightness and glory the same relation that exists between himself and his Son. This is the pattern upon which it is made. If I wish to know the relation of light shining here upon this earth to-day,—this sunlight all about me,—and the sun that sends it forth, I have but to study the relation existing between Christ and God. On the other hand, when I study the relation that exists between sunlight and the sun, I shall finally, at least, learn by that, something of the relation existing between Christ and God. This connects science with theology and theology with science. Very well, let it be so; for thus is my knowledge sanctified, and what have I to do with unsanctified knowledge?—Unsanctified knowledge is the knowledge of good and evil; it belongs to the devil.

Unless we know of the relation that exists between light and glory, we can not by it—mark the fact—gather any of the import of this passage. We have this much of encouragement to study the relation existing between light and glory,—that by the knowledge thus gathered we may know of the relation between Christ and God. And everything,—God bless the sign!—*everything* (put the emphasis on *every*),—yes, *everything* that we thus gather, every solitary thing that we learn of the relation existing between a luminous body and its radiance, is intended to aid us in understanding the relation of Christ and God.

#### AT HIS FEET.

MRS. M. D. MCKEE.  
(Battle Creek, Mich.)

O, HOW light the burden grows,  
At His feet!  
How the darkness shines and glows,  
With a radiance all complete,  
At his feet!

There all tribulation leaves,  
At his feet;  
Naught my trustful spirit grieves,  
Kneeling in his presence sweet,  
At his feet.

Fierce temptations, too, depart,  
At his feet:  
I can tell him all my heart,  
Words he speaks with strength replete,  
At his feet.

Saviour, keep me ever low  
At thy feet;  
By thy grace I'll seek to grow  
Steadfast in my blest retreat  
At thy feet.

With my King in yonder skies,  
At his feet,  
Praise shall from my lips arise,  
Then, as now, in him complete,  
At his feet.

#### THE SPIRIT TESTIFYING.

J. N. LOUGHBOROUGH.

WHEN reference is made to the working of the Holy Spirit, in both the Old and New Testaments, it is frequently spoken of as the Lord *speaking to*, or *by*, his Spirit, *through* the individual. David said: "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." 2 Sam. 23:2, 3. Respecting this mode of communicating with his people, we read in the Acts of the Apostles, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand." Acts 28:25, 26. Also Peter's statement: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." Acts 1:16. In his letter to the Hebrews, Paul says, referring to an expression found in Ps. 95:7: "Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts." Heb. 3:7, 8. In the prophecy of Jeremiah we read: "*His word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20:9.

In the New Testament records of the Lord's working by his people, we have other testimonies concerning the Spirit's speaking. We will first notice the occasion of the outpouring of the Holy Spirit on the day of Pentecost: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them *utterance*." Acts 2:4. Of

Philip, "the evangelist," who had four daughters, virgins, that did prophesy (Acts 21:8, 9), we read, "Then the Spirit *saith* unto Philip, Go near, and join thyself to this chariot." Acts 8:29. In the account of Peter's receiving instruction, that he might labor among the Gentiles, the following is found: "While Peter thought on the vision, the Spirit *saith* unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Acts 10:19, 20. Of this same circumstance, Peter thus spoke: "And the Spirit *bade* me go with them, nothing doubting." Acts 11:12. Again we read of the Spirit of the Lord communicating with Agabus, a prophet: "When he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus *saith* the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Acts 21:11.

#### THE SPIRIT AS A GUIDE.

When Paul wrote his epistle to the Corinthians, he gave this clear statement concerning the object of the Lord in giving us of his Spirit: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit *searcheth* all things, yea, the *deep things* of God. For what man knoweth the things of a man, save the spirit [mind] of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost *teacheth*; comparing spiritual things with spiritual." 1 Cor. 2:9-13.

From the plain statements of the Scriptures we are given to understand that the Bible—the word of God—is the source of our instruction; and that by it all our ideas must be tested. The apostle Paul said of it, when writing to Timothy: "Consider what I *say*; and the Lord give thee understanding in all things." 2 Tim. 2:7. Let us examine what the Word says: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. Again: "And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." John 5:38-40. And again: "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:62, 63. So also the following: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:13.

There are persons who will urge as a reason for not accepting and obeying plain statements of Scripture, "The Spirit teaches me. I am guided by the Spirit, so I do not have to study the Bible." These persons will quote the text, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. The apostle says, "All Scripture is given by inspiration of God." So his word, in its instructions, is the leading of the Spirit of God. The direct leadings of the Spirit of God will always be in harmony with his word; hence the following statement is true: "The Spirit itself beareth witness with our spirit, that we are the chil-

dren of God." Rom. 8:16. The application some individuals make of this text is, "I know I am a child of God, because I *feel* it." My *feelings* tell me that God accepts me; and if he accepts me, I know I am right, even if I am not doing exactly as his word says." Such persons may persist in going in a way which they admit is directly in opposition to what the Bible says; and yet they say they must be right, because they *feel* that they are right.

Relative to such reasoning, I will quote from the "Testimonies for the Church." Speaking of the working of Satan, the writer says:—

"He led many to lay aside reason and judgment, and to be governed by impressions. The Lord requires his people to use their reason, and not lay it aside for impressions. His work will be intelligible to all his children. His teaching will be such as will commend itself to the understanding of intelligent minds. It is calculated to elevate the mind. God's power is not manifested upon every occasion. Man's necessity is God's opportunity."—"*Testimonies for the Church*," Vol. I, page 230.

So the Spirit, bearing witness with our spirit, is not simply following our impressions and feelings; but it is the weighing of those evidences of truth presented to the mind by the Spirit, exercising our mind, our reason, and our judgment. This course is not in opposition to what Paul says of the Spirit's casting down "imagination" ("reasonings," margin); for it is the reasoning "that exalteth itself against the knowledge of God," which faith casts down. 2 Cor. 10:4, 5.

Of this witnessing of the Spirit, we quote again: "For what man knoweth the things of a man, save the spirit [mind] of man which is in him? even so the things of God knoweth no man, but the Spirit [mind] of God." 1 Cor. 2:11. Again: "For who hath known the *mind* of the Lord, that he may instruct him? But we have the mind of Christ." Verse 16. Further, we read: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth ["discerneth," margin] all things." Verses 14, 15.

In the first epistle of John are found these words: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath *testified* of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John 5:9, 10. The witness, then, with our spirit, is not simply our *feelings*; but, as expressed by Paul, "What saith it? The *word* is nigh thee, even in thy mouth, and in thy heart [mind]; that is, the *word of faith*, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt *believe* in thine heart [mind] that God hath raised him from the dead, thou shalt be saved. For with the heart [mind] man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:8-10.

The witness of the Spirit, then, does not rest simply on our *feelings*; but "with the heart [mind] man believeth unto righteousness." Rom. 10:10. He believes the record of God's word: "If we *confess* our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "The blood of Jesus Christ his Son cleanseth us from all sin." Verse 7. Our mind, on our part, grasps the promise. God, on his part, has spoken the word "pardon." We say, "Amen, *pardoned*." Thus the Spirit of God witnesses to us that we *are* the children of God. It is ours, while thus *submitting* and believing, to cling to the fact that God *has accepted us*, because he has *said so*, as firmly as the limpet clings to the rock.

#### THE SURVIVAL OF THE GOOD.

N. W. VINCENT.  
(Mound Valley, Kan.)

OUR God is good supreme,  
Forever he shall be;  
His home sublime, all space, all time,  
Even eternity!

Christ and his throne shall be  
Through ages without end;  
Avenger of iniquity,  
Of man the saving Friend.

God's Spirit shall endure,  
Of truth the life and power;  
Christ's word he shows, with light that glows  
To cheer our hearts each hour.

The saints, who overcome,  
And angels good and true,  
Shall live and shine, in joy divine,  
Unending ages through.

Our earth, made new again,  
Christ's own sweet home shall be,  
Where loved ones true, 'mid wonders new,  
Shall dwell eternally.

The fair and good remain  
God and the just to bless;  
Things that offend, in death shall end:  
Hail, age of righteousness!

#### THE LAW AND THE SABBATH.

CHARLES P. WHITFORD.

1. WHO has promised to be our teacher?—  
"And all thy children shall be taught of the Lord." Isa. 54:13; John 6:45.

2. What has the Lord promised to those who will accept him as their teacher?—  
"Understanding in all things." 2 Tim. 2:7.

3. Is the Lord's word to be depended upon?—  
"Thy word is true from the beginning." Ps. 119:160. "Thy word is truth." John 17:17. Whatever contravenes that word can not be true.

4. What does the Lord say concerning his law?—  
"Thy law is the truth." Ps. 119:142.

5. How many of God's commandments are truth?—  
"All thy commandments are truth." Verse 151.

6. How many commandments are there?—  
"And he declared unto you . . . ten commandments." Deut. 4:12, 13.

7. How many of these ten commandments are binding to-day?—  
Every one of thy righteous judgments endureth until Christ came and abolished the law. Ps. 119:160. Is that the way that text reads?—No: "Every one of thy righteous judgments endureth FOREVER."

8. Whose words will the man sent of God speak?—  
"For he whom God hath sent speaketh the words of God." John 3:34. The Lord never sends men with messages that contradict his word.

9. What does the Lord say concerning men who do not speak his words?—  
"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

10. Which day does the Lord say is the Sabbath?—  
"The seventh day is the Sabbath." Ex. 20:10.

11. Does God tell lies?—  
"God is not a man, that he should lie." Num. 23:19.

12. It is a serious thing to charge God with being a liar; but when he says a thing, and we do not believe him, of what are we guilty?—  
"He that believeth not God hath made him a liar." 1 John 5:10.

13. Did Christ keep the Sabbath?—  
"I have kept my Father's commandments." John 15:10. His Father's commandments require the observance of the seventh day; therefore as Christ kept his Father's commandments, he observed the seventh-day Sabbath.

14. Are we expected to take him for an example?—  
"Christ also suffered for us, leaving

us an example, that ye should follow his steps." 1 Peter 2:21; 1 John 2:6.

15. What is the strongest proof that we are his friends?—  
"Ye are my friends, if ye do whatsoever I command you." John 15:14.

16. Did not Christ abolish the law, and then substitute another day for the Sabbath?—  
Think what he says: "Think not that I am come to destroy the law. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. Heaven and earth have not yet passed away; therefore not a letter has passed from the law, much less one whole commandment. Then, although it could be proved that there was a first-day sabbath, the fact would remain that the seventh-day Sabbath is still binding.

17. If Christ did not come to destroy the law, for what did he come?—  
Isa. 42:21. To "redeem us from all iniquity." Iniquity is sin, and "sin is the transgression of the law" (1 John 3:4); but "sin is not imputed when there is no law." Rom. 5:13; Titus 2:14.

18. What does inspiration say of that people that is being separated from "all iniquity"?—  
They are called "a peculiar people." Titus 2:14. To have a living, active faith in what the Lord has said will cause any man or woman to become peculiar in the eyes of the world. When the great God declares that the seventh day is the Sabbath, and somebody else declares that the first day is the Sabbath, all who believe the Lord will have no hesitancy in deciding who has told the truth. They see no reason for doubting God's word; consequently, they can not believe those who contradict his word.

19. What privilege will be granted those who keep God's commandments?—  
A right to the tree of life in the city of God. Rev. 22:14; Isa. 26:2; Eccl. 12:13.

#### THE RELIGION THAT SINGS.

CHRISTIANITY is the religion that sings. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fullness, and depth, of Christian song. There is a spontaneity and abandon to the singing of Christians that is sadly lacking in any of the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: "How can I keep from singing?"

Christianity is not only a religion that sings, but also it is *the* religion that sings. No other faith is so the cult of carols and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy, and his speech inevitably quickens into song. When Jesus Christ put himself into the world, he put song into it also. By saving men, he saved their music.

And so, ever and everywhere, the religion of Jesus is a cult of hope, of brave joy, of cheery optimism. Christian faith already puts the heaven to which it is going into its earthly phraseologies and psalmodies. It elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music to Christianity. Skepticism is not singable, but Christ to-day is leading the grandest choruses of the world. English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to his name. The sublimest oratorios have had inspiration from the Nazarene. Christianity is a religion that can sing, and that does sing.—*New York Observer*.

## Evangelistic Temperance.

BUILT WITH BLOOD.

MRS. L. D. AVERY-STUTTLE.

SOME time ago the writer, in passing through one of our large cities, saw a magnificent palace, the home of a liquor-dealer. The building was scarcely finished when it was discovered that some one had engraved on one of its corner-stones the words: "BUILT WITH BLOOD."

I see a marble palace,  
Magnificent and fair;  
Its towers rise to meet the skies,  
In graceful beauty rare.  
It stands in royal splendor,  
While in its halls of state  
Proud beauty meets, and, smiling, greets  
The high-born and the great.

There lords and ladies banquet,  
And sip the ruby wine;  
And flowers rare perfume the air,  
And costly diamonds shine.  
Its massive wall defieeth  
The tempest and the flood:  
But ah! that wall shall shake and fall;  
For it was *built with blood*.

Who reared that marble palace?  
Who laid its corner-stone?  
Who paid the price in sin and vice,  
In shame and bitter moan?  
The victim of the wine-cup  
The fearful price has paid.  
By harpies built, in blood and guilt  
The corner-stone was laid.

I see a tender mother,  
Whose form is bent with pain;  
Her first-born son — her only one —  
Heareth her plea in vain.  
His lip has touched the wine-cup;  
His brain is mad with strife;  
With frenzied eye and sordid cry,  
He takes that mother's life.

I see a loving father,  
With broad and noble brow;  
But love has flown, and wine alone  
Is king within him now.  
He also builds the palace,  
With priceless blood so red;  
And now I hear, with shrinking ear,  
His children cry for bread.

The wine-cup! O, the wine-cup!  
It sparkles rich and red;  
It takes sweet love and heaven above,  
And leaves but woe instead.  
What though it builds fair towers,  
Which reach the very sky?  
For every one beneath the sun,  
Ten thousand victims die.

"WHO HEALETH ALL THY DISEASES."

D. H. KRESS, M. D.  
(Sanitarium.)

THE relation that exists between sin and disease is clearly stated in John 5. Jesus, after healing the impotent man, called his attention to the causes of his sickness, and then said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." This was to say that he might remain free from sickness by living free from sin; but should he continue his old habits and practises, he would surely get into a worse condition.

God heals by correcting habits, by saving from the *causes* of sickness. No man can be said to be cured from any disease so long as the causes are not removed. By coming into complete harmony with all of God's laws, complete restoration to health may be expected. Even inherited infirmities and weaknesses, be they mental, moral, or physical, will thus be overcome, and the weak points may become the strongest. This will be seen from the following scriptures: "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." "The fathers have eaten sour grapes, and the children's teeth are set on edge." Eze. 18:3, 2. The time was when this proverb was used. It was

said that the children could not overcome this or that weakness, because it was inherited; but the time will come when natural law will be made so plain that the causes of these diseases will be clearly seen, and this will not be said. The reasons that hereditary infirmities, whether moral or physical, have been considered incurable, are these: Children have inherited not only the infirmities of the parents, but also the wrong habits that brought about these infirmities. If the wrong habits of the parents, which are responsible for the inherited weaknesses, are not corrected by the children, then indeed these infirmities are incurable.

Suppose parents live in damp and poorly ventilated rooms. The windows of the sleeping-rooms are closed at night to keep out the pure but dreaded night air. As a result, the air becomes foul from the waste thrown off from the lungs and skins of the inmates, and is often poisoned by the fumes of tobacco thrown off by the father. The mother, having her waist restricted by tight lacing, is able to take only half the amount of air that should be taken, and this is impure. The result is that the lungs of both parents become weak. Perhaps the mother or father dies of consumption. The children naturally inherit weak lungs, with a tendency, or predisposition, to consumption. If the children continue to live under these unhygienic conditions, they are almost sure to fall victims to the same disease; but by a proper course of training, and a correction of the habits of living that brought about their condition, it is possible for the weakest point to become the strongest.

Inherited weak lungs, with a tendency to consumption and other lung diseases, may be developed; and all tendencies favoring this disease may be overcome. That it is not necessary for the children to bear the infirmities and sufferings caused by the sins of the fathers, provided the wrong habits which are the cause of the inherited infirmities are corrected, is clearly stated in Eze. 18:14-17: "Now, lo, if he [a wicked man] beget a son, *that seeth all his father's sins* which he hath done, and *considereth, and doeth not such like*, . . . he shall not die for the iniquity of his father, *he shall surely live*." From this it will be seen that all that is necessary for the child is *to see all his father's sins, and not do them*. "Yet say ye, Why? doth not the son bear the iniquity of the father?" The answer is given: "When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. *The son shall not bear the iniquity of the father*." Verses 19, 20.

While disease is becoming more prevalent, and germs that produce various diseases are becoming more deadly in their effect, and the earth is becoming a veritable Sodom morally, it is a satisfaction to know that by coming into full harmony with the physical and mental laws of our being, a degree of physical and mental health may be enjoyed that will enable us by God's grace to pass, morally and physically, through the valley of the shadow of death without fear, with soul and body preserved blameless unto the coming of our Lord. 1 Thess. 5:23.

When the earth is visited by epidemics of various kinds, when "a thousand shall fall at thy side, and ten thousand at thy right hand," the promise is, "It shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:7-10. "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep *all his statutes*, I will put none of these diseases upon thee, which I have

brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26.

But only those who keep *all* the statutes can claim the promise of protection. Is it not time for us carefully to study and become familiar with *all* these statutes, teaching them diligently to the children? Let us talk of them while we sit in the house, while we walk by the way, when we lie down, and when we rise up, binding them as signs upon our hands, and keeping them as frontlets before our eyes. Rapid changes must be made.

We can no longer follow the world in dress. The human body must be studied, instead of fashion-plates. Clothing should be worn to protect all parts in such a way that the circulation will be equalized. The parts farthest from the center of circulation, since they are easily chilled, should have special protection to induce a healthy flow of blood to them, and thus prevent congestion of the heart, stomach, and other internal organs. Many diseases of the head and stomach, and many female disorders, are the result of improperly clothed feet, legs, and arms.

The action of the lungs, heart, liver, and stomach is controlled by God. "It is God which worketh in you." Each organ has its distinctive work to do in restoring health. The functions of some are to carry to the system nutriment and life obtained from food, air, and water. Others carry off waste that is produced by death, or the breaking down of tissue. If these organs are allowed to do their work, and are not hindered, the diseased parts will be restored to health. "I am the Lord that healeth thee."

How quickly healthy tissue and new skin are formed and replaced after an external injury, provided the parts are kept clean and protected. By the visible things we understand the invisible. This is what actually takes place throughout the body in disease. God is constantly at work, healing all our diseases. It is necessary for us, however, to recognize the means through which life and health are ministered. These are, pure air, pure food, pure water, and exercise. Not only must the air be kept pure, but the lung capacity should be developed; the clothing about the chest should be loose, to enable the lungs to take in deep drafts of the breath of life. Proper exercise should be taken to quicken the circulation, that the life-giving properties from the air, food, and water may be carried to the tissues.

The quality, quantity, and combination of foods, and the physiology of digestion, are important themes of study. We can no longer follow the habits of our parents. We must consider and closely investigate all *their* habits as well as *our own*. We should eat for strength, and only that which is good. The diet will necessarily be simple, and the foods prepared in as natural a state as possible. The grains should be in a dry form, to necessitate their thorough mastication and insalivation. The benefit derived from food depends not upon the quantity eaten, but upon the manner of eating, upon thorough mastication. Soft foods, such as mushes and vegetables, will be discarded. Foods that tax the digestive organs the least, that contain all the elements of nutrition, and that are freest from disease, should be selected. By careful study we shall find that by following out these principles we shall be led back to the original diet of man before the fall, which was pronounced "very good" by the Creator, and consisted of grains, fruits, and nuts. These foods will, therefore, necessarily constitute the diet for those who would overcome all inherited infirmities and be restored to perfect health.

"A MERRY heart doeth good like a medicine: but a broken spirit drieth the bones."

## 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.

### "IT'S NOT MY WAY."

"It's not my way," —

How often is this heard! —

"It's not my way to speak the kindly word;  
I feel enough, but 't is not well to speak;  
To tell my loving out, it seems so weak."

"It's not my way."

How often hearts have broken  
Because the loving word has been unspoken;  
Because the smile we looked for was a frown;  
The hand that should uplift, but held us down.

"It's not my way"

To speak the word that craving love requires,  
To voice approval, foster vain desires.  
Hearts often faint, and fall out by the way,  
Because to speak kind words is not your way.

"It's not my way."

Ah well, when death shall come,  
And touch the best-loved lips and make them dumb,  
Sad will it be for you if grim Regret  
And stern Remorse upon your heart-strings set

Their fingers firm;  
Because *it is their way* to torture and to wring:  
Then you'll remember every little thing, —  
The smile you did not give, the word unspoken,  
Which might have gilded life and kept a heart unbroken.

Aye, then you will remember;  
And in blood-sweat and agony will say,

"Would it had been my way  
To love, approve, and tell it out, so meet;  
For it was you that made my life complete."

— *Rose Seelye Miller.*

### SUCH A COMFORT!

"ALL the Richter girls are clever, except Kitty," said Mrs. Simpson as she stood beside Ella Raeburn, pinching here, snipping there, and, with her mouth full of pins, fitting Ella's wedding gown. It was a wonder she could talk under the circumstances; but nothing short of the lockjaw could have quite stopped the flow of Mrs. Simpson's conversation.

"Yes, my dear," she went on, "they are all real smart, except Kitty. Mame, she's a master hand at pickles and preserves; Louisy's just splendid at the piano; and Clara took every prize there was when she was at school. But that little brown-eyed Kitty is n't good for a thing in the world—except to help other folks."

Ella gave Mrs. Simpson's arm a sharp nudge. Her back was to the door, and she did not see, as startled Ella did, a little figure in a blue-checked gingham dress, with a white apron and a broad-brimmed hat, standing on the lilac-shaded porch, a basket of roses in her hands.

Had Kitty heard the criticism of the free-spoken dressmaker?—Perhaps, and perhaps not. If her rosy cheeks were a trifle redder than usual, it might have been the walk in the sun that made them so. If her eyes were bright and wide open, that was nothing new: Kitty Richter always looked you straight in the face, and she had beautiful eyes.

Mrs. Simpson wished she had not spoken so loudly, and Ella felt embarrassed; but Kitty came in with a very cheerful "Good morning."

"We have so many roses that I felt as if we ought to share them with our friends," she said, simply. "So I brought some over for grandma. May I go up to her room?"

"Of course," said Ella. "Grandma is rather neglected, these days. She'll be glad of a visitor."

In the stir of preparation for the first wedding in the family, grandma was indeed a little neglected. She was feeling lonely as she sat by herself in her chair by the window, her

knitting on a stand, her old, worn hands folded on her lap. Nobody had come near her since morning, and she was too feeble to go about the house, as she had been used to doing in her active days. It is hard for an aged person to realize that others can do without her,—that in the world where she was once of importance, she has no longer any particular work to do.

"I don't feel as if I could stand it much longer," the poor, tired old lady was saying to herself, when, after a light little tap at the door, Kitty Richter came in with her roses. She brought a perfect sheaf of sunshine. The roses flooded the room with fragrance.

"Let me have them in my hands, child," exclaimed the flower-loving woman, touching the beautiful petals tenderly.

"Beck Lee, your grandma, Kitty, who's been dead these twenty years, planted the white rose-bush by your sitting-room window, and I was there the day she did it. My! how time flies! That's right, dearie, put them in the old china bowl, and I'll have them where I can see them and smell them all day. Roses are company when they bring old times to mind."

Kitty was stepping lightly about, dusting, arranging, removing the disorderly look which had worried grandma's soul. She brought the old lady a clean cap and kerchief; brushed the thick gray hair, and fastened it in a comfortable knot; and finally, after telling all the good news of the village, said "Good-by," with a promise of looking in to-morrow.

"That's a dear child," said Grandma Raeburn, as she began to knit, quite cheered by this whiff from the outside world. "May God bless her! She's not too busy to look after an old body like me."

Kitty Richter went her way homeward with a little ache in her heart. So that was what people thought of her. She was n't particularly a credit to her family. Well, what of it? She fought with the discontented, hurt feeling, which for the moment she could not help, and chided herself for having it. Was she sorry that the others were more gifted than herself?

"Kitty Richter, you ought to be ashamed," she said. "Are you envying Clara and Lou, your own sisters? That can not please the Master."

In her energy, she had spoken the last words aloud, and they were overheard by Rupert Bacon, a boy passing her on his way to the post-office. Some friends of his had been urging him to join them on an excursion the next day; but his father was short of hands in the field, and needed him. Still, being an unselfish father, Mr. Bacon had consented that Rupert should go. Rupert's conscience was not quite easy, however, and Kitty's little sentence was enough to decide him to stay at home and do his duty.

Unconscious of the good she had done, the little maiden tripped along, and entered her own home, to find the notable Mary—"Mame," as Mrs. Simpson called her—laid up with one of her worst sick-headaches.

"Mary can never take things moderately," complained Mrs. Richter. "She crowds two days' work into one, and then has a spell of illness. Your Uncle Lem's at the barn with father, Kitty, and I must see to getting tea. Louise won't sit with Mary. She's provoked because she's got to give up practising on account of this headache. Seems as if everything is contrary some days."

"Never mind, mother. It will be all right by and by," said Kitty, soothingly. "I'll take care of Mary, and you can have an easy tea. There's half of that jelly-cake in the pantry, and Aunt Susy sent over fresh cottage-cheese this morning. I put it in the buttery, and never thought to tell you till now."

"What a comfort you are, dear!" said the mother, sitting down to rest for a moment.

Mrs. Richter was proud of her three elder girls,—proud of Mary's housewifery, of Louise's music, of Clara's education,—but her little Kitty had never aroused in her that special feeling. With others, she had taken Kitty's quiet loveliness for granted, and been a little sorry that she could not boast of her bread, her music, nor her French,—as if a talent for ministry were not one of the very best talents, after all! Our little Kitty, meanwhile, followed the rule of doing what would please the Master. She had a new book in her room, and she had left off at a very interesting place; but she said nothing about it as she darkened Mary's room, kept hot-water bandages on her aching head, and watched beside the sufferer until she fell asleep.

"Sleep is the best medicine for poor Mary," said Kitty, stealing quietly away.

She was on her way to her room when, "Tea is ready, daughter," said father's voice; and the brown, sun-tanned man, with the grizzly hair and beard, waited to pat her golden head.

"Lem," he said to his brother, "this is our baby. The rest, somehow, have grown too big for father's petting, but Kitty stays by me still."

"Her Aunt Emily was saying the other day that Kitty Richter was such a comfort to her mother," said grave Uncle Lem, who was a man of few words.

Kitty sat in her little room that night, after reading her New Testament and saying her prayers, and looked out over the farmstead. The full moon silvered the brook, and made a track of light in the lane. The lilac fragrance drifted up from the dewy plumes beneath her window. Now and then a bird, dreaming of day-dawn, stirred in the nest that was hidden somewhere, and uttered a sleepy note. It came very sweetly into Kitty's heart that God was keeping his great world in safety—flowers, birds, people. Herself, small as she was, had a share in the loving care of the great God. There was n't so very much for her to do that she knew of; but she resolved every day to do the little she could with all her might.

Ella Raeburn, on the eve of her marriage, a few days afterward, was talking with her old grandmother.

"I tell you, Ella," said the latter, "if it had n't 'a' been for Kitty Richter, these days latterly, I would have felt like giving up. She's been *such* a comfort."—*Margaret E. Sangster, in Congregationalist.*

### UNWISE JESTING.

I OFTEN wonder if mothers of little daughters appreciate what they are doing when they jest with them about their "little sweethearts" and "beaux." There is so much of this kind of talk that the clear-eyed listener sickens in the hearing. While boys and girls are young, they should be comrades, playmates, friends; but the possibility of a tenderer relation should never for a moment enter their heads. When Mabel's mother speaks of twelve-year-old Jack as her "beau," and the little girl flushes with self-consciousness or with anger, the irreparable wrong has been done. She will never again regard Jack as the jolly boy, who was "great fun." The bloom has already begun to come off the peach. The longer boys and girls are kept in ignorance of the fact that they can be anything but dear friends, the happier they will be. They can not help knowing that grown men and women love and are given in marriage; but the "grown-up" period seems very far off to them, and those who love them should keep them children as long as possible. They can be children but once.—*Selected.*

# The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 4, 1898.

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It must never for a moment be forgotten that the great object of the gift of the Holy Spirit is *the perfecting of the receiver* of the gift.

Whosoever receives, or would receive, the gift of the Holy Ghost, frustrates the very purpose of the gift unless he believes in Christian perfection, and unless he expects the Holy Spirit to bring him unto perfection.

This is taught and illustrated in the very first chapter in the Bible: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And *the Spirit of God moved* upon the face of the waters."

The word here translated "moved" signifies "to brood over" and fructify. Thus when the unformed mass had been created, it was the Spirit of God which, through the spoken word of God, shaped the earth, clothed it with beauty and fruitfulness, and brought it to perfection.

Except for this gift of the Spirit to move upon the void and formless earth, and except for the further word of God and ministration of the Spirit of God, the earth would forever have remained without form and void. The object of its creation would have been utterly missed.

The only object in the creation of the earth was that it should be brought to perfection. When it had been created, the Spirit of God was given to move upon it. And the object of this bestowal of the Spirit was that the earth, by the ministration of the Spirit, should be brought to perfection. And so this object was accomplished.

Now "*we* are his workmanship, *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

But though we are thus created unto the good works of God, yet *when* we have been so created, so far as the realization of these good works in action, our lives are as formless and void as was the earth when it was first created.

And unless the Spirit of God can come upon this new creation, to brood over it and fructify it with the power of God; unless the Spirit of God, and the ministration of the Spirit of God, shall come into the life, this new creation must forever remain as formless and void as, without it, would have remained the original creation.

Such, however, is not the object in this creation, as it was not the object of the original creation. The object in this new creation is that it shall be brought to *perfection*, as certainly as was the object in the original creation. And this can be done only by the gift of the Spirit of God, and the further word, and ministration of the Spirit, of God.

Therefore every believer must constantly hold perfection in view. He must never be

satisfied one moment with anything short of perfection. He must never forget that only this is the object of his having been created new in Christ Jesus. And he must never forget that this object can be accomplished only by the power and ministration of the Holy Ghost through the word of God.

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

IN Hebrews the third chapter, we are exhorted to faithfulness.

The basis of this exhortation is *the faithfulness of Christ*.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; *who was faithful* to him that appointed him."

This "wherefore" is the conclusion upon what has gone before. And that which has gone before is Christ lower than the angels as man, one of man, partaker of the same flesh and blood as man, made in *all points* like as we are.

Christ, being in all respects as we are and what we are, was faithful. "Wherefore" *we*, being in all things just as we are and just what we are, can be faithful, as was he who in all things was as we are and what we are.

Are you weak? So was he: "I can of mine own self do *nothing*."

Do you say that you can do nothing? That is as much as he could do — of himself.

Do you say that you are too sinful to be faithful to the Lord? You are not so sinful as was he; for "the Lord hath laid on *him* the iniquity of us all."

He had upon him the sinfulness of *all*. You have upon you only the sinfulness of *one* — yourself; or at the very most, of only three or four.

Then when he, with the sinfulness of *all* upon him, could be faithful to God, with the sinfulness of only *one*, or at the utmost of only three or four, upon you, can not you be faithful to God?

When he, who of his own self could do nothing, could yet be faithful to God, can not you, who can do no less, also be faithful to God?

Indeed, is not the prospect a good deal easier for you to be faithful than it was for him?

Upon him were the iniquities of all. Upon you, at the utmost stretch, there are only the iniquities of three or four.

Then is not the chance for you to be faithful as much better than was his, as three or four are less than *all*?

And when he, at that immense disadvantage, was faithful to God, glorified God on the earth, and overcame the world, why should he not say to you and to me, "Be of good cheer"?

When he, at that immense disadvantage, was faithful to God, why should not we be of good cheer, who, in comparison, have no approach to such disadvantage as had he?

O soul! O holy brother! partaker of the heavenly calling, "be of good cheer." Consider Christ Jesus, who at such enormous disadvantage was faithful, and be of good cheer.

WE must have no divided interest between Christ and the world. He must have all, or none. Whatever else we may give to him, it is of no value without ourselves.

IF Eve had believed the word of God, she would never have sinned.

Yea, so long as Eve had believed the word of God, she never *could* have sinned.

All who will think must agree that this is true.

She had the word of God plainly expressed: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Satan came with his new word, his arguments and persuasions: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be like God, knowing good and evil."

If, then, Eve had said: "No; God has said that I must not eat of that tree. He has said that in the day I eat of it I shall die. I believe God. I do not claim to know all about it, but *he* does know all about it. I will trust him. I will not eat of that tree,"—had she so done, she would never have sinned. And so long as she had so done, she *could* not have sinned.

Therefore it is everlastingly true that had Eve believed God, she never would have sinned; and so long as she had believed God, she never *could* have sinned. And Adam the same.

Now that thing is just as true to-day as it was that day; and it is as true of every man and woman to-day as it was of that woman that day.

The person to-day who believes God, will not sin; and so long as he believes God, he *can not* sin. This principle is eternal, and is as good to-day as it was in the beginning. And Christ in human nature has demonstrated it.

But this calls for really believing God,—not a pretended believing, that apparently accepts one word of the Lord and rejects another; that professes to believe one statement of the word of God, and doubts the next one. That way of doing is not believing God at all.

This also calls for a readiness and diligence, a hungering and thirsting, to know the word of God, that will lead on and on to know all that the Lord has spoken. Of course if any person would rather sin than to search to know and believe the word of God, that he may not sin, there is no power in the universe that can keep him from sinning. But whoever abhors sin, whoever would rather die than to sin,—to him the word of God is precious; to him it is a pleasure, yes, a joy, to study to find all the Lord has spoken; with him there *is* a hungering and thirsting that will gladly receive the word of God, that he may not sin.

"Concerning the works of men, by *the word of thy lips* I have kept me from the paths of the destroyer."

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

"Study to show thyself approved unto God."

"Let the word of Christ dwell in you richly."

"Thy word have I *hid in mine heart*, that I *might not sin* against thee."

And so shall you indeed be "kept by the power of God through faith unto salvation ready" *now* "to be revealed," because it is the last time.

## OUR SCHOOLS.

THE most of our colleges, academies, and schools have opened their doors and begun work again. Will they now be conducted as the strictly Christian schools that they profess to be?

Will the directions of the Lord be followed?

Will all the books containing pagan and infidel sentiments, and worldly wisdom, and human science, be put away?

Will the Bible be given, without question or criticism, the place that God has assigned it in every school, and in every line of study in every school?

Will God be recognized as the teacher, in all things? and this not only mediately, but also immediately?

The sciences—mental, moral, and physical, all—must be taught there: will these be taught from the divine source, or from human sources? from the divine writings, or from human writings? In other words, will true science be taught there? or will it be science falsely so-called?

“Science” is *knowledge*: and knowledge is something known. A guess is not knowledge. Conjecture is not knowledge.

In order to teach science, there must be taught that which is *known*: not what is guessed at, not what is supposed, not what is derived from a “working hypothesis.”

To teach for science what is not *known*, what is supposed, what is derived from hypotheses, is only to teach science falsely so-called. It is to teach as knowledge that which is not known, and therefore is a contradiction in terms.

And this is precisely the attitude of the accepted science of our time. A leading scientist has laid down as strictly scientific this proposition: “All our knowledge must ultimately repose on propositions which are unproved and unprovable.” Such “knowledge” is not knowledge. It is simply assumption and speculation. And being not knowledge, it is not science; for science is knowledge. It is only science falsely so-called.

The teaching of true science is the teaching of that which is known: it is the teaching of the certainty of knowledge. And the certainty of knowledge is found only in God, and is expressed only in the word of God. He *knows*. And only by him can anything be certainly known. That which he tells is the certainty of knowledge. And only such knowledge is true science.

Therefore, anything taught for science, which has not the word of God for its foundation, is only science falsely so-called.

God alone is the author of true science; and his word is the only certain foundation of it for man. Will the true science *only*, be taught in our schools?

PEOPLE can not profitably study the history of the great empires and nations,—indeed, they do not know how to study it,—until they have studied the Bible. Study there, without conjecture, the history of the nations. See what it says, know what it calls for; then do not try to make history, as written by the historians, fit the Bible; but look in the history for what the Bible says would be, and then you will always get it straight. When the Lord makes a definite prediction concerning a nation or an individual, look for it, and

you will find it; for there will be only one thing like it in the whole field of history. There is no possibility of mistake when you first *know* what to look for.

## THE CENTER OF INTERNATIONAL DISTURBANCE.

THE following analysis of the czar's proposal as to the disarmament of the nations is by the London correspondent of *Harper's Weekly*, one of the soundest thinkers on international matters. There can be no doubt that it presents the true view of the situation:—

“Russia has always posed as the advocate of humanity; and the strange emotionalism of the Slav nature constantly lends itself to enthusiastic support of misty generalities, which Russians are not prepared to apply to their own persons and interests.

“There is no reason to suppose that the young czar is insincere in his impulsive appeal to the powers to forget the lessons of Russian deeds, and accept the counsels of Russian words. History suggests caution. In 1874 the rules of civilized warfare were revised, and rendered more stringent, at the instance of Czar Alexander II. The message read on that occasion by Baron Jomini to the delegates at Brussels declared that the object of His Majesty ‘is, above everything, an object of humanity,’ and included such phrases as the following: ‘It is to be hoped that the progress of enlightenment and of manners will render war more and more rare. . . . No government would to-day undertake it lightly. . . . War can not be the normal state of nations. . . . It is only a painful exception. . . . The rule is pacific relations, which soften the manners by uniting the interests of nations.’ The convention was signed. Russia's humanitarian aspirations were satisfied on paper. But a few months later she was massacring the Yomud Turkomans, the Russian commander having instructions to spare neither age nor sex. The reason for the massacre was that the Turkomans could not raise three hundred thousand rubles within a fortnight. Baron Jomini's phrases did not apply to the Turkomans. Since then Russia has reduced six million of her Jewish population to the extremity of misery and despair. As I write these lines, the British government is allowing Cyprus to be used as a sanctuary and an asylum for the Russian Doukhoborts<sup>3</sup>, a sect of blameless and humane people, whose crime is that they resemble, in their hatred of war, the followers of the founder of Pennsylvania.

“The czar admits that the armaments of Europe are defensive, and that the outlay he stigmatizes as frightful arises from a sense of self-preservation. Where is the aggressor? What nation is the notorious cause of Europe's being an armed camp? America is not the malcontent. Her army is insufficient to police her possessions beyond the sea. Her navy is unequal to the requirements of an imperial power. England is not the firebrand. The real charge against John Bull is that he is too indolent and obese to stir on his own behalf. Germany covets no territory in Europe belonging to her neighbors. To Austria, war could only spell ruin. Spain has had as much fighting as she can digest for some time to come. Turkey asks only to be let alone. Italy is more intent on the demands of her creditors

than on the extension of frontiers which are delimited by nature.

“Only two powers remain. One is ruled by the czar ‘peacemaker,’ with an army which, on a peace footing, numbers over a million of men, and a navy avowedly aggressive. Without colonies, vulnerable coast-line, or over-sea trade, Russian sea power is incompatible with her professions of peace. With this navy and this army, Russia not only violates treaties, but makes treaties to violate them. Russia has imposed on England the burden of her own militarism by compelling us to add tens of millions of pounds to our annual expenditure, in order to provide force to repel the attacks of a power whose international conduct places her on the circumference, if not outside, of the circle of civilization. Russia has encouraged France in her dream of reconquest. Russia came to an agreement with Austria regarding the condition of the small states in the Balkan Peninsula, and broke her pledge before the ink was dry. The last public act of this peace-loving Russia was to send ship-loads of rifles and cartridges to the Montenegrins. This is the power that invites the nations of the world to abate their armaments! The fox in the fable made the same proposals to the lion and the tiger. If Æsop had survived to bring his work up to date, he would have changed his fox into a bear.

“Nobody threatens Russia. She is safe in Europe behind the guns and torpedoes of Kronstadt and the Black Sea. Russia can therefore begin the game of disarmament, and the question of her sincerity will thus be put to the touch without delay. The young emperor is an amiable and kindly man, overwhelmed with a sense of responsibility, and surrounded by a ring of astute and determined advisers, who are not publicly known to have accepted the sermon on the mount as their practical guide in life. Lacking decision of character, and being in poor health, the czar is at the mercy of his advisers, who quarrel among themselves with a vigor that would do no discredit to countries blessed with constitutional systems of government. When the advice given him is good, the czar's policy is creditable. The advice of M. Goremykine, the minister of the interior, an enlightened and capable statesman, as a rule reflects credit on the sovereign and his government. When the advice received is evil, as in the case of foreign affairs, the results are evil. Count Muravieff is brilliant, but superficial. No far-sighted diplomatist could have made such a needless exhibition of Russian perfidy as Count Muravieff and his agents have done since he succeeded Prince Lobanoff. Prince Ouchtomsky, a private friend and adviser of the czar, and his traveling companion in India and the far East, is a bitter Anglophobe, and, according to his own written statements, is intent on building the structure of Russian power in Asia on the ruins of England. The czar has chosen to accept the advice of Count Muravieff and of Prince Ouchtomsky. He will reap what he has sown. England is not at heart with Lord Salisbury.

“The rescript, so far as it is not the result of the czarina's good heart, is doubtless due to M. Witte's representations as to the incapacity of Russian finances to support the strain involved by Count Muravieff's foreign policy. The manifesto, therefore, however Christlike

in its language, is Machiavellian in fact; it appears at an opportune moment for Russia. The perennial famine is even worse this year than usual. The peasantry will need help. The attempt to plant a gold standard on an agricultural country already shakes the structure of Russian credit to its foundations. War with a first-class power during the next five years might easily expose the divine figure of the North with theatrical results. Its hands may be of iron and its forehead brass, but the feet are of clay. After a full meal in China, a period of repose is opportune. Russia is as one who says grace over stolen mutton. The pious of all lands burn with admiration and approval of the grace. They forget the origin of the mutton. I believe the reason of this to be our indifference as a nation to the teaching of history."

#### TRUTH FALLEN IN THE STREET.

WHEN the prophet foresaw the terrible depth of moral turpitude to which the world would be sunken at the time when the Lord was about to put on the garments of vengeance, and clothe himself with zeal as a cloak, to render fury to his adversaries, and recompense to his enemies, he broke forth into this sore lamentation: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." Isa. 59: 14, 15.

If ever this condition of things was brought out as in the vivid glare of a flash-light, it is now, in the famous Dreyfus case, which is agitating the French nation and amazing the world. Here is a man,—in occupation a soldier, in rank a captain, in religion a Jew,—against whom some of his fellow officers have conceived a pique, for no apparent cause, except it be the anti-Semitic craze that is just now sweeping over some portions of Europe, and have consequently undertaken to ruin him, and rid the country of his presence. To this end, they charge him with being a spy, and betraying some army secrets to the Germans,—the Germans! a name that has about the same effect upon the average Frenchman that the red rag has upon a frantic bull in the arena. He is arrested and tried by court martial,—of course behind closed doors, the public, and even the accused himself, having no access to the evidence in the case,—and the terrible verdict is secured that he shall be banished to a penal island, and confined in an iron cage, under circumstances such that he shall never be permitted to hear the sound of the human voice. This would be an act of inhumanity terrible enough, even if the man was proved to be guilty to the utmost degree; but if it shall be shown at last that he is innocent, and has been condemned upon false charges, brought against him through ungrounded malignity and hate,—then what?

Well, such was the conviction among many Frenchmen of high standing, particularly the famous M. Zola, that the condemnation was unjust, that the agitation was not permitted to subside. Captain Dreyfus of course protested his own innocence; the German officials utterly disclaimed ever having received any such documents as Dreyfus was accused of having

transmitted to them; and the court was publicly charged, in the newspapers, with rendering a sentence wholly unjust, secured by means utterly false and contrary to evidence. Demands were made that the case be reopened, and Captain Dreyfus be given another opportunity to clear himself. The pressure of public opinion at length became so great that it began to appear probable that this demand would be complied with. Then an army official, known as "Prince Henry," one of the principal witnesses in the case, suddenly came forth with a confession that *his* testimony was a *forgery*; and as if to seal his testimony with his blood, he immediately committed suicide. It is more recently claimed that he was murdered; but the circumstances are as fatal in one case as the other, for this testimony can not be withdrawn.

And now comes a revelation more startling still, as set forth in the Chicago *Daily News* of September 26: Colonel Esterhazy, another of the principal actors and factors in this matter, had drawn up what is called "the bordereau," that is, a list of the documents which it is claimed that Dreyfus betrayed to the German government. Esterhazy now admits that that document was a *forgery*, but claims that he drew it up at the command of Colonel Sandherr, his superior officer. Colonel Sandherr is now dead, and can not speak for himself; and so the case becomes more and more complicated. But Esterhazy tries to justify his course on the ground that he was only obeying a higher officer, according to military law; and that as a military man, he would do that without hesitation or delay. And besides, he says that it was necessary to secure the condemnation of Dreyfus, and sustain the findings of the court martial; for without this, Dreyfus could not have been convicted. Out of six hundred documents used in the case, it is now ascertained that some four hundred were forgeries. Let the full weight of this terrible fact be duly considered: that a man, in a professedly Christian country, is condemned to treatment that would almost put to blush the Dark Ages and the holy Roman Catholic Inquisition, on testimony wholly false, and deliberately manufactured in this way! Has not truth indeed fallen in the street? and is it not true that equity can not enter?

But revealing a still greater degree of rottenness, the statement is further made that this is the *usual mode* of procedure in such cases! Thus Count Esterhazy admits that he knew what the document he was requested to prepare was intended for; he knew he was committing a *forgery*: but then, he says, he knew also that *all* intelligence departments in *all* countries are run on precisely the same lines, and that it was impossible to achieve the result in any other way! This document was slyly and skilfully passed around, from hand to hand, till at last it had the appearance of having come from the German war office. And it was solely on the evidence of this forged paper that Dreyfus was convicted. As a sample of the course of nations in this respect, the case of Major von Tausch, of Berlin, is cited. He confessed to a like *forgery*, and was convicted; but he set up, in defense, that this was so much less than other offenses which the government *obliged* him to commit, that it was not to be compared with them. His testimony was thus

becoming dangerous to the government; and lo! his sentence was greatly commuted, and he has recently been released altogether.

A new trial in the Dreyfus case will probably be granted; but if so, many high officials in the French army, the dignity of which army, it is claimed, has been insulted, will probably resign, as they threaten to do; and it is feared that it will result in an international revolution, and perhaps the overthrow of the government. But if it has come to this,—that the stability of governments rests upon fraud and lying, which God hates (Prov. 6: 16, 17),—has not the time come for the King of kings to don the garments of vengeance, and dash such nations in pieces like a potter's vessel? U. S.

#### IN EUROPE.

THE ride from Copenhagen, Denmark, to Hamburg, Germany, takes about fourteen hours, including a five-hours' ride by boat across an arm of the Baltic Sea. We arrived at Hamburg at eight o'clock, Sunday morning, July 31; and having three hours to wait, we went to the mission, and spent the time reading letters that had arrived during our absence.

Leaving Mrs. Olsen in Hamburg, and being joined by Elder Moon, we left at eleven o'clock for Colombier, Switzerland, where the camp-meeting was in progress. During the day we passed through some fine farming country. Instead of having a large field planted to one kind of grain or vegetables, the farmers plant and sow in narrow strips or square patches; hence the appearance of the farms, as seen from the car windows, with their variety of crops in different stages of maturity, from the golden color of the ripe wheat to the dark-green of the later crops, was suggestive of a huge old-fashioned patchwork quilt. Another peculiarity of this country is that the farmers do not live in houses on their farms, but in villages, or "hamlets," as they call them.

At eight o'clock Monday morning, August 1, we arrived in Basel, and were met at the train by Brother Jespersen, and taken to the Institut Sanitaire, where we heartily enjoyed a good bath and a hygienic breakfast.

Basel is a familiar name among us; for it was here that Elder Andrews, our first foreign missionary, made his headquarters, and completed the "History of the Sabbath." It was here, also, that he fell asleep in Jesus, and here he lies awaiting the joyful summons of the Life-giver. Here, too, Elder J. H. Waggoner, another esteemed pioneer, sank peacefully to rest, and was buried by the side of Elder Andrews, one monument doing service for both. It was here that the authorities closed our publishing house because of Sunday labor, arrested Elder Holser, the manager, and confiscated some of the property to pay costs and fine. Still this place remains the headquarters of our work in central Europe. The building formerly used for a publishing house has been converted into a sanitarium, with the exception of the basement, which provides room for a hygienic bakery and food manufactory, and a small printing outfit and bindery, carried over from the former business.

The building is a fairly large and substantial structure, four stories high besides the basement, with stable and other outbuildings on the large lot, which is covered with bearing pear-trees and other small fruits and berries.



In addition to this, the institution owns another good-sized building about two blocks away, the lower story of which is used for a school. The upper stories are used for roomers.

Elder Holser has general charge of the sanitarium and the work in this field, and Mrs. Holser is matron of the sanitarium. Dr. De Forest is medical superintendent, and is aided by competent assistants, most of whom received their training at Battle Creek.

At two o'clock we again boarded the train, for another ride of one hundred miles. From Basel to Colombier we passed through some fine scenery, and by castles and churches noted for their antiquity, some of the castles having been built by the Romans before the birth of Christ. At 8:30 p. m. we arrived at Colombier, and were met at the station by Elder and Mrs. Holser, and taken to the camp-ground.

When daylight came the next morning, our eyes were greeted with a most beautiful sight. The camp lay along Lake Neuchâtel, a beautiful body of fresh water, thirty miles in length, with an average width of four or five miles. There was but a small strip of level land, which began to rise gradually, soon assuming the proportion of hills, with mountains to complete the background. All the way from the beginning of the rise to the summit of the hills, the slope was covered with vineyards, divided into lots by neatly built limestone walls. Up and down the lake, as far as the eye could reach, could be seen beautiful little hamlets, where the owners of the vineyards live.

The camp consisted of two large tents, and upward of sixty family tents, with a population of over two hundred. Elders Holser, Conradi, and Erzenberger, with the local ministry, had been carrying on the meetings, having preaching services in German and French in separate tents. We at once began work, using most of the daytime, since they wanted the evenings principally for the outside attendance.

I talked on health reform, and continued the study through four lessons, using the fifth to give a talk on what is included in the Spirit of prophecy, in order to clear up difficulty that had arisen in the minds of some. Dr. De Forest and others felt that the studies on this subject were timely, as they gave the brethren a new view of this important branch of our work. Many saw for the first time that in rejecting health reform they were not simply rejecting some man or institution that the Lord was using to promulgate and disseminate these principles, but they were rejecting Jesus Christ, the author of true health reform. Elder Moon carried forward a study on mission work, and Elder Olsen conducted the business meetings, and alternated with me in giving the morning talks to ministers and workers. Our meeting was held in the large tent, and our talks were interpreted into French and German, the congregation being divided, and the interpreters standing to the right and the left of us.

Sabbath, August 11, was a good day throughout. The day was beautiful. From sunrise to sunset, not a cloud was visible. In the forenoon I spoke on the nearness of the end, and the importance of a preparation to meet the Lord. In the afternoon, Elder Olsen showed how this preparation might be secured. In the revival service that followed each discourse, many heartfelt confessions were made, back-

sliders were reclaimed, and several made a start for the first time. At six o'clock in the evening, sixteen persons were baptized by Elder Erzenberger. This was the most impressive and fitting baptism I ever witnessed. The beautiful blue water of the lake, with its clear, gravelly bottom; the lofty range of the Alps Mountains on the opposite side of the lake, guarded at each end by "Mt. Blanc" and "Jungfrau," with their snow-capped peaks glistening in the rays of the setting sun; the stillness and order that prevailed at the water's edge; the significance of the ordinance,—everything, in fact, made it a scene to gladden our hearts, and give us a little foretaste of the beauties of the earth made new, when sin will be forever done away, and our union with Christ will be complete and final.

Elder Holser was re-elected president of the Conference. Sunday morning Elder Moon and I left for England, by way of Paris.

GEO. A. IRWIN.

#### CAMP-MEETING NOTES.

At a certain camp-meeting this year there were many who called for prayer for physical healing; but scarcely any were healed. This brought great perplexity. God had healed elsewhere: why not here? The Lord was sought for the cause, and he chose a child to teach us the reason.

A mother brought a boy nine years old to be prayed for, that he might receive his sight; for he was nearly blind, and consequently the pleasures of playmates and the playground were all denied him.

"What do you want the Lord to do for you, little boy? What do you want us to ask the Lord for?" were the questions asked him, with the idea, of course, that he would answer, "I want to see." But to our surprise, he answered, promptly, "I want the Holy Spirit." This answer was ignored as a thoughtless reply, and the direct question was asked, "Do you want us to pray the Lord to heal your eyes?"

At this question the child hesitated, and it was then clear that there was meaning in his first answer. Turning to his mother, we asked: "Can you explain why he answered that first question as he did?"

"He has asked me several times to bring him up to the tent, that prayer might be offered for him that he might receive the Holy Ghost," was the mother's answer. Thus it appeared that this little boy, who, however, had been baptized, and had united with the church, was more anxious to receive the Holy Spirit, that he might witness for the Lord, than to receive his sight.

Thus did the Lord teach us through a little child. Every one who loves the Lord should be far more interested to receive the Holy Spirit, that he may become a true witness for the Lord, than to receive physical healing. Physical healing is *now present truth* to Seventh-day Adventists, but only to those who will give the Lord the glory. And no one will give him the glory who will ignore the plain requirements of God in healthful living, in tithes and offerings, in home religion, and yet come for healing. Healing comes through faith; and faith is measured by its fruits. "I will show thee my faith by my works," says the apostle James; and every one who has any

faith will show that faith now in the same way. At this camp-meeting it was discovered that the people were far behind in the matter of healthful living. They were drugging their sick, and ignoring the light sent from God regarding dress, diet, etc. We may talk loudly of our faith; but if we do not obey the commandments of God, our faith is dead. John 14:14, 15; 1 John 3:21, 22.

These things are not written to discourage prayer for the sick, but to clear the King's highway, that he may come and heal his people, and that signs and wonders may be done by the name of his holy child Jesus.

A. F. BALLENGER.

#### AN ESPECIAL APPEAL.

AN especial appeal, which has been laid upon my heart to make at the later camp-meetings that I have attended, I must also pass on to as many of my brethren and sisters as I can possibly reach.

It will be remembered that last December, Sister White's work was brought before me in a strong light, so that I saw it as answering to that which I had for years recognized as a need of the church. But at that time it was only the *work* that I saw; I scarcely thought of the instrument.

In January, however, I had an experience that brought her to me, and laid her upon my heart as a burdened woman, to whom a burden is just as heavy as it is to me, or to any other heart of flesh; and from that time I have never been able for very long to forget it or her. I think of her after the day's work is done, when I lie down to sleep, and often with a feeling that melts my heart into the deepest tenderness. At first I wondered at this; but I have ceased to allow myself to wonder, and only say, What shall I do because of it? This appeal is one result of this inquiry.

I think of her as the one upon whom, after Christ, have been laid the ignorance, the carelessness, the sins, of this people, as the life or death of a city is laid at the door of the watchman; I have thought of her, in her old age and feebleness, as still carrying a burden too heavy for any human heart. I know that she is helped; for those messengers that are sent to minister to the heirs, and especially to other ministers, of salvation, would see to that; and the Spirit, whose mouthpiece she is, would with every burden measure out to her a sufficiency of grace. I know that it is better to have strength given than to have burdens removed,—better to have courage given than to have the lions killed,—and that in her very burdens she has the most blessed part of all this ministry. I also know that because of this burden, many of our people are losing in larger proportion than she gains in this special relation to the Holy Spirit; for the will of the Lord is that every soul shall take his own burden directly to Christ, receive counsel and reproof directly from the Word and Spirit, and each have light in himself from the abiding Spirit, which is given in the same measure of fulness to every man who will purify "himself, even as he [Jesus] is pure." It has always been because of an unwilling and unsanctified condition that God has ever laid the "burden" of another soul upon any man or woman. It was the sin of Israel that burdened Isaiah and Jeremiah; and it is the sins of Seventh-day Adventists that have lain so heavy on one tender, motherly heart.

Look over the prophets, and find such expressions as these: "The burden of Moab;" "The burden of Damascus;" "The burden of Egypt;" "The burden of the desert of the sea;" "The burden of the valley of vision;"

"The burden of Nineveh;" "The burden which Habakkuk the prophet did see." Read and ponder what follows in these burdens. Try by the light of this later-day outpouring of the Holy Spirit to comprehend what must have been the experience of those prophets who staggered under these burdens. Try to realize what the lamentations of Jeremiah must have been to Jeremiah,—what they would have been to him if his heart could not have found relief in their utterance,—and then think of what must be the "burden" of Seventh-day Adventists,—the burden of the vision and of the personal Testimony, as it has been borne all these long years by our patient mother in Israel. Did you ever carry the burden of one soul who was slow in repenting? If so, by this token you may know something of the weight that must have been laid upon her.

It has been coming to me more and more that this wonderful outpouring of the Holy Spirit upon our people has ushered in the day when every Seventh-day Adventist should confess his share of that burden, and make haste to take it upon his own shoulders by putting away every sin. The day of deliverance from unnecessary burden upon the part of Sister White, or any other soul, is due just as soon as light becomes wide-spread among our people. She has especially a right to respite before the coming of our Lord,—a right to the joy of the reaper, who can see the ripe clusters of the vine that she has pruned and dressed in all weathers, and watered with continual tears,—and our people ought to lay hold of the blessing that will surely come to every one who has it in his heart to help in any way to administer this joy to her, by themselves taking off the burden that she has so long carried for this people.

Her faithful service of love ought to make an appeal to every heart among us, and especially to those who have long been associated with her in the work, and those to whom has come any reproof or counsel from the Lord through her. It is not a small thing to be called *by name* by the lips that the Holy Spirit has chosen to use.

Let us walk carefully for her sake. She sits in the whispering-gallery of the church, where a stumbling step or a discordant tone is caught up, accentuated, and may be thrown back upon her heart with almost intolerable violence. By careless living, by repudiating any truth or principle, any Seventh-day Adventist may in effect put his foot upon that tender heart, and not only that, but the heart of Jesus as well; for whatever is done to her is done in an especial sense to him whom she represents; and all the weight of an unnecessary pain to her, after these days of especial illumination, will sooner or later fall back upon the soul of him who needlessly inflicts it.

The things done in the days of our ignorance, in the dim dawn of half-truths, God "winked at;" but now, in the clearer light of this day of the Holy Ghost, he requires that every man shall take up his own burden, repent, and report personally to the Holy Spirit for teaching, leading, and employment. When entire consecration becomes general among us, then will the word be fulfilled that "every man shall bear his own burden," and shall know the things of God for himself.

It is with a peculiar sense of necessity that I write and send forth these words to my brethren and sisters in the church. After I had spoken on this point before the congregation at the Kansas meeting, I was made glad by an expression from the brethren, which declared their earnest determination to walk in the light; and, as far as was in their power, to carry their own burdens from this time on, by more faithful service, more loyalty to principle, and blameless living in the sight of God.

MRS. S. M. I. HENRY,

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

### JAMAICA.

At the time of my last report, in April, I was beginning a tent effort in the interior. A few weeks later I went to Port Antonio to work with Elder Haysmer. The malarial conditions at that place brought on a sickness that kept me from labor through July, and greatly hindered my work for a longer time. I held quarterly meetings at Waterloo, Golden Grove, Kingston, and Spanish Town, and then went to Southfield to complete the meeting-house begun there in March. After five weeks spent in finishing the house and laboring for the people, the church was dedicated, and six adults were baptized. Eight others were to have been baptized a week after the dedication, but heavy rains compelled a postponement.

Elder Eastman spent two weeks in assisting in the work, and Elder Richardson was present at the dedication. The Foreign Mission Board had given one hundred dollars toward the house, the people had paid a few dollars, and the ministers had made up the remainder. The day was fine, and the house crowded, nearly a hundred standing outside. All seemed pleased with the service and the building. The sisters had decorated the interior, and a thankful company united in a song of praise for the house and the message it represents. The feeling was well illustrated by one who said, "If this message had come to me years ago, I should not be such a stunted Christian to-day." May God grant that all may "come . . . unto the measure of the stature of the fulness of Christ." C. A. HALL.

### CALCUTTA, INDIA.

THE last of March, Brother W. A. Spicer and his family arrived in Calcutta from London. We at once began to arrange for the publication of the *Oriental Watchman* regularly each month. We were fortunate in getting a publisher in the same street in which we live, to do our printing; and although the mechanical work on the paper falls far below the ideal of the Western printer, it does very well for this country. We issued the first regular number of the present volume the first of May, making the subscription price for the eight months from May to December, one rupee, or about thirty cents. We printed six thousand copies of the first number. Over half of these we sent out by post to different parts of the country, each copy enclosing a slip soliciting subscriptions. A number have responded, and subscribed for the year. Brother Ellery Robinson has spent considerable time in working for the paper, and at present we have a little over eleven hundred subscribers.

The paper is well received, and we are glad that our brethren in America have made it possible for us to start this enterprise; but instead of the few hundred subscriptions we now have, we ought to have ten thousand in a short time. We greatly need half a dozen experienced canvassers for the paper,—persons who will not get discouraged under any circumstances, but will push on in the work. It is sad to think that in this great field there are so few to work. In 1895 we were led to hope that a number of good canvassers would soon be sent to this field; but alas! only one has yet come. Last year Brother Ellery Robinson sold nearly three thousand dollars' worth of books. This shows that books will sell here if we only have the men to sell them. The profits to the mission from his sales were more than double the salary he received for his work. This was a

material help to the mission, and at the same time a good many books were scattered among the people. There is a good field here for men who are devoted and earnest followers of the Master, and who have had an experience in selling books. We still hope that six or eight such men may be found for this country. O, that they might come at once!

In the early part of this year, Dr. Place took an office in the better part of the city; and since then his work has been developing in an encouraging manner. The rent of the place is about sixty-eight dollars a month, but this has already been more than met from the first, and a good foundation is being laid for successful work. This branch of the work is crippled for the want of another physician, skilled in surgery, who could take hold equally with Dr. Place in that work. This is very important. A woman physician will also be a necessity if the work is to be carried on as it should be. We have appealed to the Mission Board for these workers and for additional experienced nurses, and hope they will soon be on the way to this field. Some interesting cases have arisen in the doctor's work, the outcome of which has given the people great confidence in what is being done; but with the prejudice that has existed all along, and with the fact that the medical work is being criticized more and more by medical men, we must be prepared to do the best work that can be done; then our work will stand at the head, where it should.

A few weeks ago we started a girls' school in a village about twenty miles from Calcutta. This school is under the direct charge of Miss Burrus, who has two native teachers to assist her in the work. They already have about fifty pupils, and the prospect is encouraging for doing a good work there. As soon as the rains are over, and the cooler weather comes, we intend to go down there occasionally, and preach the word to the people, a number of whom understand English.

Our public meetings here in the city still continue. The middle of July, after having the Corinthian Theater for a year, we transferred our meetings to the Dalhousie Institute, which is a much better place, and costs less than the other. When the hot weather came on in April, many people went to the hills; but our meetings have been kept up, with a fair attendance through heat and rains.

The last of May, a Bengali brother,—a man of independent means, who lives in a suburb of Calcutta and had recently begun to keep the Sabbath,—begged us to come to his house, and hold a meeting every Sabbath morning. I went the last Sabbath in May, and found an audience of about twenty, several of whom are keeping the Sabbath. Brother Ellery Robinson has taken charge of this meeting every Sabbath since that time. Their contributions have amounted to about thirty-four dollars, which they give for the advancement of the work here in India. This morning meeting is held at seven o'clock,—two hours before the regular meeting on Sabbath mornings, at our house.

Our hall rent, with advertising, hire of men who swing big fans to keep the audience cool, song-books, and scattering handbills, cost us, from July, 1897, to Aug. 24, 1898, \$734.10; while our collections and contributions from the public amounted to \$679.88, leaving us in debt \$54.22 at the present time.

We have read with interest the blessed experiences that many are having in America, and of the good things they are receiving; and we rejoice that this is the case. Come over, brethren, and help us. "Freely ye have received, freely give." You have a debt to pay to India. When will you settle it? Some write and ask if it is very hot here, and say they would be glad to come and spend their lives here if it was not too warm. All we can

say to such persons is that they would better not come. It is hot here; and the cities and towns, generally speaking, are not in the most sanitary state. Filth abounds to an appalling extent. So every one who is looking out for a nice place, free from unsightly objects,—a place with pure air, comfortable temperature, and pleasant surroundings, and where, humanly speaking, health will not be endangered,—would better not come here. But the condition that exists here is the very thing that leads us to say, “Come over, . . . and help us,” and the very reason we are glad we are here.

“I said, ‘Let me walk in the fields;’  
He said, ‘No; walk in the town.’  
I said, ‘There are no flowers there;’  
He said, ‘No flowers, but a crown.’

“I said, ‘But the air is thick,  
There is nothing but noise and din.’  
He wept as he sent me back;  
‘There is more,’ he said; ‘there is sin.’”

He upon whom the iniquities of us all were laid is appealing for men and women who recognize the fact that they are not their own, to come to this dark land, and make him manifest to those who know him not. Although it is hot here, we live and rejoice in the Lord every day. Looking over our workers here, we can hardly say that they came from regions sufficiently mild in temperature materially to adapt them to this hot climate. For example, Dr. Place is from northern New York, and Brother Spicer is from Minnesota, in both of which places it gets chilly in the winter; my wife is from northern Vermont, and Miss Taylor from northern New York; Brother Ellery Robinson and his wife are from Massachusetts, and Sisters Place and Spicer from Michigan; while I was reared in the frozen regions of Carleton County, New Brunswick, where it used to be no uncommon thing for the mercury to fall forty degrees below zero. If at midday in Calcutta we could ever see it within one hundred degrees of that, it would be a change from what we have seen since we have been here. Still we have no complaint to make. Most of us are fairly well. In the providence of God we are here, and enjoy the work we find to do. Wherever we are, we are entirely dependent on the Lord for life and breath and all things; and just as long as he wants a man to live in India, or any other place, he is able to keep him alive; for he has done this for men in heat far more excessive than that of Calcutta (Dan. 3:19-27), and his power is the same to-day that it ever was.

To those who desire to help in one of the most needy fields in all the world, we have no hesitation in saying that India is that field. If you can help by coming yourself, confer with the Foreign Mission Board about the matter. If you can help more by the money that God has given you ability to secure, remember that you, too, are indebted to India. If we can have two thousand dollars to spend on the circulation of the *Oriental Watchman* for 1899, it will enable us to print an edition of ten thousand each time, instead of two thousand, as now. If ten or twenty men will make themselves responsible for this amount, let them send the money to W. H. Edwards, 1730 North Fifteenth St., Philadelphia, Pa., in season so he can let us know before January; or if one man can give the whole amount, let him do the same; then we can go ahead and send out ten thousand papers each month instead of two thousand. Brother, what do you say about it? Shall we do this? “Freely ye have received, freely give.” “Come over, . . . and help us.”

D. A. ROBINSON.

Calcutta, August 24.

PROGRESS is not movement, but improvement. Its measure is not the ground passed over, but what has been gained in passing. There are people who imagine that so long as

they are going from one thing to another, they are progressing. There is probably no greater hindrance to advancement than the modern habit of dropping the latest method, or idea, or machine, for the next that comes in sight. Many persons, who have all the latest methods on their fingers' ends, are making no more progress than did the little girl who tried hard to gather a bouquet, but dropped a flower whenever she reached out to pick a new one. True progress consists in bringing forward from yesterday the good of yesterday, and adding to the store the good of to-day.—*Selected.*

#### LEAGUE FOR SOCIAL SERVICE.

A NEW organization has just come to the front,—the “League for Social Service,” incorporated last August, the object of which is to reform society. Its president is no less a person than Dr. Josiah Strong, recently secretary of the Evangelical Alliance, and one of the most influential clergymen in the country. Its committee of direction and advisory council include many of the leading clergymen of the country, as well as other persons of prominence; and this gives to the league a standing and character that will command attention.

Its object is declared to be: “To educate public opinion and the popular conscience, from the enlightening and quickening of which must come every needed reform, whether moral, political, industrial, or social.” Also “to afford a medium through which an aroused public sentiment can be brought to bear quickly and effectively on legislation.” The method by which it proposes to accomplish this “includes the preparation and systematic distribution of literature, a bureau of information, and a lecture bureau.” Its literature will consist of “leaflets issued on the various problems of the day, written by men and women who are recognized as authorities in their various specialties;” and these leaflets will “be systematically distributed by the various young people’s societies, whose aggregate membership is now some five million in the United States, so as to reach effectively every community.”

While many of these leaflets are most excellent in their character, and can not fail to do good, much of this literature is poisoned with the leaven of National Reform. The league is preparing digests of the laws of the several States, which bear upon public morals, including, of course, the Sunday laws; also a series of leaflets on Sabbath reform, the first of which, by Dr. Strong, is already out. It is also preparing to arrange lecture courses on all these reforms.

Here is a powerful league, led and supported by some of the ablest men in the country, which means determined, aggressive work to create a public sentiment that will enable them to carry out their ideas of moral reform, prominent among which is Sunday-law enforcement. The way for this league has been prepared by the agitation that has been made upon this work by the “reform bureau” at Christian Endeavor conventions and at other young people’s conventions.

The work of this league must be met upon its own grounds, and with its own weapons; and this is the work for which the International Religious Liberty Association was organized. This association has done a grand work in the past, but that is small compared with what must be done in order to meet the work of organizations like this league, which are springing up all over the country. And unless the work of the International Religious Liberty Association is strongly supported, the work of our denomination will soon be paralyzed by the overwhelming opposition that will be aroused by these reform societies.

GEORGE B. WHEELER.

#### KANSAS CAMP-MEETING.

ON B. & M. TRAIN, Sept. 19, 1898.

DEAR BRETHREN AND SISTERS: We have just started on the 5 A. M. train from Ottawa, Kan., for Omaha, Neb. The Ottawa meeting closed last night. In many respects this meeting was the most remarkable of the whole series that I have attended. The peculiarities of Western life have something to do with this. It is a fact, which many people fail to appreciate, that those who have pushed on toward the West, and have populated the great “American Desert” of the olden time, are people who are accustomed to think carefully, practically, and to act upon reasonable conclusions. If they see a good thing and recognize it, they are almost sure to accept it; but they will not accept it without putting it to the proof of all manner of investigation. And when you come to get a thousand people of this quality, who have been drawn together by the doctrines of the Seventh-day Adventist faith, and the conditions that make a man over into a seventh-day Adventist,—who feel that they have not only covenanted to stand for anything that is of practical benefit, but who are thoroughly alive to the blessed hope which especially distinguishes us, and which is kept before us at this present time,—you will be able to understand that this camp-meeting had in it elements of peculiar interest.

The camp-meeting was held on the C. L. S. C. grounds, within the limits of the city; and everything on the grounds was available for the meetings. This was a great advantage. The grounds are covered with a beautiful grove of elms, such as one would scarcely expect to find in this country. Some of them would do credit to Yale College campus itself.

The laborers of the Conference were present in full force. It was evident that there had been a spiritual warming-up all along the line before this meeting was called, and that the days spent in preparation of the camp had not been lost; for we began with a manifest outpouring of the Holy Spirit.

Elder Mc Reynolds, president of the Texas Conference; Elder Schultz and Dr. Loper, from Nebraska; Brother and Sister Sadler, from Chicago; Sisters Lindstrom and Smith, from the Medical Missionary Association; and I, were the laborers from outside the State.

The workers were full of the truth, the love of it, and the ability to express it. I was much interested in discovering that the congregations seemed to have no especial anxiety as to who should speak. The message from any laborer was accepted eagerly. The attendance scarcely varied from service to service. One thing that was almost exceptional was the fact that each one seemed to attend for some especial, definite purpose, vital to his own experience, which gave him the air of a student in school, at work to make a record,—studying for marks, or for promotion,—by which I mean that the people applied themselves with the same earnestness for spiritual growth as is usual in school, where standing and promotion depend upon a certain grade in examinations. With note-book and pencil, the people would sit and take down every scripture reference, calling for it if it was not distinctly given; stopping the speaker with a question, if a point was not clearly made; and between services seeking the speaker for explanations, so that everything should be perfectly understood. The difference between this meeting and other meetings was the fact that this was true of so large a proportion; in fact, almost the entire encampment.

On the second Sabbath morning I made a call for fathers and mothers who would accept the fact that the promise is to them and to their children, and who would endeavor to become channels for the Spirit to their children,

to come with them to the seats that were cleared for that purpose to seek the Lord; and it seemed as if nearly the whole congregation joined in this consecration service. The meeting was thrown open, and the opportunity immediately accepted for confession. I have seldom participated in anything so expressive of heartfelt repentance, confession, and seeking of the Lord. For more than an hour, confession followed confession. I was sorry, as the meeting went on, that I had not kept a record of the number of children represented by these parents. One would say, "I am the father of five children," or "the mother of seven children," and would then go on to tell how these children were slipping away out of the ranks of commandment-keepers. With but few exceptions, this was the case. But these parents frankly took the responsibility of this failure upon themselves. They said that they had not before seen the true relation they should sustain to their homes; but now, by the light of the Holy Spirit as it had fallen upon them, they saw their mistakes, and should go home to repair, as far as possible, these mistakes, confess the sins of the past, and live hereafter for the one purpose of winning first their own children to Christ.

I could not but see in all this a great promise for the church of the future in Kansas. Hundreds of children must have been represented in these confessions; and if, as I believe they will, these Kansas fathers and mothers truly go home and live out what the Spirit of God wrought within them during these ten days, we shall certainly hear from this Conference; and it will mean something to the message and to this closing work.

The most honest and earnest inquiries were continually made concerning health reform. Brother Sadler's work was much appreciated. It raised a great deal of questioning. He placed the truth before them in the strongest light and most forcible manner. Some seemed almost stunned by it at first; but as the meetings went on, and the truth concerning the Holy Spirit was accepted, and the light increased from day to day from glory to glory, I doubt if there were any who did not see the truth of the position that he took, and very few who did not come to the close of the meeting with the determination to accept it.

The revival services, which were held in the evenings and on Sabbath and Sunday, were occasions of especial interest. Many sinners were brought to repentance. The work of healing was taken up in a systematic, quiet, but earnest way. A large number came to the two services that were held for instruction in the principles upon which healing is based, and united in prayer to this end. While there was no especial manifestation at any time, the testimonies were positive and clear that the work had been done in many cases; and a change in the attitude toward advance truth intimated that the work had been accomplished that must soon lead to health of body, mind, and spirit.

I have never more thoroughly enjoyed ten days in any place than I did at this Kansas meeting. We go on to Omaha full of courage. All these experiences by the way are sources of joy and hope for the future of the work.

Fraternally yours,

MRS. S. M. I. HENRY.

#### UNION COLLEGE.

ACCORDING to previous announcements, Union College opened on Wednesday, September 14, with an encouraging number present, nearly one hundred of whom are in the home. For several days before the opening, the faculty held meetings, seeking the Lord for special wisdom, studying the Testimonies, and planning for the year's work. All feel that the

Lord blessed wonderfully. Several lines of industrial work were planned, which will give the young men an opportunity to learn some useful trade. The young women will be taught cooking, dressmaking, nursing, and general housekeeping. The Nebraska Sanitarium is so closely connected with the college that the students have the advantage of valuable instruction from the doctors and nurses of that institution.

The religious interests of the school have been carefully planned for. The Bible is to be given first place in all work. The students are not only to be educated in the sciences and in trades, but they are to be trained for some useful place in the Lord's vineyard. About ninety per cent. of the students who have entered the college this year are Christians, and appreciate the advantages offered by the school. Others are planning to come, and there are many more who ought to be here. With a united faculty of earnest, experienced Christian teachers, and a large number of consecrated students fitting themselves for the Master's service, Union College is now better equipped, and better able to give to our young people the help they need, than it has ever been.

The sanitarium and the college are planning their work in such a way that those connected with either institution may have the benefits of the other. Thus the institutions here are well fitted to give the very best training to all who come. Here is a splendid opportunity for young men and women who desire to fit themselves for some Christian work. We need a large number of teachers, doctors, ministers, Bible workers, and business men, who will faithfully look after the work of the denomination, and carry the gospel into new fields.

All are especially glad for the good spirit at work in the college, and for the interest and harmony manifest on every hand throughout the institution. We have reached an important time in the world's history; and not only should special efforts be made to save the young people, but they should be encouraged to educate themselves to work in the cause of God.

All who are planning to attend this school this fall should come as soon as possible. For any special information address the writer.

W. T. BLAND.

*College View, Neb.*

#### CANVASSING WORK AS AN EDUCATION.

TO DEAL with men individually requires tact, skill, and power. To be successful in dealing with congregations or classes, one must know how to deal with persons individually. All have heard of ministers who could interest a congregation for several weeks while presenting the truth, but who were unable to get the people to accept it: they would have to send for some fellow minister to assist them in getting the people to decide. Such ministers lack the very training that is absolutely necessary to a canvasser,—to persuade men to do as they think. If they had learned to persuade a man to buy a book, it is likely that this training would help them to persuade people to do something. All this must be done by allowing one's self to be a channel through which the power of God can flow, yet we need to know how to approach men individually.

Often we find those who can teach very well, but have not the power really to change the minds of their students. They can not control them; they are weak in discipline. One must know how to teach an individual, before he is prepared to teach a company of persons. If you do not know how to teach one person, then when you meet a company, you are only relieving yourself of some idea that you have; you are not getting them to think as you think. This is not teaching; it is simply talking.

This kind of work is not successful. For a time it may appear to be successful; but those who can do only this work are not really prepared for teaching, ministerial work, nor any other line of public work.

There is no better education than that received by dealing with men and women personally, in teaching the truth. This can be done by taking a book containing the third angel's message, going to them, and persuading them to accept the truth in the book. This very experience prepares one for a greater work, such as persuading a company of people to accept the truth.

There is no better experience for those who wish to engage in public work than that of getting the experience of dealing with individuals. If our young men and young women will begin by learning how to deal with people in this way, their future will be one of success instead of long-continued defeat. Many try to begin at the top, instead of beginning at the bottom to build up a foundation.

A few words as to the best means of preparing for the canvassing work will not be out of place. In the past, much has been done in the way of giving canvassers short terms of institute work. This work is good as far as it goes; but in a great number of cases the canvasser has at least one idea that is incorrect, and that is how he can sell his book and get his money. Before canvassing can be a real success, the canvasser must realize that he is handling the truth just as much as is the minister; he must be as well acquainted with his book as the minister is with the Bible. He must be as sure that his book contains salvation for his customer as the minister is that his sermon contains salvation for his hearers; he must lose sight of everything but the value of the souls of his customers; then when he presents the truth to them, he will be just as earnest as he would to save a man from going over Niagara Falls. The canvasser must be in such a place before God that he will not for a moment feel that the getting of money is the important part of his work; for if he feels so, he will be in the same condition that a minister is in who is preaching for money.

We see, then, that it is necessary for the canvasser to study his book from the first page to the last, so that he shall be acquainted with every paragraph in it, and with every truth it contains. He should throw away a printed "canvass" as decidedly as a minister should throw away notes or a written sermon. He must trust the Spirit of God to teach him what to say, just as fully as should the minister.

A canvasser should be thoroughly acquainted with his Bible; he should know the truth, and should present it whenever he has an opportunity. This does not mean that he is to spend much time with each person. It is not necessary that he should do so, because he comes in such close contact with his hearer that he can present more in a shorter time than the minister, who has to work at long range, can present in a much longer time. The canvasser must be a man of tact; he must learn to read the mind of his hearer; he must be prepared to adapt himself to all circumstances; in fact, no man needs a more practical training than does the canvasser. The canvasser needs as good a training as does the minister or the teacher.

Canvassers should be trained for their work. They should take up a book, and study it thoroughly under a competent teacher. For instance: If a student intends to canvass for "Two Republics," he should study, in connection with it, such books as will help him to present that book in an intelligent manner. Such a canvasser will not be a bore, but will be received with gladness. To canvass for "Great Controversy," one should be acquainted with every line of truth that it contains, so that

he can present it in such a way that it will meet the minds of his hearers. This will take careful study.

For several years I have felt that canvassing should receive more attention in our schools than it has received. It has been the custom for the canvassing agent to come into the school at the end of the year; get up an excitement, and break up the school work, or nearly so, by taking a great many out of the classes, drilling them on a printed canvass, with a hurried sketch of the book. As a result, many often go into the work with very little burden for souls, but a great burden for money. God can not prosper such workers. If he should, they would simply spend the money received on themselves. When the work is hard, not having any real love for it, they give it up. I believe it is wrong to allow any agent thus to come into the school, break it up, and present the canvassing work as it has usually been presented. It would be just as wise for some minister to come in, and hold an institute for two weeks with boys who know nothing about the ministry, teaching them four or five sermons, and then sending them out to preach.

The canvassing work should be a regular part of the work. There should be competent canvassers, who can not only teach the subject-matter of some book, but can take the students out on short trips to put in practise what they learn in the school: then let them return, and study carefully their experience. They should all the time study canvassing from the Testimonies and the Bible. Let them see that this branch of the work is as important as that of the Bible worker or the minister. When they have finished six-months' or a year's work of this kind, they will go into the field to canvass, and stick to it, and will be able to get along without a State agent. They may need a State agent to plan their territory, etc., but they will not need to be bolstered up; for they will feel the importance of the work in which they are engaged.

God will yet bless the canvassing work; and when it gets on the right basis, and money drops out of the mind of the canvasser, and the love of souls comes in, we shall find that books will be scattered as freely as the leaves of autumn are scattered on the ground. Financial prosperity will attend this work: it will not be the *end*, but simply the *means*: the *end* will be the salvation of thousands who read the books.

Last year Battle Creek College had a regular line of instruction in canvassing, and I am thankful to say that the canvassers whom we turned out are doing more and better work than any others. During the coming year we shall pay special attention to this work. We have an experienced canvasser at the head of this department; and we believe that a large number of young men and women will be glad to take up the work, and by this means lead souls to God.

E. A. SUTHERLAND.

#### WISCONSIN.

STEVENS POINT AND MOON.—From August 24 to September 4 it was my privilege to speak six times in each of these places, which are over thirty miles apart. Stevens Point is a city of about ten thousand inhabitants, while Moon is a new settlement in the maple and hemlock woods of northern Wisconsin. The first clearing of timber was made here about ten years ago. A steam sawmill was constructed by a Seventh-day Adventist by the name of Moon, Allen Moon's brother. The settlement, which is composed of about forty families, and the post-office, were called by his name. In both Stevens Point and Moon our people have a church building, and a membership of about forty.

My talks were upon the great Second Advent movement, its rise and progress, and the hand of God manifest in it; also the gifts of God's Spirit, as connected with the message. Marked attention was given to the relation of experience in the movement fulfilling the Lord's word. This interest was not only with our own people, but with those outside the organization who attended the meetings. The Lord blessed in speaking; and the effect was well expressed to me by one brother, who said, "This all fits together like clockwork, and with me *this* matter [referring to the manifestation of the gifts of prophecy], by this relation of facts, is *settled* and *clinched*."

These few days of meeting were a season of refreshing to both speaker and hearers. From here I went to the New Richmond camp-meeting, which has been reported by Elder Covert.

J. N. LOUGHBOROUGH.

### News of the Week.

FOR WEEK ENDING OCTOBER 1, 1898.

—Nebraska's corn crop is worth \$37,500,000.

—Edgemont, S. Dak., suffered a \$150,000 fire, September 24.

—General Stewart L. Woodford has resigned as minister to Spain.

—September 28 fire destroyed twenty-two buildings at Claremont, Minn.

—Serious forest fires during the past week have raged in various parts of Wyoming.

—The first of many suits growing out of the "Bourgogne" disaster has been begun.

—The government lost nearly \$34,000 on the horses bought for Roosevelt's rough riders.

—Chile and Argentina have signed an agreement to submit their boundary disputes to arbitration.

—The *Arena*, a widely known magazine, published at Boston, Mass., has suspended publication.

—President McKinley is said to favor the creation of a new cabinet office,—that of Secretary of Colonies.

—The Knickerbocker Ice Trust, of Chicago, has just increased its capital stock from \$3,000,000 to \$7,000,000.

—Dewey used \$47,000 worth of ammunition at Manila, and Sampson and Schley used about \$100,000 worth at Santiago.

—Five men lost their lives by the foundering of the lighter "Monitor" in St. Mary's River, near Sault Ste. Marie, Mich.

—The Rock River Methodist Conference is to open its session in Chicago, October 4, with a banquet at the Auditorium.

—Russia has recently removed the duty on agricultural and mining machinery. This action will soon double the American trade in Russia.

—A plan to unite all the leading manufacturers of silverware into a trust failed last week, because the leading man in the scheme backed out.

—At Parkersburg, W. Va., a man has appealed for a divorce solely on the ground that his wife persists in eating onions, which are offensive to him.

—September 27 the worst storm in the history of Niagara Peninsula occurred. Many were severely injured, and the number of deaths may reach fifteen.

—September 28 an excursion-train on the way to the Halifax exhibition, crashed into a working-train, killing five persons, and severely injuring several others.

—It is reported that \$277,000 has in some way disappeared from the treasury of the State military fund of Illinois. A legislative investigation is probable.

—September 23 Lieutenant Hobson raised the Spanish war-ship "Maria Teresa." He now proposes to raise the "Colon," and come on her to New York.

—President Schaeffer, head of the Iowa State University, died September 23, from acute gastritis, after an illness of only a few days. He was widely known in the West.

—September 26 the remains of Christopher Columbus were exhumed in the cathedral at Havana, where they have lain since 1796. They will probably be taken to Spain.

—Owing to the heavy storms that recently prevailed in the Baltic Sea, 120 fishermen have been drowned between Polangen and Libau, seaport towns of Courland Province, Russia.

—Robbers in the act of looting the post-office at Blissfield, Mich., were discovered by the teller of the Blissfield State bank. They shot the teller, and escaped with a stolen team.

—England, Russia, France, and Italy have signed an ultimatum to the sultan of Turkey for the pacification of Crete. If there is any delay, fleets will be despatched to the Dardanelles.

—September 26 a severe tornado swept over many parts of Ontario. Merritton and St. Catharines suffered the most, many buildings being destroyed, and a number of lives lost, at each place.

—Ten thousand Spaniards in Porto Rico have refused to live in the island under the American flag, and have demanded that they be returned to Spain at the expense of the United States government.

—September 28 a powder explosion near the building of a dealer in sporting goods, at St. Louis, Mo., resulted in the loss of several lives, and the destruction by fire of over \$100,000 worth of property.

—Bids were opened, October 2, for building for the Navy Department four new vessels, to cost about \$1,250,000 each. They will be of the monitor type, and are to be used for harbor-defense purposes.

—Sudanese sharpshooters in the French service have defeated an army of Sofas in West Africa, capturing 5,000 men, and seizing 300 rifles with ammunition. The French loss was one sharpshooter wounded.

—September 23 seventy men were entombed in the Empire coal-mine at Brownsville, Pa., as the result of an explosion of gas, followed by an explosion of fire-damp. All but eight, who were killed outright, escaped.

—The War Inquiry Board is now in session. The President has declared that a rigid investigation will be made into the complaints of incompetency, mismanagement, etc., which have been made against the War Department.

—According to the *St. Louis Republic*, there has been a shrinkage of more than \$3,000,000 within the last ten days in American tobacco stock. What a blessed thing it would be if there could be a shrinkage of all the tobacco itself to *nothing*!

—One hundred and fifty Klondikers arrived at Port Townsend, Wash., one day last week, nearly all of whom have nothing to show for their experience. They reported that there were 3,000 cases of typhoid fever in Dawson on September 6.

—The Wisconsin Department of Public Instruction has decided that residents of the lighthouse reservation can not attend the public schools of the State without paying tuition. Numerous families in Wisconsin will be affected by this decision.

—South Town Assessor Gunning, of Chicago, has been convicted of crime twice within four months. For the first offense he paid a fine of \$2,000. The second conviction is for soliciting a bribe of \$1,000. The offense is punishable by a fine not exceeding \$5,000.

—Bernhard Rank, a German comedian of some note in New York City, died September 26. His death was caused by wearing corsets, which he was obliged to do, as he personated the part of a woman. When corsets will kill men, why not also women?—Answer: They do.

—On September 24 the Nebraska Conference of the Methodist Church found Rev. C. M. Ellinwood, late chancellor of the Nebraska Wesleyan University, guilty of misappropriating \$20,000 of university funds. The Conference declared him deposed from the ministry and expelled.

—On the evening of September 28, seven masked men held up a west-bound Missouri Pacific passenger-train near Kansas City. The express-car was wrecked in the attempt to blow open the safe. The robbers secured the contents of the safe, but did not disturb the passengers.

—According to the reports to the city board of health, 30 per cent. of the school-children of Chicago have either defective eyes or ears. When the instruction shall be given more from the trades and useful employments than from books, the eyes and ears of the children will not be so defective.

—During the early morning of the 27th ult., at Flora, Ind., robbers entered a bank, blew open the bank vault, secured \$12,000, and then escaped. The proprietor of the bank, who lived near by, hearing the report of the explosion, undertook an investigation, but was shot and seriously wounded. Armed men with bloodhounds were soon in hot pursuit of the robbers.

—Hon. Thos. F. Bayard, late ambassador to England, died on the evening of September 28, after an illness of six weeks, at the home of his daughter in Massachusetts. He was a statesman and diplomat of the old school, and is the last representative of one of the most distinguished families in the United States. His remains were taken to Wilmington, Del., his home, where they were interred October 1.

## Special Notices.

### NOTICE!

STUDENTS coming to the Keene Academy from points north, east, or south of Keene, will please notify the undersigned from what place they expect to start. I may be able to assist such students in the rate of transportation. School opens October 26. Write to me at once, at Keene, Tex.

C. McREYNOLDS.

### WALLA WALLA COLLEGE.

WALLA WALLA COLLEGE opened September 7, with a larger attendance than usual at the opening, and it is daily increasing. Harmony prevails among the teachers, with a determination to do more efficient work this year than ever. Thus far, on the part of the students, a good disposition and a desire for improvement are manifested. The prospect is good for a successful year.

This institution has a department known as the School of Correspondence, in which instruction is given, by correspondence, in Bible, language, history, physiology, etc. This department can be of great benefit to those who are so situated that they can not attend school, and yet have a desire for improvement, and to do more efficient work for the Master. This method of instruction is especially helpful to church officers, Sabbath-school workers, many of our laborers, and others. Any reader of the REVIEW will receive a circular, giving full information concerning terms of tuition, courses of study, and methods of instruction, by addressing the School of Correspondence, College Place, Wash.

## Obituaries.

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

McCoy.—Died at Lake Charles, La., Sept. 19, 1898, Sister Louisa McCoy, aged 59 years. She sleeps in Jesus. Mrs. JOHANNA W. BENEDIXEN.

SEETER.—Died at Detroit, Mich., Sept. 4, 1898, of tumor, Sister Jennie B. Seeter, aged 64 years. She fell asleep with a firm hope in God.

A. J. HARRIS.

HOUGH.—Died at Lake Charles, La., Sept. 14, 1898, Brother A. B. Hough, aged about 75 years. He was from Mankato, Minn. We believe he will have a part in the first resurrection.

Mrs. JOHANNA W. BENEDIXEN.

WINTON.—Died at St. Joseph, Mo., Aug. 28, 1898, Mrs. Polly M. Winton, aged 85 years. She accepted the third angel's message nine years ago in California, and died with a firm trust in God's promises.

M. E. KERN.

WARD.—Died at Palestine, Tex., July 6, 1898, in the eightieth year of her age, Martha Anna Ward. Sister Ward accepted the truth in 1891. During the last two years of her life she suffered much, but bore it all with Christian fortitude.

W. A. Mc CUTCHEN.

EDWARDS.—Died at San Francisco, Cal., Sept. 14, 1898, of pneumonia and gastric fever, Martha A. Edwards, aged 51 years, 1 month, 21 days. She lived a devoted Christian life. Funeral services were conducted by the writer.

H. A. ST. JOHN.

MONETTE.—Died at her home near Millbank, S. Dak., Sept. 5, 1898, Sister Sarah A. Monette, aged 61 years, 5 months, 11 days. When a child, she was baptized into the First-day Adventist Church; in 1883 she accepted the Sabbath.

C. A. BURMAN.

HAY.—Ebert E. Hay was born in Benton County, Iowa, July 1, 1866. In after-life he lived in Kansas, and finally removed to Colorado. In the fall of 1897 he entered the nurses' training-class at the Colorado Sanitarium. Here, while engaged in nursing, he became exposed to the smallpox, and died of this disease, June 25, 1898. Ebert was a humble, de-

voted follower of Jesus, and rests in his love. Memorial services were conducted by Elder R. M. Kilgore in the Boulder church.

F. M. WILCOX.

### NOTICES!

WANTED.—Any Seventh-day Adventist who is a silversmith, or who does nickel-plating, is requested to correspond with Mrs. Dora A. Grant, Patten, Me.

If any one having Volume X, complete, of *Good Health*, will forward the same to our address, we will send \$1.50 in payment for the same. We need this volume to make our file complete. Address *Good Health*, Battle Creek, Mich.

### MICHIGAN APPLES.

WE would call the attention of our brethren to the fact that we are in the best position to furnish you, direct, anything you may want in the line of apples.

Owing to the heavy demand from outside, prices will soon be doubled, so do not delay in getting your supply. Write for particulars to P. E. Gros & Son, 35 N. Washington St., Battle Creek, Mich.

### PUBLICATIONS WANTED.

THE persons whose names appear below desire late, clean copies of our publications sent, post-paid, to their addresses:—

J. M. Cooper, Reynolds, Ga.

George McDowell, Box 481, La Plata, Mo.

G. S. Vreeland, 243 South Boulevard, Atlanta, Ga.  
Dr. A. C. Ames, Hubbell, Neb., *Signs* and tracts.  
V. O. Whorton, 313 W. 15th Ave., Corsicana, Tex.  
J. W. Stephens, Calhoun, Ill., *Signs, Sentinels*, and REVIEWS.

L. Trowbridge, 1513 Burt St., Omaha, Neb., *Signs and Instructors*.

O. Glass, of Keene, Tex., desires, on reasonable terms, clean copies of "Solemn Appeal" and "Spirit of Prophecy," Vol. I.

D. T. Shireman, Belwood, Cleveland Co., N. C., *Signs, REVIEWS, Sentinels*, and tracts. Those desiring, for the purpose of missionary correspondence, the names of those reading the papers, will please put their full address on each package.

WE are situated on the highway of transcontinental travel. Thousands of people go through Winnipeg every month on the Canadian Pacific Railway, many of whom are new settlers in the Western portions of this country. All trains stop in Winnipeg from one to six hours. Thus you see that this is one of the best places in the world to distribute free reading-matter. We have two fine reading-racks in the Canadian Pacific station; but for months they have been almost empty, simply because we have had no papers. Our papers are eagerly taken and read. Now who will send us a steady supply of fresh periodicals? We can use one thousand copies a month. Do not send for a few weeks, and then stop; but keep up the supply till we notify you to discontinue. We can use papers one year old. Send, post-paid, to the Manitoba Tract Society, Box 725, Winnipeg, Manitoba.

S. D. A. Camp-Ground,

Willow Hill, Ill., Sept. 26, 1898.

### TO OUR MINISTERS:—

You have doubtless seen the announcement that the Review and Herald Publishing Company are printing, to place upon the market for the holiday trade, fifty thousand copies of that valuable book, "Steps to Christ." As you all know, it would be difficult to place a more excellent book in the hands of the people. This can be easily accomplished if all our people everywhere will take hold of the matter, and spend a few weeks in their neighborhood selling the same. Indeed, the time has come when our people should be so instructed that when a new book is published by any of our publishing houses, they will push the sale of it.

You, as ministers, are associated with the people more than any other class of workers, and therefore have more influence; and for this reason you can inspire the people to action more than any others.

You will be glad to learn that, in order further to facilitate the sale of this book, the publishers have reduced the retail price to 50 cents. You will remember that when it was published by the Fleming H. Revell Company, the price was 75 cents; and thousands of copies were sold by that firm. Then the Review and Herald Publishing Company bought the exclusive right on the same, and reduced the price to 60 cents. And now they make it an even 50 cents. Besides this, every Seventh-day Adventist church-member will be considered a regular agent for the book.

Fully believing, as you do, that "Steps to Christ" is one of the best books that can be placed in the hands of the people, will you not use your influence wherever you travel, to get our people to sell this work? If each one of you will do this, the fifty thousand can easily be disposed of.

The people are willing to work; and when we, as ministers, present to them the necessity of placing any book upon the market, they will take hold with an earnestness that is wonderful, as well as commendable. Will you not, my brother, aid in this move?

All classes of people are famishing for just such truths as this book contains. Shall we not place it in their hands? We can preach no louder sermons than "Steps to Christ" preaches; and if you are laboring with the churches, do everything you can to encourage the sale of the same. If you are laboring in new fields, you can do no better than engage in the sale of it yourself. If those not of our faith desire to sell this book, encourage them to do so. The truth will go, and blessed is that agent through whom it is carried. Who will work now?

S. H. LANE.

Publishers' Department.

BE SURE

To read Elder S. H. Lane's open letter to our ministers, which appears on another page. Every reader of the REVIEW should have a part in this work of selling and distributing the 50,000 copies of "Steps to Christ" that the Review and Herald Pub. Co. is now printing.

THE SABBATH-SCHOOL LESSONS

For the fourth quarter of 1898 (October 1 to December 31), on the book of Genesis, will be found in the October issue of the International Sabbath-School Quarterly. Price, 5 cents, post-paid.

"COULD HARDLY LAY IT DOWN."

SPEAKING of our new book, "Making Home Happy," by Mrs. L. D. Avery-Stuttle, Mr. S. C. Osborne, general canvassing agent for District 5, writes as follows in his letter of Sept. 24, 1898:—

"Now about that new book, 'Making Home Happy,' I will say that I like it very much. It is interesting, and will doubtless do much good. When I began to read it, I could hardly lay it down until I had finished it. I think it one of the best 'helps' that has come out. It is also greatly needed in places where the territory has already been canvassed for our other small books. . . . I am anxious to handle it; for I am well pleased with it, and believe it will give good satisfaction."

Those desiring to canvass for "Making Home Happy" this fall, should address their tract society at once. Those desiring to work in Michigan may address the Review and Herald Pub. Co., Battle Creek, Mich.

"The Great Empires of Prophecy,

From Babylon . . . . . to the Fall of Rome."

By ALONZO T. JONES.

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

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

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

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

"FILLED WITH THE GOSPEL."

WE are just in receipt of the following letter from the Pennsylvania Tract Society, in regard to our new book, "Looking unto Jesus, or Christ in Type and Antitype," by Uriah Smith:—

"We are very much pleased with its appearance. Have glanced through its contents, and must say that the book strikes us as one that is worthy of putting into the hands of the people. We are glad that the Lord is working upon the minds of our brethren to get out such good books as they are putting before the public at present. They all seem to be filled with the gospel, and have the right ring. We know that 'Looking unto Jesus' will be the means of awakening an interest in the hearts of many in the last message of mercy to the world. We hope to have some canvassers working with this book before long."

"Looking unto Jesus" contains over 300 pages, and is fully illustrated.

Plain edition, beautifully bound in buckram, cover design in four colors, plain edges, post-paid, \$1; presentation edition, back and cover design stamped in gold, beveled boards, full gilt edges, post-paid, \$1.50.

Address all orders to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.

NO. 15, EXTRA,

Of the Words of Truth Series, is entitled "The Spirit of Burning." It is written by Mrs. S. M. I. Henry, and contains 32 pages. Two cents a copy, or \$2 a 100. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

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.

DO YOU REALIZE

The fact that, each week, there appears in the Youth's Instructor an article from the pen of Mrs. E. G. White? Those who are not taking this magazine do not know how much they are missing each week in this line alone. Remember, also, that these articles vitally concern the middle-aged and the older ones as well as the youth who read the Instructor. Send for a free sample copy and see for yourself. The subscription price of the Youth's Instructor is only \$1 per annum. Address the publishers, Review and Herald Pub. Co., Battle Creek, Mich.

THE PROSPECTUS FOR

"THE DESIRE OF AGES" IS NOW READY!

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

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

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

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



THE RIGHTS OF THE PEOPLE.

.....OR.....

Civil Government and Religion.

By ALONZO T. JONES.

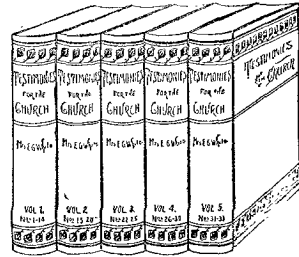
This is One of the Very Best Books that has Ever Been Written on the Relation of the Civil Government to Religion.

IT shows how Christiaity advanced in the Roman Empire, not only without the aid of the state, but in the face of the bitterest opposition from the state; it discusses what the Christian should render to God, and what to the state, and how the powers that be are ordained of God. The book then takes up the history and principles of the movement so active now in the Republic to accomplish the national establishment of religion, in contrast with the history and principles of the government of United States as originally established. No matter what your views upon this question, you cannot afford to miss reading this book; you cannot afford to be without the documents and other material in it

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GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

EASTBOUND.

Table with columns: MONTREAL, NEW YORK, LEAVE. Rows: Bay City, Detroit, Port Huron, and East; Bay City, Detroit, Port Huron, and Int. Stations; Port Huron, Susp. Bridge, New York, and Montreal; Detroit, Port Huron, Susp. Bridge, New York, and Boston.

WESTBOUND.

Table with columns: South Bend, Chicago, and West; Chicago and Intermediate Stations; Mixed, South Bend, and Int. Stations; South Bend, Chicago, and West; South Bend, Chicago, and West.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.25 A. M. train has Pullman sleeper to Bay City via Flint; F. & P. M. R. Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; daily to Detroit. Daily except Sunday to Mt. Clemens. Through coach to Niagara Falls.

7.00 A. M. train daily through Pullman, wide vestibule sleeping-car to Montreal; also wide vestibule sleeping-car to New York via Niagara Falls and L. V. R. R. Also wide vestibule coach to Port Huron and Port Huron to New York.

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

\* Daily. † Except Sunday.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Large table with columns: EAST, WEST, Night Express, Mail Express, News Express, etc. Rows: Chicago, Michigan City, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston.

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

## The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 4, 1898.

God helps our infirmities by giving us power to overcome them.

THE *Outlook* says that "the assumption that by the 'days' of Genesis, were meant indefinite periods," is "now discredited."

THE *Christian Work* says, "There were thirteen apostles, not simply twelve." Yes; there were at least fourteen apostles, not simply thirteen.

NOTICE the new accession to the National Reform combination, reported on page 639 of this paper. This means much. It is high time to awake out of sleep.

THE Congregationalist papers are still doing their utmost to have the United States make war now on Turkey. And these people profess to be Christians—representatives of the Prince of Peace.

A SUBSCRIBER has asked that we print a page of the "Testimonies" each week in the REVIEW. Practically, this is done, and has been done for years; for the first-page article of the REVIEW each week is from the Spirit of prophecy, the same source precisely as the Testimonies.

J. Q. A. HENRY, a Baptist minister of Chicago, a direct descendant of Patrick Henry, has undertaken a crusade against vice in Chicago, such as Dr. Parkhurst directed in New York. He is doing it in the same way, too, that Parkhurst did,—by visiting, in disguise, scenes of vice, calling for drinks, etc.,—doing evil that good may come.

THE American Institute of Sacred Literature conducts correspondence schools on the Bible. Its year's study just now beginning "covers the whole field of Old Testament history and prophecy." And for either teachers or students in this field there are no better single books than "The Empires of the Bible" and "The Great Empires of Prophecy," published at this Office.

THE latest despatches indicate that Aguinaldo, the insurgent leader of the Philippines, has formally declared the independence of the Philippine Islands, and has called upon all loyal subjects to die, if need be, in defending their liberty, and never to permit any foreign government to have control. It seems quite probable that the United States has started on a career of trouble as well as a world-career.

ALL the reforms that had begun, and promised much, in China have been reversed, and the old influences restored, by the young emperor's having been set aside, and his aunt's taking the reins of government again. This means the prevalence of Russian influence so far as it dare be manifested; but Britain is now so thoroughly awake and aroused that it is doubtful whether Russia will be so aggressive as formerly. It is now authentically reported that the emperor has been put out of the way.

THE results in the Spanish war have awakened the religious papers of the United States to the thought that it is reasonable to suppose that God really has a care for this nation. If they would only study the books of Daniel and Revelation, they could be absolutely sure that God notes the affairs of nations as certainly as of individuals.

THE reports that reach us of the work of the gospel wagons in the field are of a most encouraging nature. Large and attentive crowds greet the speakers, and at every stop some sin-sick soul yields his heart to God. A most encouraging report is also had of the work done the last week by the colporteur wagon in Illinois. Would that we had hundreds of such wagons scattered over the country, manned with workers in whom is the spirit of the message for to-day!

WHEN the supper was prepared, and the guests were bidden to come, as related in the Saviour's parable, the record says, "They all with one consent began to make excuse." The Lord is to-day doing a great work in the earth. He is calling to his people, "Go work to-day in my vineyard;" for the fields "are white already to harvest." Many, even among those who have been long in the way, are holding back and making excuses. Don't do this, brethren. Fall in line. Accept the invitation. Say, Lord, "here am I; send me." Remember that of those who did not accept the invitation it is said, "None of those men that were bidden shall taste of my supper."

THE New England Sabbath Protective League, of which Senator George F. Hoar is president, has just sent to the mayor of Boston a strong resolution protesting against the action of the mayor and the board of aldermen in giving an official reception to the mayor and aldermen of Milwaukee two or three Sundays ago. The reception included an excursion down the harbor, a visit at the various city institutions and public works, and a banquet, with speeches and other exercises. The league protests against "this official secularization of the Lord's day" as an act violently in contrast with the time-honored history and traditions of what is styled, in the address to the visitors, "a typical city of the East."

FIVE days before the opening of the school in Battle Creek College, all the teachers there to be employed during the coming year came together to study to know the Lord's way with respect to the school. With them there met also Elder Wm. Covert, president of the Wisconsin Conference; Elder J. D. Gowell, president of the Michigan Conference; Elder Will D. Curtis, of Illinois; and several others. Two or three sessions daily were held. The Lord led into most profitable fields of study throughout. Each of the teachers has thus a good understanding of the whole work of the school; and so all can work together to much better advantage. The work of the teachers in these five days has proved the real beginning of the school, rather than was the formal opening itself. A report will be given in next week's REVIEW; and we hope to be allowed to print in full the papers that were read.

THURSDAY, September 29, prohibition was voted in the Dominion of Canada. All the provinces except Quebec gave majorities for prohibition: Nova Scotia, 18,000; New Brunswick, 15,000; Ontario, 5,000; Prince Edward Island, 3,000. Quebec gave a majority of 35,000 *against* prohibition. We congratulate the Dominion. May prohibition prevail forever!

THE *Interior*, referring to "the laws of the Old Testament regarding workingmen, their rights, and their wages," gravely and sagely remarks, "Some day every Christian State will re-enact them." What sincere, respectful, obedient Christians indeed must be those who form these "Christian" States, when the laws of God are not sufficient for them, but must be re-enacted by *themselves*! But when they will not obey those laws when they are the Lord's laws, would they be likely to obey those same laws if they should become their own?

IT is the boast of the Catholic Church that she is the great conservator of civilization; but an illustration of her utter worthlessness even for this purpose is given in the fact that though she had full possession of the Philippine Islands for more than three hundred years, yet among the natives even knives and forks are unknown. Yet though General Weyler was governor there for four years, at a salary of forty thousand dollars a year, he "saved" one million dollars. And the Catholic Church itself there is enormously wealthy.

*Harper's Weekly* remarks that "it seems that there is no republic in France." It seems that *Harper's* has just discovered this, too. The fact is, that except in the mere name and form, there has been no republic in France. What is called a republic succeeded to the empire in 1870; but in effect, all things have continued as they were. It takes more than a name and the mere form to make a republic. In the days of Rome's most "furious and crushing despotism," the name of the republic was still flaunted. And all this is of special interest to the people of the United States *just now*.

THE *Missionary Review of the World* for October is a model number. Every one interested in missionary work ought to have it. The *Review* has now an information bureau in connection with its International Department, in which information will be given on all topics in the subject of missions. Questions on the subject of missions sent to Dr. J. T. Gracey, 177 Pearl St., Rochester, N. Y., will be carefully answered.

THE newest book printed by the Review and Herald Pub. Co. is "The Great Empires of Prophecy." It is the *history* that is foretold in the *prophecies* of the great empires in the book of Daniel,—Babylon, Medo-Persia, Grecia, Rome, and the ten divisions of the Roman Empire. More than eighty of the standard historians and authorities on the history of the respective empires of the prophecy speak in the book in their own language; so that it is fairly a cyclopedia of *history*, in fulfilment of the prophecies of the book of Daniel. Are you interested in the book of Daniel? You can not afford to be without this book. It was written by Alonzo T. Jones, and has over 700 pages, with 22 maps made especially for the book by the author, and the price is only \$2. It is now ready. Send in your orders.