

# The Advent REVIEW And Sabbath 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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### TEACH ME TO DO THY WILL.

DEAR Lord, my will from thine doth run  
Too oft a different way.  
I can not say, "Thy will be done,"  
In every darkened day;  
My heart grows chill  
To see thy will  
Turn all earth's gold to gray.

My will is set to gather flowers,  
Thine blights them in my hand;  
Mine reaches for life's sunny hours,  
Thine leads through shadow-land;  
And all my days  
Go on in ways  
I can not understand.

Yet more and more this truth doth shine  
From failure and from loss:  
The will that runs transverse to thine  
Doth thereby make its cross;  
Thine upright will  
Cuts straight and still  
Through pride and dream and dross.

But if in parallel to thine,  
My will doth meekly run,  
All things in heaven and earth are mine,  
My will is crossed by none.  
Thou art in me,  
And I in thee;  
Thy will, and mine, are done.

—Helpful Thoughts.

### WEEK OF PRAYER IN AUSTRALIA.—NO. 4.

MRS. E. G. WHITE.

THE week of prayer was a busy time for me, and for all our workers at the school and at "Sunnyside." For several weeks I had been engaged in writing out matters that had been presented to me regarding our denominational institutions, and the spirit that must be cherished by the managers and workers, and also many matters regarding our educational work, which I hope soon to publish; but now I laid all other work aside, and gave my entire strength to the various meetings held in and around Cooranbong.

The first Sabbath was a day of earnest activity. From "Sunnyside" and the school, two teams and a boat were sent to Dora Creek to bring to the meetings those who were not able to walk so far. The people had been invited to bring their lunch, and come to the meeting prepared to spend the day, and they responded freely to the invitation. Some were much surprised that we would exert ourselves on the Sabbath to bring them to the meeting. They had been taught that Sunday-keeping consisted largely in physical inactivity; and they thought that because we were zealous in the matter of Sabbath-keeping, we would keep it according

to the teachings of the Pharisees. We told our friends that in the matter of keeping the Sabbath, we studied the example and teachings of Christ, whose Sabbaths were often spent in earnest effort to heal and to teach; that we believed that one of our sisters who was nursing a sick family was keeping the Sabbath as much as the one who was leading a division in the Sabbath-school; that Christ could not please the Pharisees of his day, and that we did not expect that our efforts to serve the Lord would satisfy the Pharisees of our day.

Our meeting-house was well filled Sabbath morning with earnest listeners to the reading, "The End of All Things Is at Hand." In the afternoon I spoke for half an hour, and then we had a social meeting. Church-members, students, and visitors testified freely, and all were blessed. We were glad that we had exerted ourselves to encourage old and young, believers and unbelievers, to come to the meeting. Knowing that the notice was short, and that some might come without lunch, we had provided abundance of plain food; and after some had been invited to the homes of our people, there were about forty who gathered under the broad-spreading gum-trees, and ate their food with thanksgiving and friendly conversation. After the meetings, our horses and carriages were again brought into service to carry some to their homes.

On Sunday morning I spoke to a congregation of between thirty and forty in the old schoolhouse at Dora Creek. Brother and Sister H. C. Lacey accompanied me, and led the singing. Most of those present were not of our faith, and they seemed deeply interested. I had perfect freedom, as I usually do in speaking to those who are hungry for truth. At the close of the meeting we arranged for our teams to go in the evening, to bring about twenty to the meeting at Cooranbong.

At the Sunday-night meeting, the progress of the cause of present truth in Australasia was briefly reviewed, and the present needs of the field were presented; also the work, and the financial embarrassments, of the Foreign Mission Board. What the cause in Australia and New Zealand has received from our brethren in America and Africa was clearly set forth; for it is only as we review our mercies and blessings, that we can be intelligently thankful. All were surprised to learn how much we have received, through the hands of the mission board, from our dear brethren in other lands. The lesson drawn from this study was that from those to whom much is given, much is required. Therefore we are under great obligation, here in Australasia, to give ourselves to the Master's work, and to educate and train our young men and women, that they may be fitted and ready to serve the Lord in home and foreign missions.

Monday was a busy day. At six in the morning, there was a meeting in the vestry of the church. Seventeen were present. I talked to them on faith. I am sure that we are not where we ought to be in this matter. Unbelief is the great obstacle in the way of our

spiritual advancement. We all need to pray, "Lord, increase our faith." Nearly all bore testimony, acknowledging their lack of faith, and their weakness because they have not put their whole trust in the Lord, and taken Christ as their personal Saviour.

At nine o'clock I attended a meeting of the students in the school chapel. About eighty were present, and the room was full. An hour was occupied in reading, and in talking to them about the necessity of their understanding how to exercise faith. This is the science of the gospel. The Scripture declares, "Without faith it is impossible to please God." The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired. We suffer much trouble and grief because of our unbelief, and our ignorance of how to exercise faith. We must break through the clouds of unbelief. We can not have a healthy Christian experience, we can not obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised. There can be no perfection of Christian character without that faith that works by love, and purifies the soul.

The students in our schools need to study these words: "The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." Then they will be able intelligently to pray: "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

The youth have precious talents; but unless they consecrate these to God, they can not intelligently speak these words of the nineteenth psalm. When they understand the infinite sacrifice made for them, they will realize their responsibility as servants of Jesus Christ. If the humiliation and suffering borne by him in behalf of the human race are appreciated, a purer and more healthy atmosphere will surround the souls of those who take the name of Christian.

In the afternoon there was a general meeting at the church. I attended; and after engaging in prayer, I again talked to the people on the subject of faith, and told them my experience in the night season. I was then before a company, talking to them about faith. I was trying to show them that they must be able intelligently to voice the words of John,

"Behold the Lamb of God, which taketh away the sin of the world." Men must behold him as their sin-bearer. Then the word of God was opened before me in a most beautiful and striking light. Page after page was turned, and I read the gracious invitations and words of entreaty to seek God's glory and God's will, with the promise that all other things would be added. These promises and invitations stood out upon the page as in golden letters.

I said: Why do you not grasp the promises? Seek first to know God. Search the Scriptures. Feed on the words of Christ, which are spirit and life. Then your knowledge will grow. Study your Bibles. Study not the philosophy contained in many books, but study the philosophy of the word of the living God. Compared with this, other literature is of little consequence. Do not fill your minds with so many things that are cheap and unsatisfying. In the word of God is spread before you the richest banquet. This is the Lord's table, abundantly provided, whereof you may eat and be satisfied.

We need, during this week of prayer, to come to God in confidence. We must put away the darkness that would interpose between our souls and God. We must cultivate perfect trust in God, and make him our counselor. His love must be cultivated in the heart. Thanksgiving and praise should be offered to God. He wants the whole mind. "Follow peace with all men, and holiness, without which no man shall see the Lord." God's word is full of assurances of what he will do for us if we will come to him and ask in faith. Faith is essential. It surrounds the soul with the atmosphere that pervades heaven. This is the rest that Christ has promised to all who come to him.

We ask you, brethren and sisters, to render to God offerings of thanksgiving for all his blessings. This includes not only the fruit of the lips, but the entire being; for this is the Lord's purchased possession. We must understand that the garden of the heart is to be cultivated. The weeds of selfishness are to be diligently uprooted.

As we cultivate the soil day by day, we may learn precious spiritual lessons. The fallow ground of the heart must be broken up. It must be warmed by the rays of the sun, and purified by the air. Then the seed, to all appearance lifeless and inactive, is to be dropped into the soil prepared for its reception. Trees also are to be planted, and cultivated with care. And after man has done his part, God's miracle-working power gives life and vitality to the things placed in the soil. Man is not to overlook the power of God, nor is he to neglect his part of the work, appointed to him by God. Man is not to be slothful. His industry is essential if he would have a harvest. And so it is with the work to be done in the human heart and mind. "The seed is the word of God." "He that soweth the good seed is the Son of man."

Christ is the author of all truth. He came down from heaven to give to the world the bread of life. "The Word was made flesh, and dwelt among us." And yet how little do men understand the relation of earthly and heavenly things! And must the veil remain ever upon our eyes?—No, indeed. God designs that in this probationary time, man may comprehend the truths of his word. They are revealed to us and to our children. A treasure-house of precious jewels is opened to the minds of all who will search the word of God.

The Lord would have us become diligent learners of the things of his kingdom, and he would have us understand that as we receive knowledge, a responsibility rests upon us to go to work to communicate to others that which we have received. We must present the truth as it is in Jesus. Having received

great light, and united with the church to do the service of God, we must labor to scatter the good seed, and thus in other minds and hearts prepare the way for the operation of the Spirit of God.

O, why do those who know the truth remain in a state of indifference to the wants of others? Why do they bring no sheaves to the Master? Why do they look to others to do the work which God has given them to do? I wish that every soul could have the experience that I had last night, and hear the words of counsel, reproof, and encouragement falling from the lips of the divine Teacher. He said: "The leaves of the tree of life are proffered you. They are sweeter than honey and the honey-comb. Take them, eat them, and your faint-heartedness will pass away. Are you thirsty? Come. Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

"THEY whose hearts are whole and strong,  
Loving holiness,  
Living clean from soil of wrong,  
Wearing truth's white dress,—  
They unto no far-off height  
Wearily need climb:  
Heaven to them is close in sight  
From these shores of time."

#### HIS GLORY LEADS TO REPENTANCE.

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

WHY did God reveal his glory to Moses? Or, asking the same question in a different form, Why did God reveal his goodness to Moses? Why does God reveal his glory, or goodness, to any of the children of men? There must be purpose in all that God does. We can not conceive of an intelligent being's acting without purpose; for to act without purpose is to act without hope of thereby accomplishing anything. It is to labor in vain, knowing that the work is in vain. There must be a purpose in every act of God. Every act of his is directed to a certain and definite end.

But that purpose must be a good one; for God is incapable of anything but that which is good. God is love; therefore when he acts, it is simply love that is acting. When God acts, he acts to some purpose, and that purpose is directed by love. Then, what purpose, dictated by love, lies in God's revelation of himself to man?

Read and see what purpose was accomplished when God appeared to Moses by Mt. Horeb. We are not left in doubt concerning the purpose of God. We read: "And Moses made haste, and bowed his head toward the earth, and worshiped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance." By this revelation of himself, God led Moses

and the children of Israel nearer to himself. As Moses beheld this manifestation of the goodness of God, he bowed his head in reverence and humiliation, confessed the sins of his people, and prayed God to go among them, and make them his inheritance.

Do you remember the experience of Job? All along, he had opposed his accusers, and justified himself in his own eyes; but when God came near in a wonderful revelation of power and goodness, Job had a sudden change of feelings. He no longer thought so well of himself, though, as far as we can see, he was a good man; but he at once renounced all claim to any goodness of his own in the words: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." A true knowledge of God led Job to repentance.

Both these instances teach us that a revelation of God's glory, or goodness, leads men to repentance. And this is just what the Word declares: "The goodness of God leadeth thee to repentance." O, do you not know that it is the goodness of God that leads you to repentance? Do not think for one moment that repentance is something you, unaided, must do for yourself; and that when that has been done, and only then, God comes in to help. You can never patch up a repentance of your own; and if you did, it would be like all man's work,—but filthy rags. No man can make himself repent. If he tries it, he will find, like Esau, no place for repentance (no "way to change his mind," margin), though he seek it carefully with tears. Though he is so sorry about it that he weeps, that sorrow works no repentance; for the sorrow of the world works death. Esau was sorry as many another man is sorry; he was sorry that he was come up with, caught, and laid fast by the heels, but he was not willing to give up the thing that brought him there. He was still of the same mind.

No, you can not make yourself repent. It is God that must give you repentance, to the acknowledging of the truth. His goodness must lead you to repentance. But God has made every provision that you may be thus led. He sent his Son out of heaven for no other purpose. He has exalted him "with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. O, yes! God, "having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3:26.

But what, say you, has this to do with the subject of light? Next week I will try to tell you.

#### SPIRIT OF A SOUND MIND.

J. N. LOUGHBOROUGH.

SPEAKING of the Spirit of God, the apostle Paul, when writing to Timothy, said: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7. The course pursued by some persons who profess to be led by the Spirit, independently of the study of the Word,—really led by their own impressions, or the devices of Satan,—savors more of the working of an unsound mind than of a sound mind.

Martin Luther, in his time and in his work, encountered some such cases. They, following their own impressions, in opposition to the plain teachings of the Word, which he was holding forth, would cry out, "The Spirit! The Spirit leads us!" This earnest, devoted man endured such as long as consistent, and then rebuked them sharply, and in no comely terms. Said he: "The Spirit! the Spirit! I rap your spirit on the snout!"

In the last fifty years of my Christian experience, I have learned something of the

course of fanatics who follow their own *impressions*,—persons who say and do, without giving much heed to the letter of God's word. Such claim to be "led by the Spirit of God," when it is evident that they are simply following their own imaginations. In such instances I have noticed that those who persist in such a course meet a disastrous fall.

As an illustration of this statement, I will relate a circumstance that occurred in the winter of 1852-53, in the city of Rochester, N. Y.: A man who was attending our Sabbath meetings talked much of being "led by the Spirit;" and while talking, he would get his feelings wrought up to a high pitch. He finally counseled us that if we followed the Spirit, we could reach such a state of perfection here that we would never again be tempted to do wrong. This idea seemed strange to the writer, but being young in the faith, he watched with some interest to see how the matter would develop. The next Sabbath the man came into the meeting, and began to talk of the "exalted position" he was then in. It was apparent to all present that, in his own estimation at least, he was in some imaginary state of mind, far above the rest of the company. He would cry out, "Brethren, *come up* on the *high* platform that *I* am on! Come up here, and you will NEVER be *tempted* any more, never have another wrong *thought*!"

Elder James White rose in the meeting, and kindly said: "My brother, won't you please explain to us that *high* platform you are on? Your case reminds me of a man who lived in the days of our Saviour. This man was of small stature; and as he wanted to see Jesus, when he passed by, he climbed into a sycamore-tree. But when Jesus came along, he said to him, 'Zaccheus, . . . come down.' Now I would say to you, Zaccheus, come down from that *high* platform, and tell us how you reached such an elevation; for if it is possible to occupy a position here where temptations will not assail us, we all desire to know how to secure it. But, really, my brother, instead of your being led by the Spirit of God, you, in claiming that every thought you now have is from the Lord, are following your own human impressions. In fact, you are giving up the warfare against temptation, and are sitting down on the 'easy stool of Satan;' and if you continue thus to do, you will make shipwreck of faith, and be led into gross sins."

The man rejected the wise counsel given him; and about six weeks afterward he walked into his house, with a lady much younger than his wife (who had their three-months'-old child in her arms), saying to his wife: "Thus saith the Lord, 'Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.' The Lord has taught me that this younger woman is to be my wife." The real wife, however, was not disposed to leave the house so quietly as he requested her to do, and the civil law stepped in to defend her rights. But alas for the deluded man! Thus ensnared by Satan, he went on into grosser darkness, and so failed to recover himself from Satan's delusive snare.

Toward the spring of 1853, another fanatical man drifted into our meetings in Rochester. He professed to have a great burden to give us a message, but he never seemed to reach the point to give it. He would rise to his feet, and say: "O brethren! if I could only give you the light I have. O, O! such wonderful impressions as I have. O, O!" Surely this was not very intelligible to us. He claimed that he was now being *sanctified*. He met with the congregation only five or six Sabbaths. Afterward, upon inquiry, we found he was working on the Sabbath. He said the Lord had taught him that it was necessary to keep the Sabbath only a few times to become

sanctified on that point. The Sabbath was simply to test people a short time, to see if they were willing to keep it. He had been tested, and was all right on that. The Sabbath, he said, was of binding force on all who had not kept it a sufficient length of time to become sanctified. He was so willing to obey (?) that he was sanctified sooner than the rest of the company would be. So much for following impressions instead of obeying the plain word of the Lord.

#### WARNING.

In the time of our fulness and thrift,  
Ere the time of our loss and our dole,  
Let the angels who guard us uplift  
A warning to every soul.  
O, heed it and hear it, lest all unaware  
We waken some day to the gloom of despair!

We shall never be sorry for love,—  
For the words that are patient and sweet,  
For the hardness repressed,  
For the anger unguessed,  
For the grace that is swift to entreat.

We shall never be sorry for hope  
That heartened the weak and the tried,  
That made them the bolder to cope  
With the evil one close to their side;  
For the pity we've shown  
To the souls that, alone,  
Were stemming some fierce, rushing tide.

We shall never be sorry for care  
To the old or the little ones given;  
Nor ever regret the swift prayer  
That went to our Father in heaven  
For the meekness and cheer  
When the outlook was drear,  
For faith when our courage was riven.

In the time of our fulness and thrift,  
Ere the time of our dole and our loss,  
Let the angels who guard us uplift  
A voice against cleaving to dross;  
Let us hear it and heed it, lest all unaware  
We waken some day to the gloom of despair.

—Margaret E. Sangster.

#### NEED IT BE SO?

S. H. LANE.

WE are informed by our Saviour, in Luke 16:8, that "the children of this world are in their generation wiser than the children of light." Is this necessarily true?—Our Saviour's declaration did not make it so. He made the statement because it is a fact. And it was thus, and still is, from the fact that the children of this world exercise more diligence in planning for the things of this life than do the children of light in reference to the world to come and the eternal life connected with it.

In order to accomplish some undertaking, men lay plans and devise means by which their work may be a success. They do not hastily follow out a suggestion, hoping the results may be favorable. On the contrary, they deliberately plan, weighing well each point, and reason from cause to effect. When fully satisfied that the plan will prove successful, they earnestly set in motion the machinery to carry it out, and all are delighted with the results. Thus the children of this world are wise in their generation. They are aided only by human reason, and are skilful only by human ingenuity. How much more successful might the children of light become if they would study and devise, and throw into that studying and devising the same energy that characterizes the children of this generation! The success of the children of light would be as much greater as the strength of their aid—the Holy Spirit—is greater than human wisdom and ingenuity.

God's ordained method of reaching the world with the truth is the preaching of the Word. Closely allied with this method, he has connected the printing-press. Through this pow-

erful medium, books, pamphlets, and papers are multiplied almost without number. Wise plans should be laid, by which these publications can be taken to the people. Our canvassers have done a noble work in carrying the printed page to thousands of homes. Heaven appreciates their efforts, and every true child of God rejoices in what has been accomplished. These homes and thousands of others should be visited by Bible workers, colporteurs, and canvassers, who should constitute a large band of real missionary workers.

The Pacific Press Publishing Company is soon to issue a million copies of a special number of the *Signs*; and the Review and Herald Publishing Company is about to place upon the market fifty thousand copies of that valuable book, "Steps to Christ." Will not every one of our church-members, as "children of light," begin to devise means whereby these *Signs* and these books may be sold to the people? The booksellers of this generation, seeing the holiday season approaching, have already placed large orders for books with various publishing houses. Though these books are good in many respects, they do not contain the stirring truths for these last days. Stores will be filled, and counters loaded, with these worldly-wise books, and thousands upon thousands will be sold as the result of wise planning. Will not the children of light flood our tract societies, and, through them, our offices, with orders for the *Signs of the Times* and "Steps to Christ," and carry them to the homes of the people, and thus aid in supplying the demand for books and publications? Will not the leaders of our churches take up this matter, and devise plans by which these publications may be placed in the homes of the people? Let us move wisely and well, for the King's business demands haste.

#### MACHINERY AND CHURCH WORK.

THE world, the flesh, and the devil have an advantage over the church, every time, in a question of mere surface attractiveness. The gilded corner saloon is ahead of the Young Men's Christian Association parlor and reading-room, when it comes to offering attractions that are intended merely to please the senses, and attract notice for the time being. Christ's work is not likely to prove of surpassing interest to those who are merely seeking to kill time by amusing themselves. Yet many a Christian worker seems to feel that those who are without an interest in the Master's service must be sought and won by appeals to the lighter side of their nature, as if the devil's favorite mode of attack must be met by a precisely similar strategy on the other side.

This mistake of welcoming and using anything that is likely to catch the interest, as a means of getting the indifferent permanently interested in Christian service, is not a thing of unusual occurrence; it shows itself constantly in the varied and manifold devices conceived and adopted by earnest Christian workers. A talking-machine review of the lesson each Sabbath might hold for a while the attention of the class; but, before adopting the idea, it is worth while to consider whether the increased interest of the class would center upon the *truth taught* or upon the *talking-machine*.

Every plan for arousing or stimulating an interest in Bible study or other Christian activity should serve merely as a stepping-stone to the desired end; any plan that draws the interest away from the end to the *plan* itself, is so far a failure. Merely to succeed in attracting notice is a slight accomplishment. A trained parrot, taught to lead in prayer, might draw crowds to a poorly attended church; but it is a question how much spiritual benefit that congregation would carry away from the parrot-conducted service.—H. Clay Trumbull.



## Evangelistic Temperance.

### THE OBJECT OF DISEASE.

D. H. KRESS, M. D.

THE relation that exists between sin and disease is clearly stated in John 5:14. After healing the impotent man at the pool of Bethesda, the Saviour said to him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." This shows clearly that sin and disease bear to each other the relation of cause and effect, and that the only way permanently to get rid of disease is to remove the cause.

God himself has established this relation between sin and disease. Disease is simply designed as a means of correction to call attention to causes, and by the removal of causes, save the transgressor from further injury. David says, in Ps. 119:67, "Before I was afflicted I went astray: but now have I kept thy word." Again he says, "It is good for me that I have been afflicted; that I might learn thy statutes." Few realize that affliction is the best thing that can come to the transgressor. God is anxious to save men from sin, and thus save them from the suffering and afflictions that are the sure result of sin. He speaks to men in their prosperity, while in the enjoyment of health; but because sentence against their evil course is not executed at once, they say, "I will not hear." Jer. 22:21. They go on saying, "Nothing hurts me; I can violate the laws of my being with impunity." But the penalty of the broken law will surely be visited upon them. They are deceived; they know not that "whatsoever a man soweth, that shall he also reap." Gal. 6:7. "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses." Ps. 107:17-19. Why not, when in health, listen to the voice of warning that is calling our attention to the laws of health, and thus be kept from trouble and distress?

Pain is to the body what conscience is to the soul. If a man commits a moral wrong, the Spirit of God calls attention to it, and the man is no longer at ease: he has violated his conscience. The mental suffering is not the thing to try to get rid of or avoid, but the sin which was the cause of it. The Bible speaks of a class who have "their conscience seared with a hot iron." These commit sin, but no longer feel conscience-smitten; so they are without correction. "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:8. This is evidently a hopeless condition to be in.

We should try to cultivate a tender conscience. And when we do wrong, and mental unrest or pain results, we should not seek an opiate to quiet the conscience, but should rather rejoice when the least deviation from right is reported, and look upon it as a loving Father's correction. Physical pain should be looked upon and regarded in the same way. The hand, if in a normal condition, will report when touching a heated object. When an irritant or something indigestible is taken into the stomach, or a bad combination is made, the stomach should be so sensitive that the error will be reported. In fact, a healthy, normal stomach will do this. When these faithful sentinels, the nerves, report digressions from right, what is needed is not opiates to paralyze them, but diligent search for the causes.

In praying for the sick the burden should always be to ascertain and remove the causes; for no case can be called cured until the causes

are removed. If the pain should be removed, and the causes still exist which produced the suffering, the person ere long would be in a worse condition than before, even if not reported by the nerves. Suppose I should be called to pray for a man with a red nose. He is anxious to have his nose reduced to its normal size and appearance; it is a great annoyance to him, keeps him from obtaining work, providing for his family, etc. Before praying, should I not call attention to the cause of the rum-blossom, and urge upon him the necessity of giving up all intoxicating drinks? Is it not strange that so many people turn away from God, who heals by correcting wrong habits; and turn to nostrums, patent medicines, "Christian science," so-called faith-cure, or, like Saul, to the witch of Endor (Spiritualism)?

The following warning is placed on record for all who do such things: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, . . . yet could he not heal you, nor cure you of your wound. . . . I, even I [says the Lord], will tear and go away; I will take away, and none shall rescue him. I will go and return to my place [that is, leave them alone], till they acknowledge their offense, and seek my face: in their affliction they will seek me early." Through their affliction they will learn God's statutes.

In the closing work, special attention is to be called to health principles. Natural laws are to be made plain; and the invitation is given, "Come, and let us return unto the Lord: for he hath torn [corrected], and he will heal us; he hath smitten, and he will bind us up. . . . Then shall we know, if we follow on to know the Lord: . . . and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:1, 3. This shows clearly that what we have been praying for, "the latter rain," will not come until there is a greater desire on the part of the people to remove causes than to prevent results,—until sin itself is hated, and not merely the consequences of sin,—until people are more desirous to cease violating moral and physical laws than to avoid disease.

### THE DEADLY CIGARETTE.

THERE is a terrible evil undermining the health of the rising generation. This evil, prolific of direful results, is the habit of cigarette-smoking. It is impossible to walk very far without seeing boys of tender years puffing away their lives in nauseating smoke. The army surgeons have rejected many otherwise desirable young men, who have, by persistent use of cigarettes, contracted the "tobacco heart," but it is almost useless to try to reform many of these juvenile smokers. If prevented by parents or guardians from openly indulging in the pernicious practice, they will frequent out-of-the-way places to gratify their infatuation for the deadly thing. Only a few years ago a nephew of mine learned the habit, and nothing would keep him from the suicidal indulgence. I used the strongest language and arguments I could conceive of, but all was of no avail. He lived only two years after he began to smoke. He was by no means a weak or sickly lad, but rather robust than otherwise. The baneful smoke poisoned his lungs so that he soon became a victim of quick consumption. The millions upon millions of the small life-destroyers manufactured is awful to think of. No remedy appears in sight, and the deadly habit goes on increasing. Fathers and mothers have a great responsibility in guarding their dear ones from this indulgence. Must it go on from bad to worse permanently? Let us hope the youth of the land will accept these awful warnings promulgated broadcast, and throw aside the filthy thing forever.—*Alexander Macauley, in the Interior.*

## 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.

### WHOSE FAULT?

If men were a little more tender  
To women, more faithful and true,  
They would not care for a larger share  
Of work in the world to do.  
If home was a blessed refuge,  
Where loving was at its best,  
The better part of a woman's heart  
Would cling to its peace and rest.

There never yet was a woman  
Who did not hunger alone  
For the love denied, and the manly pride  
To cherish her for its own;  
Who would not give wealth and power,  
And the glittering things of life,  
For love-lit eyes, for the priceless prize,—  
The crown of mother and wife.

If the husbands were but lovers,  
Who cared to pet and praise,  
There would be no fret in the trials met  
In the frictions of the days;  
There would be no passionate yearning  
For a something in the heart,—  
For the soul that strives in the restless wives,—  
If the husbands did their part.

If the men would practise justice  
In the making of the laws,—  
Were straight and right,—there would be no  
fight,  
No need of a "woman's cause."  
It is only that hearts are starving  
Behind life's prison-bars,  
Who long for the gem God meant for them,  
Who are reaching for the stars.

O, if men would but be tender  
And loving, they would find  
Love would rebound the whole world round,  
And lives be sweet and kind.  
There would be no talking of equal rights,  
No search in the skies above;  
For woman's care is a larger share  
In the kingdom of man's love.

—Housekeeper.

### THE HOLY SPIRIT IN THE HOME.

MRS. S. M. I. HENRY.

THE recognition of, and a perfect agreement with, the Holy Spirit in the home life, is essential to domestic peace, especially among those who profess to follow Christ.

A comfortable degree of domestic peace is possible among worldlings under conditions that would let loose all the dogs of war in a Christian home; for there is no strife so hard and bitter anywhere as that into which the Spirit of God must enter as an active factor.

It takes more and more grace to make a conscientious Christian man and woman comfortable in their life together, where amiable people of the world would never have a word; for sane, sensible folks, who have no convictions, will "let things slide" rather than be uncomfortable. If one of the couple falls into open sin, he may laugh and get out of the scrape as well as he can. If the two get into difficulty that makes life together all unpleasant, they can have "one grand row," fly apart, and forget, if not forgive.

But when once the Holy Spirit has touched the life, it is either to kill all sin or all comfort. There can be no half-way work about it. There will be either that conformity to the mind of Christ, that conscientious faithfulness, that sensitiveness to wrong, which leads to a constant manifestation of the Spirit in the life, or there will be a chafing and fretting, a gloom and despair, which, like a pall of death, will settle over everything, destroying all peace, and making the profession of Christ seem like a farce.

When a follower of our Lord falls, even in what the world considers a laughing matter,

he becomes conscious that he has *sinned*, and must repent and confess. Repentance is always bitter, confession is no joke; and some small transgression (if such a thing can be) upon the part of one member of the family may give the whole household a very sorry half-hour, or day, or week; in fact, as long a time as the controversy with the Spirit, who can be content with nothing short of perfection, shall continue.

The transgressor, coming into this conscious conflict with the Holy Spirit, is made a coward by his convictions; weak, because he has learned how useless it is to match strength with God; and he is reduced to a condition that opens the way for all sorts of combinations, physical, mental, and moral, such as will make life a burden to himself and everybody who must live with him. The children "catch it" in more senses than one; for a man or woman under conviction of sin is not likely to be amiable; and if the child does not become disgusted with everything that savors of religion, and begin to manifest symptoms of unbelief, it will be because there is humble repentance and confession, or because some one in whom he has confidence stands the strain all this time like a true Christian, or because he himself has had an experience that gives him an intelligent understanding of what is involved in sinning and repenting. But in any event, sorrow and confusion result in the home; and the only consideration that could make possible the deliberate determination to continue such a life is that all this warfare is to the end that actual righteousness may sometime make permanent peace sure.

In such a home the only hope of peace is that each for himself shall come into that agreement that will bring him into fellowship with every other member of the family. The Holy Spirit is the best and safest common friend that husband, wife, father, mother, and children can ever have. Sitting as he does in the secret council of every soul, he knows just what is needed, and just what is passing in each; and being always true, he will think the same truths in each; and if each will but come into agreement with him, there can be no ground of dispute: all will see eye to eye. If one is in inward trouble, this common friend will make it known to the others in such a way that sympathy and love will spring forth for his comfort before he can fall into any struggle which will lead far on toward despair.

But there are homes where all are not trying to follow Christ; or where, while all profess to be Christians, all do not see eye to eye concerning points of truth and methods of life. There may be actual disagreement as to just what the plain reading of the Scriptures may involve in faith and practise. One may be in harmony with the abiding Spirit, while all the others are in controversy with it; and so there is need of all the fulness of God for the one who, alone, would represent the righteousness of Christ in both letter and spirit.

In such a case, peace may be the price of silence and of servitude. When Christ was surrounded by the contentious crowd, he was like a sheep before her shearers,—dumb; he opened not his mouth, and hence none could quarrel with him. They could spit upon him a few times, they could strike him, they could mock him for a little while; but it is very dry business spitting, striking, and mocking when there is no response,—not so much as the lifting of an eyelid or a finger. The fiercest gladiator would be very weary of a subject like that. He could kill him, he could crucify him if the law gave consent; but in this case that we are supposing, the thirst is not for blood, but for argument, for contention.

It takes at least two to make a quarrel. No matter how much "jawing" one person may do, if the lonely lover of truth is full of that

power of the Holy Spirit which will give strength to be silent, the contention must die for lack of fuel. You may strike a hundred matches; but if the gasoline is not flowing, there can be no flame.

In the household where there is bitterness toward one lone follower of Christ, a willingness upon his part to be the servant of all, and quickness to see, and gladness to use, every opportunity to make the others comfortable, will be like a branch from the tree which the Lord showed Moses, and with which he sweetened the waters of Marah.

The soul thus filled with the joy of the abiding Spirit will be so glad of a chance to reveal his presence and truth by patience, by service, by sacrifice, that contention will be to him only opportunity, and so will cease even to annoy. Two parties are required to make an insult, to produce nagging or annoyance,—the one that offers, and the one that takes. If the insult, the nagging, the annoyance, is not taken, it must fall to the ground, or remain a source of chagrin to the instigator. There is a wonderful assurance that comes right in here, which is so often quoted that because of its very familiarity we lose sight of the principle which it contains: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

No one can ever be annoyed, troubled, nagged, insulted, or hurt by anything that he knows is working for his good; and when the word of the Lord becomes real to any soul, it will place him where no trouble nor vexation from any source can touch him. The darts of Satan will fall harmless at his feet when met by such a shield.

The Holy Spirit alone can make the word of God, upon which we depend for comfort in the ordinary and trying affairs of daily life, real and personal: he is never absent from the word; but only the willing mind can apprehend his presence, only the teachable can be fed and nourished by this honey from the rock of truth.

If the receiving of the Holy Ghost, about which we have heard so much all this summer at the camp-meetings, does not make more Christlike husbands and wives, better fathers and mothers, more obedient children, and safer homes, we shall come up next year to our assemblies a people peeled if not scattered; for, after such manifestations of power as we have seen and felt, we can never be the same; and that which we really are, our homes will surely know.

#### THE HELPFUL VISITOR.

WHEN you visit your friends, try to pay for your board by being a helpful visitor. I do not mean that you are to pay in dollars and cents. Your entertainer gives to you that which can not be measured nor handled. I know there is joy in giving, hoping for nothing in return; and a hostess, if she is one in the fullest sense, bestows far more than food upon her guests. She gives to them free entrance to one of the most sacred shrines on earth—the home. You are, in a measure,—you can hardly help being,—a tax upon her physical strength; for there are certain extra labors to perform because of your presence.

Do not fail to show that you appreciate the efforts made for your comfort and pleasure. If you do this in a sincere and pleasing way, it will carry you far into the good graces of your entertainers. Deal out unselfishness and thoughtfulness well mixed. Do not keep your hostess always up to concert-pitch. There are guests who, though they may be polite enough to avoid putting it into words, make their hostess continually feel that they are wondering, "What are we going to do next?" Perhaps

your friend has been accustomed to a nap after dinner, and if you were not there, would take one. No matter if you "never lie down in the daytime," you can take your book or work, and retire to your room for an hour; and if she has been in the habit of resting, she will bless you for it, especially if she has household work to do.

Use the gifts given you by God to brighten and help the lives of those you visit. If you are a genius in any direction, use your talent or talents for their pleasure and benefit. Said a friend to me, not long ago: "I visit a great deal, often without hope of entertaining my friends in return. I am not brilliant, but I can make buttonholes well; and I am pretty sure to discover that that is something my friends dislike to do for themselves." Now the spirit that prompted the little buttonhole-maker was better than the work itself, and both would be appreciated by a busy hostess. But whether you pay for your board or not, at least do not steal from your hostess. If any secrets or private affairs are discovered, do not carry them to any market. Bury your knowledge of them deep in your own heart, and plant "tender and pleasant thoughts" over their graves.

FIRST, somebody told it;  
Then the room would n't hold it  
So the busy tongues rolled it  
Till they got it outside;  
Then the crowd came across it,  
And never once lost it,  
But tossed it and tossed it,  
Till it grew long and wide.

This lie brought forth others,  
Dark sisters and brothers,  
And fathers and mothers,—  
A terrible crew;  
And while headlong they hurried,  
The people they flurried,  
And troubled, and worried,  
As lies always do.

—Selected.

#### THE MISTAKES OF MOTHERS.

In the case of infants and small children, it seems never to have occurred to any one, not even the doctors, to inquire whether the fretful, frightened, tired (for babies become tired very easily), sick, nervous infant can digest food. Is the little one angry? Is it purple in the face from an outburst of infantile fury? Take it up, while it is fighting and struggling, and force the breast or nursing-bottle into its mouth to pacify it! Is it stiff and all cramped up with colic, screaming with indigestion, and fighting with all its little might for relief? Quiet it by holding its wriggling form still until it is compelled to nurse again! More milk in the stomach means more fermentation, more gas, more colic.—*Kate Lindsay, M. D., in Good Health.*

I HAVE always maintained that it is the duty of every girl to look her best. She may look her best in a dainty cotton gown, which cost but little, and which was made by her own deft fingers; indeed, she may look elegant in this dress, simple as it is, provided it is becoming, adapted to the hour and place, and most important of all, absolutely neat. Perfect neatness is the key-note to a good appearance. Therefore the girl who wishes to look well—and that is just as much her duty as that she should do right—must study to keep her wardrobe in good condition, so that each garment may be ready for wear when it is needed. Untidiness should be an unknown quantity. I have little faith in an untidy girl. She who goes without buttons on her shoes, wearing a torn skirt, a dusty hat, and soiled gloves, can never possess real stability of character. The learning how to care for one's belongings is almost as necessary as the learning how to live a good life.—*Ruth Ashmore.*

# The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 18, 1898.

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THE "perfecting of the saints" is the object of the gift of the Holy Ghost.

If this is not held ever in view by the believer, the purpose of the gift of the Spirit is frustrated.

The *means* of the "perfecting of the saints" is the *gifts* of the Holy Ghost; for he "gave gifts unto men" "for the perfecting of the saints."

The point which marks the perfection of the believer is *charity*—perfect love—the love of God; for "charity . . . is the bond of perfectness."

The point which betokens charity, this perfect love, the love of God, this "bond of perfectness," is the *keeping of the commandments of God*; for "this is the love of God, that we keep his commandments." And "love is the fulfilling of the law."

Therefore, as the keeping of the commandments of God is charity, and charity is the bond of perfectness, then the keeping of the commandments of God is the bond of perfectness.

Then, as the keeping of the commandments of God is the bond of perfectness, and as perfectness is the object of both the *gift* and the *gifts* of the Holy Ghost, it certainly follows that the keeping of the commandments of God is the great object of the gift of the Holy Ghost.

Anybody, then, who does not have in view the keeping of the commandments of God, misses the purpose of the Lord in giving the Holy Spirit, and frustrates the object of the Holy Spirit even though he is given.

The keeping of the commandments of God is the complete manifestation, in the individual, of the perfect will of God. Any one, then, who would think of receiving the Holy Spirit for any other purpose than to manifest the perfect will of God, could not receive the Holy Spirit. And any one, having received the gift of the Holy Spirit, who would use the gift for any other purpose than to manifest the perfect will of God, could not retain the Holy Spirit.

Do you want the perfect will of God manifested in you? Do you want, are you willing, to keep the commandments of God? Then "receive ye the Holy Ghost."

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

THE faithfulness of Christ is the source of all faithfulness in men.

Therefore this is the basis of the divine exhortation to faithfulness: "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."

"It behooved him *in all things* to be made like unto his brethren, that he might be a merciful and FAITHFUL high priest in things pertaining to God. For in that he himself

hath suffered being tempted, he is able to succor them that are tempted." "For we have not an high priest which can not be touched with the feeling of our infirmities; but was *in all points* tempted like as we are, yet without sin."

"Let us *therefore* come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Do you lack faithfulness? Then consider the Apostle and High Priest of our profession, who was faithful.

Are you weak, so that you think it hard to be faithful?—Then consider the Apostle and High Priest of our profession, who was so weak that he declared, "I can of mine own self do *nothing*," and yet "was faithful to him that appointed him."

Are you compassed with infirmity, so that you are inclined to think it hard to be faithful? Then consider the Apostle and High Priest of our profession, who was also "compassed with infirmity;" who "hath borne our griefs, and carried our sorrows;" who "himself took our infirmities, and bare our sicknesses," and so was really "touched with the *feeling* of our infirmities," and yet was faithful to him that appointed him.

Are you surrounded with the wicked, and sinners, and despisers of our profession, so that it seems to you difficult to be faithful? Then consider the Apostle and High Priest of our profession, who "endured such contradiction of sinners against himself," and yet was faithful to him that appointed him. Consider him who resisted unto blood, striving against sin, "lest ye be wearied and faint in your minds." Consider him who was faithful, and so be ye faithful.

Let *now*, as of old, the whole multitude seek to touch him, with the touch of faith; for as then "there went virtue out of him, and healed them all," even so it is now.

Knowing your great need of faithfulness, let your faith touch him for the virtue of faithfulness, and you can be faithful to him that has appointed you.

As he has borne the infirmities of us all, and was faithful, so there is in him the virtue of faithfulness for all.

Consider him.

## MODERN REVIVALS.

THE *Baptist Standard* of August 25 has an article on the revivals of the present time, as compared with those in the earlier history of the church. In speaking of the revival work on the day of Pentecost, the writer says:—

It was in those days that the divine pattern for revival work and revival experience was seen in the strongest exhibition of divine love and grace. The Holy Spirit had such sway over the hearts of sinners that with deep concern and great alarm they cried out, and sought to know what they should do to have their hearts and lives changed.

This was the Lord's pattern of a revival, and its fruits were evident. I do not say we have entirely departed from this pattern, but there is every evidence that in a large measure the saints in their revival work have drifted from the example and pattern of the living God. The Lord's word does not and can not change; grace can not change; repentance can not change; the blood in its power to cleanse from all sin can not change; the new birth in its nature and fact can not change; and faith that appropriates the whole truth of the living God can not change. Therefore, why do we see so frequent and extensive revivals, with so little evidence of concern on the part

of those who are named in the discipleship of Jesus, and of the conversion of sinners after the divine pattern? Are we drifting away from the word of God, its truths and requirements? Is it not strange, with the Bible in our hands, and its truths so patent and clear, that so many enter the door of church life, and give so little evidence of vital knowledge and union with Christ, or have even a semblance of heart experience in the Christ-life?

The reason that these things are so is given by Paul, in 2 Tim. 3:1-5. We are in the last days of the gospel age. This is told by every sign that the Bible has given. The world is fast hastening on to its final ruin. Those who should be holding up the standard of truth have partaken of the spirit of the world until their religion is now made up of forms and ceremonies. They have a form of godliness, but deny the power. "Ye shall receive power, after that the Holy Ghost is come upon you." To deny the power of godliness is to deny the Holy Ghost. But the call of the Lord is, "Receive ye the Holy Ghost." This is the great need of the church. And the same power will bring the same results as of old.

## OUR SCHOOLS, TEACHERS, AND STUDENTS.

AS CERTAINLY as Seventh-day Adventists are Christians, so certainly must every Seventh-day Adventist school be a Christian school.

For these to be Christian schools, Christian principles must be the only principles, Christian teaching the only teaching, and Christian teachers the only teachers, found therein.

And in order that only Christian principles and Christian teaching shall be found therein, the word of Christ, the word of God, the Bible, must be the source and substance of every line of instruction.

The Bible is spiritual. The words of Christ are spirit. The teaching, therefore, must all be spiritual: the things there taught must be the things of God. And the things taught and studied, being the things of God, can be properly taught and understood only by the Spirit of God.

Now "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." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Then with such a mind, what is the use of anybody's attempting to take up the studies in these schools? That would be trying to do things with means with which those things can not possibly be done. It would be trying to know things with a mind that can not know such things.

What more slavish work could possibly be engaged in, what more futile effort could possibly be made, by any student, than must be in the endeavor to understand things with a mind that can not possibly understand those things? And what could possibly be more of a beating the air on the part of a teacher than the endeavor to cause a person to understand his teaching while that person had only a mind that could neither receive nor know his teaching?

Yet such is exactly the attitude of both teachers and students in every case where students attempt, with the carnal mind,—the natural mind, with which they were born into the



world,—to follow the studies in any genuine Seventh-day Adventist school. The carnal can not understand the spiritual. The natural mind can not know the things of the Spirit of God.

All this conclusively demonstrates that of all the studies in our schools, mental science—the knowledge of the mind—is first in order and in importance. Without the knowledge, the *science*, of the change of mind from the natural to the spiritual; from the mind which came with the birth of the flesh to the mind that comes with the birth of the Spirit; from the mind that came by being born once to the mind that comes by being born again,—without a knowledge and an understanding of this science, effort will be vain, and time and money will be misspent, in any genuine Seventh-day Adventist school.

But with this science grasped and understood on the part of both students and teachers, every task is a pleasure; every lesson, whether studied or recited, is a clear and distinct gain; improvement is positive and rapid; and the field of knowledge, the height of intellectual attainment, and the realm of opportunity and usefulness, are seen to be infinite.

This is not to say that every person who desires to enter one of our schools must be a complete, all-round Christian in all respects. Not at all. “If there be *first a willing mind*, it is accepted according to that a man hath, and not according to that he hath not.” He that has a willing mind can easily learn the true science of the mind. Whosoever, therefore, has a willingness to accept the system, and conform to the principles, of education held in our schools, is welcome to enter and remain; and the results can be nothing else than supremely satisfactory. For if any man willeth to do His will, he shall *know* of the teaching, whether it be of God, or whether we speak of ourselves.

In education it is true to-day that “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 he has revealed, and will reveal, them unto us by his Spirit; “for the Spirit searcheth all things, yea, the deep things 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.” And “he shall teach you all things.”

“We know that the Son of God is come, and hath given us a mind.” “Let this mind be in you, which was also in Christ Jesus.” “We have the mind of Christ.”

“He that is perfect in knowledge is with thee;” and “who teacheth like him?”

#### TEXTS FOR SERMONS.

In this age of sermonizing, it is thought important to have a text. Sometimes it is difficult for ministers to find a text that seems appropriate to the subject. But if the minister is called of God to bear a message, it matters not whether he has a text. What he wants to know is his message. What the people want is the message the Lord has for them.

It may be of interest to many to know that text-preaching is not a very ancient practise. Previous to the reign of King John of England, it was not customary for ministers to preach from selected passages. Allusive texts were used by ministers long before this; but it

was not their custom to choose a text, and divide and subdivide it.

While there is no sin in using a text to introduce the remarks of the speaker, a minister should never feel embarrassed if he can not think of some particular verse as a text from which to preach. If God has given him a message, he should deliver it to the people. In his message, God will give his servant not only a text to begin with, but many texts all through the message. Ministers are sent to “preach the word.” Get full of “the word,” and you will always have a message, whether or not you always have a set text.

#### THE MANNA AND THE SABBATH.

THE furnishing of manna for Israel in the wilderness during the forty years they were journeying from Egypt to Canaan, was the greatest miracle of Old Testament times, this side the creation of the world. Indeed, it was not merely one miracle, but a combination of many successive miracles. In that history was involved a manifestation of at least ten features of miraculous power. The manna, and the circumstances attending the giving of it, were miraculous because:—

1. The manna was a new production. Such food had never been seen before that time.

2. In the source from which the manna came. All other kinds of food come up from below; this came down from above.

3. Because of the place in which it fell. It was confined to the camp of Israel. A general supply of food is spread over all nations and countries; this was limited to just one locality, and that a comparatively small place,—the one camp of that one people.

4. In the quantity that was provided, enough manna falling in one night to supply the hunger of the many thousands of the hosts of Israel for an entire day. It was not the so-called “honeydew,” which gathers on certain plants in some parts of Arabia, and to which skeptics sometimes appeal to set aside the miracle of the manna by attributing it to natural causes; for this honeydew would not, during a whole season, furnish a thousandth part of what would be required to meet the wants of the Israelitish host for a single day. The limited quantity of this dew makes such a comparison absolutely puerile.

5. In the nature of the manna; because one kind of heat, that of the sun, would melt it; and another kind, that of cooking, would not melt it, but act upon it as upon other food, and make it more palatable for eating.

6. In the variation of the amount falling at different times, and the invariable uniformity in this phenomenon, a double quantity falling on the sixth day of every week.

7. In the regularity of the times on which the manna ceased to fall, none falling on the seventh day of each week, the Sabbath.

8. In a peculiar characteristic of its keeping qualities; for if kept over on any week-day night, it would breed worms, become corrupt, and in the morning be utterly unfit for food.

9. Because when kept over on Sixth-day night for use on the Sabbath, it would, contrary to the general rule, remain fresh and sweet, and be found the next day good for food.

10. Because it ceased just as soon as the people reached the promised land, where they

could by their own exertions secure their daily bread. This says to us that there is no need of a miracle when we have the requisite means within our reach to accomplish what we desire. But he who is God of the means is the same being who is God of the miracles.

The rule which governed the falling of the manna was designed to promote in the people the constant exercise of faith; for they all lay calmly down each night, with absolutely no provision on hand for the morrow. If no manna had fallen during the night, they would have suffered from hunger the next day. Thus they were led to trust implicitly in the provident care of God for their food from day to day.

We learn, further, from the manna how it is necessary for man to co-operate with God, in order to receive the good that is intended for him. God provided the manna; but the people were required to gather it, prepare it in suitable ways for food, and then partake of it. They *could* not produce the manna, and God *would* not gather it for them. The first was God's work; the second was theirs. Thus man must be a co-worker with God. Though God provided the manna ever so freely and bountifully, it would have done the people no good if they had not gathered it, and prepared it for their use.

This plainly shows that the Sabbath was a divine and previously existing institution. The first mention of the Sabbath in this chapter (Exodus 16) is in verse 23; and then it is not said, “To-morrow *shall be* the Sabbath,” or, “Every seventh day hereafter *is to be* the Sabbath;” but it is said, “To-morrow *is* the rest of the holy Sabbath.” This makes it clear enough that the Sabbath was previously instituted and understood. “This,” as J. Stacey, D. D., in his “Day of Rest,” well remarks, “is the language of the *historian*, not the *legislator*; it is the familiar method of speaking of something already in existence.”

Moreover, the statement is not that they should cease from *all* their work on the seventh day, but only from the *gathering of the manna*, which shows again that the Sabbath was already in existence, but was here made especially applicable to the gathering of the manna. And this is still further confirmed by the declaration of verse 29: “See, for that the Lord [now gives you a Sabbath?—No; but] *hath given* you the Sabbath.” The manna was not to interfere with that arrangement. By no possible jugglery can the record be so twisted as to favor the idea that the Sabbath was here instituted. In verse 4 the object of the giving of the manna is expressly stated; and the Lord does not say, “I will rain bread from heaven for you, . . . that I *may establish* a Sabbath for the people;” but, “The people shall go out and gather a certain rate every day, that I *may prove them*, whether they will walk in my law, or no.” This was the object of the manna,—not to establish the Sabbath, but to prove the people, to see whether or not they would keep his law, which already had the Sabbath in it. What law? and how would this prove them?—Clearly, the law of the Sabbath, which was already in existence. If they would keep that, they would also keep the other precepts of that law.

In the giving and withholding of the manna, we have also a wonderful exhibition of the keeping of the Sabbath by the *Lord himself*,

as our example. We often think of the first seventh day of time as the only example of God's resting upon the Sabbath, but here is another. It is not so much the resting of the people that impresses us as the cessation, every seventh day, of that divine power by which the manna was produced. The manna was the direct production of God's power, furnished for the people each day; but every seventh day that power ceased to work for them in this way; and during the forty years before they reached the promised land, there were over two thousand Sabbaths. Thus for over two thousand Sabbaths, God rested from producing the manna for them, thus giving them a divine example; and they, of course, rested from gathering it. Weston says: "Time and the world may be searched for another series of events by which it would be possible to impress the idea of a Sabbath upon the minds of the people as effectually as by this." If the record could any where be found that any divine being had rested on two thousand *Sundays*, what a "long-felt want" it would supply to that needy institution, and what a shout of jubilation would go up from the ranks of Sunday adherents.

By the way in which this history of the giving of the manna is often treated, we have an impressive illustration of how men, wedded to error, will pervert facts and reason, and even the Scripture record itself, to bolster up a tottering institution that they know not how otherwise to defend. Many who oppose the Sabbath, seeking to prove that it originated in the wilderness, at the giving of the manna, claim, first, that the manna began to fall the very day when Israel came into the Wilderness of Sin,—the fifteenth day of the second month. But this is wholly assumption; for we do not know how long it was after they came into that place before the manna began to fall. The only admissible conclusion is that it was some days; for the people fell to murmuring, and had to be reprov'd therefor (verses 2, 3), which would not have taken place till they had been there long enough to begin to feel the unpleasant gnawings of hunger.

Secondly, these rejecters of the Sabbath claim, further, that the sixth and seventh days mentioned are to be reckoned from the falling of the manna, and that the seventh day means every seventh day from that time, which was to be the Sabbath. If this were true, the sixth day would mean *every sixth* day from the same point of time; and on those consecutive sixth days a double portion of manna was to be given. Let us see how this would work. The second sixth day from the beginning, would be the twelfth day, and the second seventh day would be the fourteenth; the third sixth day would be the eighteenth, and the third seventh would be the twenty-first; the fourth sixth day would be the twenty-fourth, and the fourth seventh day would be the twenty-eighth. Thus the days on which a double portion would be given, and the days on which there would be none, would be farther and farther apart each week for six weeks. But this would ruin the whole scheme; for there was only one point in the week in which the manna would keep over, and that was the close of the last day of the week, when the manna would be found good for the next day, the Sabbath. And at the end of the seventh week the two

days would come together,—the seventh sixth day, on which there should be a double portion; and the seventh seventh day, on which there should be none. And what condition would the arrangement then be in? Thus men will stultify the sacred record and their own logic to try to save an unworthy creed.

The manna ceased just as soon as the Israelites reached the promised land, where they had the facilities for providing themselves with food. This shows that we are to avail ourselves of all the means in our possession to help ourselves. When these prove insufficient, God stands by with his miraculous power to help us, according to the well-worn adage, "Man's extremity is God's opportunity."

Notice, lastly, that the manna had to be gathered fresh every morning. Christ says that *he* is the true manna, which came down from heaven. And so we are to seek fresh supplies of his grace each day, thus enabling him to make new revelations of himself to us, and through us, continually. We can not live on an old experience. We can not accumulate an extra amount of spiritual supplies, to be laid up for a future time of need. Like the manna, our spiritual food must be gathered fresh every morning. When we pass through seasons of spiritual victory, let us guard against the mistake, into which the enemy will try to lead us, of resting down a while, and depending for future growth on that which we have already received. There is danger here. We need not mislead ourselves with the idea that the amount is limited, and that therefore we must husband the old supply, to make it last as long as possible; for the supply is as exhaustless as that of the manna. But unlike the manna, it is not withheld on the Sabbath. Indeed, on that day a larger supply is sometimes given. John says, "I was in the *Spirit* on the Lord's day." As this spiritual manna is provided fresh every day, let us so gather it up, and go on from strength to strength.

U. S.

#### SHORT SERMONS FROM THE CAMP-MEETINGS.

THE surest sign that we are converted is found in our going to work for others.

Brother, stop praying until you ask for just what you want, and just what you expect to get.

The time has now come when the plumb-line of righteousness should be drawn heaven-high.

The testimony of *one* man who *knows* is worth more than that of ten thousand men who do not know.

The world is not waiting for the philosophy and eloquence of man, but it is waiting for the simple story of the crucifixion.

Religion is simply placing ourselves in harmony with God's law, with the laws of our being. Sin is simply being out-of-harmony with God.

It is a great deal better to have strength given to lift a burden than to have the burden removed,—to have courage given to meet the lions in the way than to have the lions killed; there might be other lions.

The Holy Spirit would never reveal to any one the terrible power of sin and its pollution in the human heart if he was not able to destroy it.

"I thank the Lord that we are getting past the time when the testimony of his people is, 'I am trying to serve the Lord in my poor, weak way.'"

If some of the work that is palmed off on God as service, was performed in the business world, the commercial agencies of Dunn and Bradstreet would not recognize it.

If we would become sanctified completely and wholly, . . . we must take up with, and adopt, and allow to be wrought out in our lives, every principle of the third angel's message.

The religion of the Bible does not consist in theories, in a flight of happy feeling, in emotion or sentiment; but it is a principle embodied in the heart of the person who receives it.

God puts a premium on gentleness. "Blessed are the meek," or as Adam Clarke renders it, "Blessed are the *gentle*." And better yet, the Word says, "Thy gentleness hath made me great."

The question is often asked, "How do these slum converts 'stick'?" I reply, "How do you stick?" You can play the hypocrite for months, and it is winked at; but the slum-man can't do that even once without being denounced as a fraud.

Not one of us is any stronger than our weakest point, because if we fail on our weakest point, we fail entirely. Our strong points never help us when we have yielded to our weakest. But, thank the Lord, by watchfulness our weak points may become our strongest.

There exists in the minds of some people the idea that health reform is simply something that Dr. Kellogg and a few of his associates have originated, and are trying to palm off on us as individuals and as a people. I wish to make the statement (and I do it with all respect to those whom God is using to promulgate this part of the message), that the health reform is as much greater than Dr. Kellogg as God is greater than man; and the origin of health reform is as much higher than the Sanitarium as Jesus Christ is higher than a man and the earth. In rejecting health reform, we are not rejecting Dr. Kellogg or the Sanitarium; but we are rejecting Jesus Christ, who has connected health reform with this message.

W. E. C.

#### WALK IN THE SPIRIT.

"WALK in the Spirit, and ye shall not fulfil the lusts of the flesh." "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

The apostles and early Christians lived and walked in the Spirit, and this enabled them to endure what they did for their Saviour. From that time to the present, the same Spirit has been with all who have gained victories through obedience and suffering. It was walking in



the Spirit that gave them courage to meet wicked men on the judgment-seat, to go to prison, and to suffer death.

The imprisoned and martyred are the noble and heroic, influenced by a noble and divine Spirit; their judges are the mean and ignoble, influenced by a spirit of opposition to those who, like their Master, go about doing good. It is the Spirit of Christ in men that leads to obedience to his holy law, and to heroism in suffering for his name's sake. Education, refinement, intelligence, alone, will not meet the test. A man may be well educated, and even hold the highest place in a model church, and yet be as far from walking in the Spirit as were the Pharisees, scribes, and priests in the days when the Saviour taught among men.

On the other hand, a man may have no advantages in education, and yet be all aglow with love to Christ. He may be willing to go to prison or death for his Master. And why?—Because he knows the power of the Holy Ghost, and is daily walking in the Spirit. Such men will hazard their lives for the name of Christ. Acts 15:26.

#### PAPAL EPISCOPACY.

It is reported in a leading religious journal that there is a rector of an Episcopal church in the United States, who is known as "Father" Ritchie. At his church the "sacrifice of the mass" takes the place of the communion service.

This clergyman has so nearly reached Rome as to prescribe the following program for the observance of Lent by his members:—

1. Attend at least one church service every day.
2. Take communion at least once a week.
3. Say a short prayer daily at noontime.
4. Go to confession before Easter.
5. Abstain from food on Ash Wednesday and Good Friday until afternoon.
6. Eat no meat on Wednesdays and Fridays.
7. Deny yourself something you like every day.
8. Abstain from all parties and places of public amusement.
9. Try to save money each day, by self-denial, for your Easter offering.
10. Do something every day (if only to say a prayer) for some poor, sick, or troubled person.

What could be more encouraging to the Roman Catholic Church than this weakening of the churches that have in the past protested against Romanism? While the church mentioned may be an exception in this respect, there are too many that have departed from the faith of their fathers, and are on the downward road.

Apostasy is the origin of the papacy. Whenever God's people lose their hold upon him, and begin to trust in the inventions of men, the result is always the same. In Paul's day some departed from the faith; then the mystery of iniquity began to work, and kept on working, until "that man of sin" was fully revealed, and exalted himself "above all that is called God, or that is worshiped." History gave to this stage of the church the name "papacy." But the name does not signify, as it was the result of apostasy.

If the churches of to-day leave the word of God, and put their trust in man-made institutions, it matters not by what name they are known, the results will be exactly as before, and will produce the living image of the papacy. Let there be an awakening, and a seeking the

Lord for the heavenly anointing, that in these times of apostasy we may be true to him.

"As the days of Noah were, so shall also the coming of the Son of man be." In the days of Noah, "Noah walked with God;" he set himself that he would walk with God. When the tide of evil was sweeping all away from God, Noah persisted in the determination that he would walk with God. Against the world-tide of evil, and only evil continually, "Noah walked with God." And in this, as in other things, "as the days of Noah were, so shall also the coming of the Son of man be." Thank the Lord for that. Will you not be one of those who will be loyal to God, and, against all the tide of evil and apostasy, will walk with God?

## Progress of the Cause.

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

#### IN THE SCHOOLS.

##### The Teachers' Institute.

THE teachers' institute held just before the opening of Battle Creek College, as our readers have already been apprised, was a most interesting occasion. Though especially intended for teachers in the College, a number of leading workers from various parts of the field were present and participated in the exercises.

The object of the institute was primarily thoroughly to acquaint all the teachers of the College with the outlined work of the school for the year; and incidentally to show that the success of the new plan of education to which the College is now pledged, is capable of practical demonstration.

At the beginning of the institute, some did not see clearly the whole subject; yet as they knew full well that the Lord has commanded "a genuine change of thoughts and methods of teaching," they were willing to trust him. Though it was somewhat like setting sail on an unknown sea, it is the sea upon which Christ walks, and with him all are safe. Besides, both chart and compass were at hand. And just as the disciples who had toiled all night, and caught nothing, at the command of the Lord launched out into the deep, and found their net full to breaking, so these cut loose from the old landmarks of worldly education, and at the command of the Lord in the Bible and the Testimonies, launched out into the deep.

The result was most gratifying. From first to last, the interest was excellent, and steadily increased. When the institute closed, the unanimous opinion was that if the College can be conducted on the principles laid down, it will mark a new era in our educational work.

By the following list of the subjects discussed, it will be seen that they covered a wide range:—

1. Battle Creek College a Training-school for Christian Workers.
2. The Financial Support of Such a School; and How Can this School be Lifted out of Debt?
3. Home, Church, and Conference Schools.
4. Best Means of Making these Schools Self-supporting.
5. The Bible the Basis, Groundwork, and Subject-matter of School Work.
6. Physiology the Basis of All Educational Effort.
7. Text-books.
8. A System of Education for Seventh-day Adventists; and the Relation of Home, Church, and Conference Schools to One Another and to the College.
9. The Holy Spirit as a Teacher.
10. The Position that the Spirit of Prophecy is to Occupy in Our Schools.

11. Christ as a Teacher.
12. Discipline *versus* Tyranny; and How Can Discipline Be Maintained?
13. Learning by Doing; in Other Words, Studying for a Short Time, then Putting into Practice What Has Been Learned.
14. The Power of Sacred Music in Preparing Hearts for the Truth; Its Place in the School Work.
15. The Science of Agriculture and Horticulture from a Bible Standpoint. Results of Obeying the Principles Mentioned in the Bible.
16. Correlation of Mathematics and Science with the Word of God.
17. How Can the College Best Train Young Men for Ministerial Work?
18. How Can the Conference Best Co-operate with the College in Developing Ministerial Talent in these Young Men?
19. The Relation between the College and the Medical Missionary Work.
20. The Relation between the College and the Publishing Work.
21. The Relation between the College and the Conference.
22. The Relation between the College and the Foreign Missionary Work.
23. The Relation between the College and the District.
24. The Value of College Home Training for the Student.
25. The European Plan of Boarding.
26. How to Improve the Profession of Missionary Teachers.
27. History and Philosophy of Education.
28. What is True Education?
29. History of Courses and Degrees.
30. Should the Student Have a Definite Object before Him when He Comes to Battle Creek College?

Many precious thoughts were brought out. We wish that every reader of the REVIEW could have been present to enjoy them; but arrangements have been made whereby a synopsis of most of the papers read and discourses given will appear in these columns.

There is to-day a message to our people in regard to the subject of education just as truly as there was one ten years ago concerning righteousness without works; and the two are closely allied. Then, it was *righteousness* by faith; now, it is *education* by faith: and this is right; for "whatsoever is not of faith is sin." Indeed, this same message as to education was ready with the other at that time. This message, accepted by all the people, will prepare workers in a short time to do more effectual service in the cause than could be done ordinarily in a whole "course" of so-called training. Speed the day; for the fields are already white to harvest, and the laborers are few, and poorly equipped for the work.

#### Walla Walla College.

FOR several weeks before school began, the great question was, How many students shall we be able to muster in at the opening of the school year? This was a very natural question, because in the running of a school, nothing can take the place of students. Everything else—the buildings, the grounds, the plans of work—may be perfect; but unless students are in actual attendance, the work is a failure. Now that the opening day has come and gone, the question has been answered; and no doubt others besides those immediately connected with the college will be interested to know what the answer was.

It certainly is in place to preface this brief report with a few words of thanksgiving. For what has been accomplished, the workers desire to give the Lord all the praise. Surely God has been good to us beyond all that our faith had claimed; he has done exceeding abundantly above all that we asked or thought. This is true not only in the number of students present, but in plans laid for carrying forward the work of the year. In the field, in the offices of the president and the business manager, throughout the hours of the institute immediately preceding the opening of school,—in fact, in all the work of the entire vacation period, God has signally blessed.

The visible manifestation of his working was plainly to be seen the morning of Wednesday, September 7. Never did a school open more auspiciously. The number in attendance was good, the prevailing spirit among students and teachers was excellent, and the plans for work were all well perfected; and so it was that without break or confusion of any kind, the work began. When, according to the new system of classification that has been adopted, the registration slips had been turned over to the business office, it was found that over one hundred and fifty had taken up the work for the year. Of this number, about seventy-five are in the home, where, at present, eleven tables are set in the dining-room for the accommodation of the family. This is at least thirty per cent. more than have ever been in the home at the beginning of any previous year. And the college has never had a more generally intelligent and earnest class of students. Nearly three weeks have now passed, and still the spirit of contentment and good will reigns supreme. All seem anxious to do good work, and to labor to the extent of their ability.

If present indications are to be counted on, the increase of attendance at the winter term will be proportionately large. Many are waiting the close of harvest and general fall work for the opportunity to come.

The large attendance is chiefly due to the fact that the effort has been to put the college work, as nearly as could be understood, upon the basis laid down in the Testimonies; and to the additional fact that during vacation, hard work has been done in the field. In reference to the first point, it may be said that the light given by the Spirit of God had been carefully studied and cherished, and wherever a weakness in the work was found, diligent effort was put forth to apply the needed remedy. It was in this matter that the Lord especially blessed. As the teachers met in the institute, and endeavored to learn, in order to practise, the will of God in all phases of college work, the Spirit of God came in to a degree never before experienced. No such institute had ever been held at College Place.

To create throughout the field a living interest in the work of the college, the entire vacation had been spent in active, aggressive work. Workers in the field co-operated with those in the offices of both president and business manager to stir our people to action. Hundreds of letters and large supplies of printed matter were sent out. Various plans to enable students to come to the school were adopted, not the least of these being that of canvassing for *Good Health*. To the credit of our brethren, it should be said that the college management has never enjoyed so hearty co-operation on the part of all,—ministers, parents, and youth. All have labored hard to overcome obstacles, and the result has been gratifying.

On the part of the college, steps have been taken to open the way as far as possible for worthy students to work out part of their expenses. A bakery, broom-factory, printing-office, and enlarged facilities in the department of agriculture have been put in operation. Knowing that the time has fully come to go forward, and believing that as openings are made, there will be those who can step in to fill them, these departments have been established by faith. So far, the great majority of those in the home are paying their way. It has become a real problem to know where students can be found who will do the absolutely necessary work connected with the home and the farm. No real embarrassment has as yet been realized, however.

In the college proper, the work is developing satisfactorily. While the plans are not entirely new, they have been changed so far as to accommodate all students, whether new or old, with classes and drills in the funda-

mental essentials of a true, thorough Christian education. No student finds it possible to push ahead with advanced work until he has rounded out in those principles which, though called primary, are prerequisites to successful experience in all lines of business. The commercial department has been added this year, and already promises to be a success.

The religious work of the college has in it many encouraging features. Realizing that the unconverted can only be led, never driven, to Christ, every teacher and worker is to be what he desires of the student. In everything, in every place, and at all times, the teachers aim to set an example. This is a universal sentiment in the faculty, all being united in the work of bringing the students to Christ. As this good spirit has taken possession, there can be naught else but success. It is the burden of the workers to be filled with the Holy Spirit; and then, by personal, individual effort, to acquaint those under their care with the great Friend of sinners. A good interest is manifested in the meetings by the students. The greatest dependence for success is not placed on this, however, but on the private work already mentioned. It is the experience thus far that between teachers and students there is no separating wall; all are brethren and sisters. And among the teachers there is but one spirit,—that of unity and love.

We are all of good courage. We are daily praying that God will do the work, using the workers as instruments unto righteousness. We hope to be able to report hereafter as often as time and the REVIEW will permit.

C. L. TAYLOR.

#### Union College Notes.

For a college to break away from the conventional form of opening exercises, and for teachers and students to join in a genuine social meeting and praise service, is no ordinary thing; yet this is just what was done at Union College on opening-day. About ninety per cent. of all present gladly testified that their one object was to fit themselves for the Master's service. The Lord blessed wonderfully at the beginning, and his blessings have increased day by day.

The students highly appreciated a series of lectures and Bible studies delivered by Mrs. S. M. I. Henry during the past week. The truths of the Bible never seemed more precious. The expressed desire of nearly every one has been that the Holy Spirit may do his perfect work.

The college and the sanitarium are working more closely together this year than ever before. One of the physicians has charge of the regular classes in chemistry, anatomy, and physiology. Practical laboratory methods are followed, and the work is of inestimable value to the students.

The college is now so arranging its work that when a student completes a prescribed line of studies, and afterward desires to enter the American Medical Missionary College, he will receive credit for the first year's work in that college. This will be appreciated by those who are planning to take the medical course.

Much attention is given this year to the subject of sacred music. A college orchestra, composed of a number of the teachers and students, has been formed, and assists in the singing at chapel. This gives volume and inspiration to the exercises, and is appreciated by all.

The industrial department has become an important feature in the college work. Classes

are organizing in broom-making, printing, book-binding, tailoring, dressmaking, cooking, and wood, iron, and leather work. Nursing and general bath-room treatment are taught by the physicians and trained nurses of the sanitarium. Instruction in all these lines is free to the regular students, and in some cases they are paid as soon as they are able to do acceptable work. Four hundred acres of land has been under cultivation during the year, a number of students paying their entire school expenses by this work. The college also owns a good herd of dairy cows, which is a source of considerable revenue.

A large class of young men and young women are taking the teachers' course, fitting themselves for church-school work. Much interest is manifested in these classes; and as this is an important branch of the work, many more earnest young persons ought to join these classes at once. In fact, those in this district who are planning to teach in our church schools can not afford to miss this opportunity. It is not too late to join these classes, but those expecting to come should do so as soon as possible.

Concerning this or any other department of the college work, address the undersigned.

W. T. BLAND.

*College View, Neb.*

#### CAMP-MEETING NOTES.

THE local camp-meeting held at Willow Hill, Ill., is over. A report of the meeting would read much like reports of other camp-meetings held this year, where the living message has been presented,—repentance; restitution; victory over the world, the flesh, and the devil, followed by the advance step of definitely claiming the "power from on high."

Of the local ministers, Elders Lane, Andrews, Curtis, and Taggart were present, and labored earnestly for the success of the meeting. Elder G. B. Thompson, now president of the New York Conference, was present, with a heart beating in warmest sympathy with *present* truth. Professor Salisbury presented the message as related to Christian education. Mrs. Ida Hibben had charge of the children's meetings. About thirty-five brethren and sisters were present from Indiana. Twenty-two were baptized. One of these had become interested in the truth from reading the REVIEW AND HERALD, and had walked seventy miles to attend the meeting.

Great joy was experienced on the last Sunday afternoon of the meeting, when Elder J. W. Scoles, who has for two years been alienated from the little flock, made a humble confession of his wrong course; and then, beginning with his faithful wife, made personal confessions to several in the congregation, and asked to be forgiven. As Brother and Sister Scoles went from one to another in the tent, and asked forgiveness, and others came to them, the melting, subduing power of God filled the tent, and strangers wept to see how these brethren loved one another.

One stranger arose, and said, in substance, that this was his first meeting with Seventh-day Adventists, but he supposed we would not care if he said a few words. He had heard that Seventh-day Adventists are not a very spiritual people, but thought this must be a mistake, because he knew that the Spirit of God is with them. He said that should he hear the people saying anything against Seventh-day Adventists in the future, he would warn them to be careful. Then, after testifying how God saved him, fourteen years ago, from a drunkard's life, he sat down; and we realized that the Lord had given us an object-lesson of the effect that a united, spiritual people would have on the honest in the world as well as in the church.

One of the things that moved Brother Scoles was an incident which occurred Sabbath morning. The writer had not spoken *twenty minutes* on a theme that had stirred the people at the last camp-meeting in Indiana, before the two good ministers behind him were *asleep*. The same influence was felt by the speaker and a majority of the congregation. Finally the writer called upon the congregation to join in prayer for deliverance from the powers of darkness. The Lord heard, and the interest was revived. Eyes that had been closed in sleep now filled with tears of joy at the prospect that the earth, through the little flock, filled with the Holy Ghost, was soon to be filled with God's glory. Brother Scoles said, afterward, that this incident proved that the message, "Receive ye the Holy Ghost," is death to the formality that has long reigned among us. His eyes moistened for the first time during the meeting when he saw this victory over the enemy.

In closing, I appeal to the thousands of brethren and sisters whom I have met during the last year or more at the meetings, beginning at the Pennsylvania meeting last year. Stand true to God. You and I can afford to resist unto blood, striving against sin; but we *can not afford to sin*. It is too late to sin in thought, word, or action; for it is time to receive the Holy Ghost in all his fulness,—time to receive the seal of God. Every one who receives the seal of God will receive the latter rain; and all who receive the latter rain will have the seal of God. All who are sealed will be saved; and all who receive the latter rain will be saved. We are in the sealing-time, the time of the latter rain. Stop sinning. "Receive ye the Holy Ghost."

A. F. BALLENGER.

#### ARGENTINE REPUBLIC.

THE latter part of April I started on a northward trip to the Chaco Santafecino. There was already a church of ten members at Las Garzas, and it was my desire to increase its membership, and to raise up some new companies. In Las Garzas I immediately began work among the descendants of the Waldenses. After holding a series of meetings, only three Waldenses accepted the message, while twelve Catholics received the everlasting gospel. I organized this small company in the neighboring colony of Ocampo, as the majority of the converts live in that vicinity. Fourteen persons received baptism, and united with the Ocampo church. Great persecution raged about this little company; but this only drove them nearer the Saviour, and thus they were strengthened and blessed.

A few weeks ago three more were baptized, and received into the church. The majority of these converts had never read the Bible; and as the truths of God were developed, their hearts longed to drink from the fount of living waters. Our loving Heavenly Father, who so anxiously awaits the return of the wanderer, received them, satisfied their thirst, and sent them rejoicing on their way, happy in the knowledge that their sins were washed away in the blood of Christ.

A missionary society has been organized, and week by week the brethren meet to send to others the messengers of truth. At first we established but one Sabbath-school; but as the members live distant from one another, we thought it better to organize three schools instead of one. The result proves this step to be a wise one. The companies meet once a month in a central school, where their souls are watered by heaven's dew as they testify together of the wonderful love of Jesus.

From Ocampo, I went still farther north, to a small village called San Antonio. The inhabitants of this place are fanatical in the ex-

treme; and, urged on by the priest, they did their utmost to impede the teaching of the truth as it is in Jesus. Finding that I would not desist, the priest visited all the houses of the villagers, demanding each family to deliver up all the Bibles and books that our colporteurs had recently sold them. He told the people he would prefer to see them read the most indecent books rather than these heretical books, and threatened them with excommunication if they continued to read such literature. Several of the more superstitious obeyed his injunction, and delivered to him the interdicted books, which he, without further ceremony, condemned to the flames. This only aroused the curiosity of many to come to the meetings, and hear for themselves the import of the preaching. They came, and came again, until at last they were drawn by the cords of divine love to accept the third angel's message. Today twelve of them are keeping all the commandments of God. One brother has offered to give a good-sized piece of land on the main street for the erection of a church building.

We have just received a letter from the elder of our church in Malbertina, Cordova, showing how the Lord blesses the efforts made to carry the truth to others. He informs me that the church there organized into bands to visit the adjoining villages, with the object of selling books and tracts, and distributing literature to those too poor to purchase it. They also held meetings with families as opportunity offered. With this end in view, my wife, accompanied by the elder, Brother Barrand, visited San Francisco, a village of about two thousand inhabitants, who are well known for their strict obedience to the dictates of the priests. They visited a majority of the houses of the place, offering their tracts and books, and speaking a word in season. Many persons, thinking they were engaged in one of the innumerable papal missions for extorting money, at first would pay no heed to them; but upon learning that they were the bearers of a free salvation, they changed their attitude, and gladly received them into their homes, where they were able to proclaim the unsearchable riches of Christ to these poor people, who had never before heard of such a religion. Several families were so impressed that they not only bought books and tracts, but also inquired for the Bible.

The reading of God's word and the offering of prayer left an indelible impression; and in every case the workers were invited to return. Since then my wife informs me that one family has begun to keep the Sabbath; and as their business hindered their fully following the Lord, they have decided to sell it. Among others, Brother Adolph Barrand, the treasurer of the church, and Brother Predollet, went in the opposite direction to a village of about fifteen hundred inhabitants. They also visited from house to house, declaring the glad tidings of Jesus' soon coming. Upon reaching home, the church held a praise-meeting to rejoice for the presence of their Redeemer in the effort they had made for the extension of his kingdom.

Brethren, let us put on the whole armor of God, that we may be able successfully to assail the strongholds of the prince of darkness. Let us be up and doing for Jesus. Sometimes the battle seems long, and the conflict hard to endure; but let us look up. He who is for us is greater than he who is against us. Take up the cross, and follow where the Lord leads. Then when he descends from glory to receive his ransomed ones, you will be found worthy to receive a crown of life.

JOHN MC CARTHY.

GIVE your neighbor "Steps to Christ" this fall. Become an agent for this book.

#### FROM MICHIGAN TO AUSTRALIA.

OUR stay of four and one-half months at the Sanitarium in Battle Creek last winter was a season of much interest and benefit to us. The managers kindly arranged for us to have favorable opportunities for observing and learning by actual experience. The Sanitarium, with its fine system of training for the numerous lines of valuable work that are being carried forward there, is certainly one of the grandest educational institutions in existence. Those who are so fortunate as to receive the benefits of a course of training there are prepared to be of invaluable service in the world.

We left Battle Creek, May 9, for our long journey to Australia. We spent a few days at Chicago, also at Milton, Wis., and then hastened on to Minnesota, our former home. At Pine Island we had the pleasure of meeting with the church at one Sabbath service. We visited with relatives and friends at several points in Dodge, Steele, and Blue Earth counties. While in Steele County, we had the pleasure of visiting the old homestead at Deerfield, where my father settled forty-two years ago, and where we lived for thirteen years. Time has wrought great changes, and we found only a few of our old neighbors. The old schoolhouse where, years ago, we listened to Elders J. N. Andrews, Wm. S. Ingraham, Stephen Pierce, John Bostwick, and others of our ministers who have long since gone to their rest, was about the only familiar landmark on what was the old homestead.

Many scenes and experiences of those early years crowded vividly upon us while we once more trod the same ground. At the little cemetery, where loved ones were buried long years ago, the growth of trees and shrubs has almost obliterated the quiet resting-places; but we rejoice to know that the angels in heaven need no marble monuments nor other man-made reminders to enable them to know where sleep those who are to be raised to immortal life. As we turned from that spot, made sacred by so many touching memories, it was with the blessed assurance that only a few more years will pass ere we shall meet those dear ones, nevermore to part.

While at Mankato, we had the pleasure of meeting with the church upon two Sabbaths. We were greatly interested to learn of the progress of the cause in Minnesota.

Our journey across the continent was made by way of the Canadian Pacific Railway from St. Paul. The accommodations are pleasant in all respects, and we found the trip far less fatiguing than we had expected. As we reached Vancouver ten days before our boat would sail, we went to Lebanon, Ore., to visit relatives. We also visited Portland, and greatly enjoyed renewing our acquaintance with Brother G. E. Henton and his family, and calling at the sanitarium, where we met Captain Graham and others, who are successfully carrying forward that enterprise. Returning to Vancouver, we enjoyed the hospitality of Brother J. J. Dougan and his family for a few days before sailing. They extend a cordial invitation to any of our people who may visit that city to call on them at their home at 731 Harris St.

Leaving Vancouver, June 30, we began our ocean voyage under favorable conditions as far as weather was concerned. Our party consisted of Brother J. S. Reekie, my wife and son, and myself. Early in the morning of the second day, we encountered pretty rough seas, which continued for about two days; after that we had fine weather until after we had passed the Fiji Islands. At Honolulu we spent an entire day with the friends at the sanitarium and the Chinese school. Brother and Sister Merrell had the sanitarium in charge, and we were much interested in learning the particulars



of its work and prospects. There is evidently a useful and successful future for that institution, provided suitable arrangements can be made for supplying it with such medical service as is needed. While we were there, the nurses and helpers were carrying forward the work, but were obliged to secure the services of one of the city physicians to make the necessary prescriptions.

If a missionary farm near Honolulu could be secured, where those who are gathered in could be given employment in useful and remunerative industries, it would go a long way toward solving the question of success for the sanitarium as well as for other missionary enterprises that may be engaged in there. Brother W. E. Howell and his wife, and Mrs. Kinner, are doing an excellent work in conducting a school for the Chinese. They are greatly hampered for lack of room and other conveniences, which we hope will be provided soon. Brother and Sister H. H. Brand are on another island, where they are also conducting a successful school for the Chinese. We were much encouraged with the reports of the work that is being done in these Chinese schools, and it seems conclusive that they will result in furnishing acceptable workers for China at no very distant date.

While at Suva, Fiji, I conversed with a number of leading residents and business men regarding the different kinds of work carried on by our people, and especially the medical missionary work. They expressed themselves as desirous that a work of that kind might be started there, and believed that it would be successful. They spoke highly of the labors of Brother Reed and others of our workers who have been there, and hoped they would return, or that others might be sent. It appears to us that the Fiji Islands offer an excellent field for carrying forward medical missionary work. However, we are aware that there are some serious obstacles in consequence of the stringent laws regulating medical practise.

Directly after leaving Suva, we encountered high winds, which prevailed for the remainder of the voyage. These gave us an interesting, though not especially pleasant, experience. The weather also became so cold that winter clothing was in demand. Mrs. Morse and our son suffered somewhat from seasickness of a mild type; but I entirely escaped that uncomfortable experience, and really enjoyed all the voyage.

We reached Wellington, N. Z., on Sabbath morning; and as we neared the wharf, we were rejoiced to see Elder E. W. Farnsworth and other friends waiting to welcome us. We were happy to pass from the ship to the neat and commodious chapel that had recently been erected in a pleasant part of this important city. The building is arranged with offices and other conveniences for the tract society on the ground floor, with the chapel on the second floor. It was indeed a great blessing to us to have the privilege of breaking the monotony of our ocean voyage by meeting with those of like precious faith, and listening to the words of life. Not less enjoyable was it to share the hospitalities of Brother and Sister Farnsworth's home, and to renew the acquaintance that had been broken by years of separation. In the afternoon we had the pleasure of another hour's service with the church, and of speaking to the people of God's great goodness, and of the wonderful salvation that he is constantly bestowing on the children of men.

At four o'clock we went on board our boat, and were soon on the trackless ocean again. On the last night of the voyage the sea became so rough that our boat made only five knots an hour for the entire night. We reached Sydney shortly before sunset on Wednesday, twenty-seven days after leaving Vancouver,

twenty-four of which were spent in actual travel. Dr. E. R. Caro and his wife were at the wharf to meet us, and took us to their home, in one of the pleasantest suburbs of this large city. Dr. Caro is busy at work in connection with the sanitarium now in operation here, and is having encouraging success. The present facilities are entirely inadequate to meet the demands, and there is an urgent call for more extensive accommodations.

We were greatly pleased again to greet Elders White and Haskell; and on Friday morning we went with them to Coorabong, where Avondale College is situated. It was a matter of great satisfaction and enjoyment again to meet friends here whom we had known in years gone by. Especially was it a pleasure again to meet Sister White, and to find her in the enjoyment of health and strength sufficient to enable her to carry forward a large amount of work. We were pleased and interested in looking over the work that is being carried forward at Coorabong, and especially the school and its varied interests. From what we observed, it seems to us that here is certainly a model institution for young people to secure an education that will fit them for the greatest possible usefulness in the cause of the Master. There is a considerable body of our people at this place; and they have a commodious and neat church building. It was a matter of great interest to us to speak to them Sabbath forenoon.

A few days after returning to Sydney, I went with several of the brethren to Melbourne to attend the first annual meeting of the Australasian Medical Missionary and Benevolent Association, also the annual meeting of the Central Australian Conference. We spent two weeks at Melbourne, and during that time a number of interesting and profitable meetings were held for the benefit of the believers in that city.

The several lines of work carried forward by the organizations mentioned above present abundant evidences of prosperity. In Melbourne a considerable amount of earnest missionary work is being done, with favorable results, especially the city mission work. Our brethren find that the people are ready to respond liberally in supplying money to carry forward the work of rescuing the perishing.

The several business sessions of the organizations mentioned, as well as the annual election and business meeting of the Echo Publishing Company, passed off harmoniously, and with deep interest on the part of those who attended. Notwithstanding the adversities that came to Australia in consequence of the prolonged heat and severe drouth last summer, the work carried forward by our people showed marked evidences of prosperity. The organization of the Australasian Medical Missionary and Benevolent Association was more thoroughly perfected at this meeting.

I am now giving my entire time to the several branches of work under that head, especially the erection and fitting up of a manufacturing plant for the production of health foods. After extensive deliberation and consultation, it was decided to locate the manufacturing plant at Coorabong. In consequence of favorable shipping facilities that are afforded at that place, both by water and by rail, it is believed that the work can be carried forward more successfully there than at any other point. The bakery will be near the college, and thus the two enterprises will be helpful to each other. As my time will be divided between Coorabong and Sydney, we have settled for the present at the latter place, where we shall doubtless remain for some months. Our address is "Hildaspec," Smith street, Summer Hill, Sydney, N. S. W., Australia.

G. W. MORSE.

#### THE MAINE CAMP-MEETING.

It was my privilege to attend this meeting, which was held August 26 to September 5 in the beautiful village of Brunswick, a town of ten or twelve thousand inhabitants, situated three miles from the seacoast, and about thirty miles north of Portland. The weather during the entire meeting was all that could be desired. In addition to the regular workers in the Conference, Elder I. H. Evans, from Michigan, and G. A. Langdon, from the Maritime Provinces, were present.

The message, "Receive ye the Holy Ghost," was presented with power by Elders Evans and Basney; and the people rejoiced in the blessing, which, though new, is as old as the truth of God. The subject of the Sabbath in its various phases was presented, and the people from the village seemed to realize the binding obligation of the law of God as they had not realized it before.

The work of the Conference occupied but little of the time of the meeting, which was devoted almost exclusively to the spiritual interests of the campers, and of those who came upon the grounds. Elder Basney was re-elected president of the Conference and tract society, and all the various branches of the work were conducted in such a way as to show that the work had been prosperous during the past year, and that harmony and love prevail among the brethren throughout the State.

It was in Maine that the third angel's message started; and just across the Androscoggin River from the village of Brunswick is the town of Topsham, mentioned so often in the early writings of Elder and Sister White. This was the old home of Brother Howland, who afterward removed to Battle Creek, and who is now resting in peace until the morning of the first resurrection. In Portland I saw the same schoolhouse from which Sister White fled from the one who inflicted the injury that has gone with her through life, and visited other places of historic interest to our people. This was to me a pleasure indeed. I shall long remember my visit to this camp-meeting.

EUGENE LELAND.

#### WORKINGMEN'S HOME IN GRAND RAPIDS.

THE work in this city has been steadily growing. Last winter we carried on the work chiefly by means of cottage meetings and Bible readings. In May we opened a little mission on Elsworth avenue, and also held some open-air meetings on the street corners. God has wonderfully blessed the work, and a number have been converted and baptized, and have united with the church. Now the time seems to have arrived when we must take another forward step, and enlarge our work.

We have rented a large building but a few doors from our little mission, where we shall soon open a workingmen's home. The other mission will then be closed. I think it safe to say that we have never undertaken anything here that has been received with such favor by the general public; and I have no doubt that the mission will be well supported by the people of the city as soon as we can get it started. A good deal in the way of bedding and dishes has already been given.

At present we are much in need of money to get the work started; and we wish to appeal to our brethren in Michigan to come to our aid. Those who have contributions to make will please send them to E. R. Williams, 51 Kellogg St., Grand Rapids, Mich. If you can send but a few cents, remember that a few cents may save some soul. We shall also need clothing, and some provisions, such as beans, potatoes, peas, wheat or flour, corn-meal, and fruit.

Some may be skeptical about this kind of work; but we assure you, brethren, that could you see some of the haggard-faced men that we have seen on the street corner listening to the gospel songs; could you see the tear-drop start; could you hear them say, in response to some word from the workers, "My heart aches;" or could you see some of the bright faces of those who have been rescued, and hear their cheering testimonies, you would be amply repaid for any sacrifice for this work.

One young man, who spent four years in the Lansing reform school and ten months in Ionia, came to one of our meetings, and was convicted by the Spirit of God, and afterward converted. He is now in the Lord's work. Through him we also reached his mother; and I had the privilege of leading them both down into the water together, and burying them with their Lord in baptism. Another young man, who had been a regular "hobo," and a hard drinker, was rescued, and is now an earnest worker in our mission. I wish all might have heard the testimony that he bore from the gospel wagon, a few nights ago, before a large crowd in the public square. The power of God was in the testimony, and many hearts were touched.

We could tell many interesting experiences, but space will not permit now. We will endeavor, however, from time to time to give some experiences that may be of interest to all, and encourage some weary traveler by the way.

Let me again appeal to our brethren in Michigan to send us a little help soon, that the work may not be hindered. And above all, do not forget to remember us at the throne of infinite grace.

E. R. WILLIAMS.

#### A LETTER.

MANY of the readers of the REVIEW know that for some years I have been considerably disaffected in regard to the work of Seventh-day Adventists, including their views on the Testimonies, organization, etc., and that for the past two years I have voluntarily severed myself from any connection with the ministry. I have all along tried to persuade myself that in taking this course I was doing God service, but I have recently been brought to see how utterly contrary my way was to the Spirit of Christ and to the will of God.

I attended the closing portion of the camp-meeting held at Willow Hill, Ill., September 22 to October 3; but made up my mind, before going, that the present message, "Receive ye the Holy Ghost," was simply an effort on the part of this people to institute a kind of religious "boom," so to speak, and that I would have nothing to do with it. In fact, my main thought in attending the meeting was to find something that I could criticize. But God evidently had other thoughts and other work for me; for conviction seized me almost as soon as I reached the ground. At first I stubbornly refused to yield, and would not even offer a testimony in any of the meetings; but as, time after time, Elder Ballenger's solemn warning resulted in the humbling of the entire encampment, I began to realize that in this work of cleansing now going on among this people, there was, and is, not a temporary inflation of feeling, but the demonstration of a power to which I had hitherto been a stranger. I could see how unworthy I had been of any place in God's work, and began to humble myself before God, with heartfelt repentance of my wrong course.

While talking with some of my brethren about the points of faith that had troubled me, many of the dark things became plain; and I felt that I could grasp by faith other points not fully understood, and could safely trust God's work in his own hands. My confidence in the Testimonies began to return; and I felt that in order to be saved by *this truth*, I must also be

saved *among this people*, who are carrying it to the world. In the presence of the public congregation, the Holy Spirit, in mighty power, witnessed to my consecration anew to the service of God, who is worthy of all glory and praise for giving me a new, clean heart, and placing his fear again before my eyes. I have learned, as never before, how to take hold of the promises of God by simple faith, and trust him to make his own purposes plain in his own time.

All I have and am has been given into his keeping for sacrifice or service, as he sees fit; and I only write these lines in the hope that in favor of the truth they may reach as far as my influence has reached against it, in the minds of my personal acquaintances as well as all others. My daily prayer is that God will overrule the mistakes of my past life for his own glory; that self may fully die in me; and that the light and life of Christ, my beloved Lord, may from this time forth be reflected in me.

Yours in fellowship and service,

J. W. SCOLES.

Martinsville, Ill., October 6.

#### ALABAMA.

SINCE our camp-meeting the work has been pressing us, and it is hard for our laborers to fill the calls. Brother Wells has returned to his field of labor at Birmingham. Since my last report eight persons have been baptized at Birmingham, uniting with the church. Four have been baptized at Cardiff; and on the second Sabbath in September, three were baptized at Blossburg. The Lord is at work for his people. May all realize the importance of a daily connection with him, and submit all to his service. At Collinsville the seed has been sown, and the Spirit of the Lord is working upon the hearts of those who desire to know his will. We have taken down the tent, and Brother Sanford is binding off the work by house-to-house labor.

Several of our young people are planning to attend the Southern Industrial School, which will open October 12. May the Lord move the hearts of all those who have children to spare no effort to send them to this school. The Lord is blessing the youth, and he desires to teach them his ways. May we work while the day lasts for the salvation of our children. At home, in the church, and in the school, this work should be carried on unceasingly.

W. WOODFORD.

September 29.

#### CONSIDER THIS.

Our plans are working successfully for conducting two night-schools in Charleston, S. C., this winter. Teachers from New England, New York, and Washington, D. C., have volunteered. The railroad and steamship companies have granted reduced rates, and we shall soon be ready to begin. There will be at least twelve teachers in Charleston this winter. They enter this work unsupported, trusting in God to sustain them. I trust the brethren will not forget them. Those in New England, near the Boston and Maine Railroad, can send us provisions, which will cost us, landed in Charleston, only eleven and one-half cents a hundred. If the teachers are relieved from anxiety as to what they are to eat, their labors will be much more effective. I hope the brethren will take particular interest in the welfare of these teachers, and send such things as they need. Clothing for the poor, books, and papers can also be used.

I am sure that the brethren in New England will furnish food for these teachers, but they will also need some money for rent and other purposes. They will canvass and do their best to earn money. Aid them all you can; and if

the effort is all we expect, I trust that soon there will be workers for Savannah, Augusta, and other places.

Those who intend to send food supplies of any kind should first send me a card, telling what they are to send, and from what point it is to be shipped, so I can notify the railroad authorities. I will send personal instruction in regard to marking and shipping. Let the brethren send *together*, as far as they can, that I may trouble the railroad officials as little as possible. Please attend to this *at once*, before cold weather. My address is 135 Church St., Charleston, S. C.

I. E. KIMBALL.

### News of the Week.

FOR WEEK ENDING OCTOBER 15, 1898.

—A mountain over 20,000 feet high has just been discovered in Alaska.

—The attempt to raise the sunken Spanish cruiser "Vizcaya" has been abandoned.

—Japan will send two cruisers to Chinese waters to protect the Japanese in China.

—Spain asks for an indemnity of \$600,000,000 if the United States takes her colonies.

—President McKinley visited the Omaha Exposition last week, and received an ovation from 200,000 people.

—The Episcopal Church Convention, now in session at Washington, D. C., has declared against secret marriages.

—Close to the gateway of the city of Skaguay, gold quartz has been discovered in large quantities. The ore pays \$1,000 to the ton.

—Notice has been formally given that America will take full control of the Cuban and Porto Rican custom-houses in a short time.

—Surgeon-general Van Reyphen's report shows that the navy examined 2,000 applicants to secure thirty-seven volunteer surgeons.

—An attempt is now being made to consolidate the furniture factories of the Northwest, which represent a value of several million dollars.

—Guns to the value of \$300,000 have been recovered from the "Maria Teresa," the "Vizcaya," and the "Oquendo," by Constructor Hobson.

—Jesse James, Jr., son of the notorious bandit, has been arrested at Kansas City for complicity in some of the recent train robberies near that place.

—The cotton crop of Georgia will be reduced at least 300,000 bales this year on account of the heavy storm that lately swept over a large portion of that State.

—Near Troy, N. Y., a yacht capsized on the Hudson River, and the four occupants were drowned. The accident was due to the swift current in the river.

—Miami University, at Oxford, Ohio, has ruled henceforth to prohibit all football-playing. The reason assigned is brutality and negligence of school duties.

—State Dairy Commissioner Gates, of Iowa, dropped dead from apoplexy while addressing the National Dairymen's Association at Omaha, Neb., October 11.

—Two freight-trains collided at Indianola, Neb., October 6, killing four persons, injuring four more, and destroying many thousand dollars' worth of railroad property.

—The express company officials from several Western cities met at Kansas City, October 10, to devise plans to suppress train robbery, which is becoming very common.

—At Springfield, Ill., two men watched a wealthy old man bury his money, and then robbed him of \$14,000. The wife of one of the robbers discovered the theft, and informed the police.

—Equal suffrage is the leading question before the public in South Dakota. A vigorous campaign is being prosecuted, and the question will be put to vote at the coming State election.

—The Parnellite convention was opened in Dublin, October 10, John E. Redmond presiding. Among other resolutions, one was offered denouncing the proposed Anglo-American alliance.

—George D. Saxton, only brother of Mrs. McKinley, was murdered in Canton, Ohio. Mrs. Annie George, who had sued him for breach of promise, was arrested, charged with the crime.

—Mrs. Margaret J. Evans, of Minnesota, has been elected to membership in the American Board of Foreign Missions. She is said to be the first woman so elected since the organization of the board.

—The peace commissioners sent to adjust matters between Spain and the United States are meeting with anything but satisfactory results. It is reported that they have not yet settled one point.

—The Secretary of the Navy is authority for the statement that the administration will recommend to Congress that the grade of admiral be revived, and Rear-admiral Dewey be promoted to that rank.

—The fire loss for September, in the United States and Canada, as computed from the records of the insurance companies, shows a total of \$14,203,650, which is larger than that for any month since March, 1896.

—At Boone, Iowa, as the presidential train on its way to Omaha pulled into the town, Fred Reinhart, a seven-year-old boy, ran in front of the cannon while a salute was being fired, and his head was blown from his body.

—According to a special despatch from Shanghai, a fire on October 2 at Hankow, a treaty port on the Yang-tse-Kiang, destroyed over a square mile of the city, including the government building and temple. About 1,000 lives are supposed to have been lost.

—Owing to Italy's financial straits, the minister of marine has abandoned his sweeping naval program, involving the expenditure of \$108,000,000, and will be satisfied with an appropriation this year of \$5,600,000. A ministerial crisis is thus averted.

—Dr. Cunningham Geikie, the well-known religious commentator and historian, died October 6 at Bournemouth, England. He was the author of "The Life and Words of Christ," and many other publications treating on Biblical and religious subjects.

—"Rev." Jernegan, the sea-water gold-sharper, who so successfully swindled the stockholders of his plant out of nearly \$1,000,000, and then skipped to Europe, has become penitent, and now desires to return, make restitution, and stand trial for fraud if he is liable under the law.

—October 6 the body of the Philadelphia millionaire who committed suicide by jumping over Niagara Falls, was recovered from the whirlpool below the Falls by two young men, who received \$1,000 for their work. The feat is considered one of the most daring in the history of the Falls.

—Germany, it is announced, has decided to return to the Vatican at Rome a representative in place of Baron von Bulow, who was withdrawn because of an annoyance caused Emperor William by the attitude of the pope in his declaration in favor of the traditional protectorate of France over Catholics in the East.

—The total casualties of the navy in the war with Spain, according to the department statistics, show that only 17 sailors were killed outright, or died from wounds. There were 84 casualties, all told. Considering the results of the war, the list is said by experts to be the most remarkable in the history of the world.

—General Bacon, who has charge of the expedition sent out against the Indians in the Leech Lake country, has sent them an ultimatum to the effect that if they will immediately surrender the men for whom warrants are out, they may go in peace; otherwise they will be hunted down by the troops, and killed or captured.

—The consolidation of all the tin-plate manufacturing concerns in the United States is now believed to be assured. The manufacture of tin plate in this country has had a marvelous growth, the business developing from practically nothing seven years ago, to \$21,000,000. The new concern will have a capital stock of about \$75,000,000.

—Spurious \$100 silver certificates are in circulation on the Pacific Coast. Many of them were taken to the Klondike, where they were readily exchanged for gold dust. Their fraudulent nature was not discovered until the holders undertook to pass them in Portland, Ore. The banks there have absolutely refused to handle any bills of that denomination.

—A formal application for the revision of the Dreyfus case has been entered on the docket of the French court, and there is little doubt that there will be a rehearing. The condition of France is such that there need be no surprise if at any day the whole nation is plunged into a revolution over matters that have grown out of this celebrated case.

—On the 12th inst., while a train-load of imported coal-miners was being unloaded at the mine of the Virden Coal Co., at Virden, Ill., there was a battle between the striking miners and the mine operators, in which twelve persons were killed, and over twenty wounded.

—While John Hill, one of the prominent anti-vice crusaders of Chicago, was delivering a speech against race-track gambling in a Methodist church of that city recently, he was rotten-egged. The eggs missed their mark; but many persons in the congregation were struck, and the church platform, organ, and furniture were considerably damaged. The offenders were arrested.

—John Dillon, the anti-Parnellite member of Parliament, in a recent speech at a banquet, said: "I wish that a conference of 10 representative Irishmen, one half nominated by John Redmond and the other half by myself, could meet, and draft a scheme to reconcile the differences among the Irish Nationalists, the same to be submitted to a convention of leading Irishmen of the country."

OUR little book, "Steps to Christ," is just what the world needs to-day to help bring back fallen man to a saving knowledge of, and a personal acquaintance with, the Saviour. The price of this book has recently been reduced from 60 cents to 50 cents, post-paid. Would you like to help us circulate thousands of copies of this book this fall and winter? If so, write for instructions to your State tract society, or to the publishers of this paper.

## Special Notices.

### YOU SHOULD SEE

Those 22 beautifully colored maps that the Review and Herald Pub. Co. has made for the new book, "The Great Empires of Prophecy," by A. T. Jones. Each map is, in itself, a complete history. Some of the maps have as many as twelve or thirteen colors, each color representing a different nation.

### COMMERCIAL COURSE OF THE SOUTHERN INDUSTRIAL SCHOOL.

THE following statements from the Testimonies will clearly show the importance of business training: "There is great necessity of selecting men as students, to learn rapidly all they can in business lines of education." "Many a youth, because ignorant of how to keep accounts, has made mistakes which have caused him serious trouble." "Men who have qualifications for the work need to have their talents exercised and perfected by most thor-

ough study and training. . . . If men in any line of work need to improve their opportunities, to become wise, efficient business men, it is those who are using their ability in the work of building up the kingdom of God in our world."

Acting in harmony with these truths, the Southern Industrial School has established a business department, which we hope will be most thorough and practical. From the time the student enters until the course is completed, the business transaction is made the unit of his work. Each transaction is personal to him, and is disposed of as in real business. He not only keeps his own books, but manages his own business.

A room will be fitted up with banking-counter, business desks, and other needed fixtures, so that the work may approach as nearly as possible actual business. Business forms and commercial law will be taught with the work. The course will continue through the school year, although students may enter at any time. Our business manager, who has had several years' experience as a bookkeeper, and practical business man, will have charge of the department.

Are there not twenty-five young men and women in the Southern States who need, and are anxious to get, just such a business training? Let such persons make a special effort to attend the school the coming year.

C. W. IRWIN.

### SOMETHING

Will be done by a people who believe their Lord is soon coming. A sleepy people can not warn the world until they wake up. Are you awake? Can you see to read this? Read on: Excellent opportunities are afforded in the *Signs of the Times* for doing work for God. This pioneer paper should be scattered everywhere. Agents are wanted who love God, and have faith,—who will go the homes of the people, and take to them the bread of life. How many orders for this silent preacher will you get this year? How many copies will you sell each week? Try!

### NOTICES.

EMPLOYMENT WANTED.—A strong, healthy young man wants work among Seventh-day Adventists. Will work on a farm, or at any other work. Address Otto Eisele, Eden Valley, Minn.

HOME WANTED.—A home is desired for an intelligent boy nine years old. He desires to go to school, and work after school hours. A place of service at light work is also desired for two girls, aged fourteen and fifteen years, respectively. They would be willing, if they could attend school for a year or so, to work for their board and clothes. These are all bright, intelligent children. Address J. F. Archibald, Woonsocket, R. I.

Office of the California Tract Society,  
1059 Castro St., Oakland, Cal.  
Sept. 27, 1898.

Review and Herald,  
Battle Creek, Mich.

Dear Friends:

Your letter of September 19, setting forth the plan that you have on hand in reference to an extensive circulation of the book "Steps to Christ," was duly received. We are pleased to know the plans that you have in mind for a more general circulation of this excellent volume, and we shall be pleased to co-operate in any way that we can.

We believe that "Steps to Christ" is one of the best works we have to place in the hands of those who are in any way interested in religious questions.

Some of our agents have used a considerable number of these books in the past; our people generally have also purchased them: but I think that the plan you have outlined will meet a warm reception, and that many copies will be taken by our people to be used in missionary work.

We hope to see many copies of this valuable work circulated in this Conference this fall,

Yours very truly,

J. J. IRELAND, Sec.

Do you want to see by a map, as well as by the history, how the prophecy was fulfilled that the "first king" of Grecia would come "from the West on the face of the whole earth"? Then look at the map and the history of Alexander's march, in "Great Empires of Prophecy." That book has 716 large pages, with many other just such interesting items as this, and the price is only \$2.



## Publishers' Department.

### "WONDERS OF THE 19TH CENTURY."

Ready Monday, October 17, 1898.

"WONDERS OF THE 19TH CENTURY" is the title of No. 155 of the *Bible Students' Library*. It is a 32-page tract.

Its object is to recount and describe some of the principal inventions of this closing century, and to show their significance. It contains 15 illustrations, and has an original cover design.

This tract will sell easily, because it treats a subject in which all are interested. It is also excellent for free distribution. It is brimful of truth for these last days.

Price, 5 cents a copy; \$2 a 100.

Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

### MANITOBA TRACT SOCIETY'S OPINION OF "MAKING HOME HAPPY."

We are just in receipt of the following letter from the Manitoba Tract Society, Winnipeg, Manitoba, in regard to our new book, "Making Home Happy:"—

"The copy of 'Making Home Happy' came duly to hand. After reading the same, we must say that it is certainly an excellent book to place in the hands of the people. *The plain lessons on home life that it inculcates are sadly needed everywhere.* It can not fail to have a wide circulation. Please send us an electrolyte of the cover design at once, for the next *Trumpet of Truth*."

"Making Home Happy" is just the book to present to your friend for a holiday present. It contains 17 chapters, 206 pages, with 4 full-page illustrations, besides smaller ones. Cloth, with cover design in 3 colors, 50 cents; paper covers, 25 cents. Address all orders to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.

### ABOUT "STEPS TO CHRIST."

We have just received the following letter from one of our prominent workers in the Upper Columbia Conference, in regard to the Review and Herald Pub. Co.'s plan to scatter 50,000 copies of "Steps to Christ" this fall and winter:—

"Concerning 'Steps to Christ,' I will say that I have made as earnest a plea as I know how to make to our Conference, to get our people to take up this work. I know that what our people all need is to become alive to missionary work. As individuals, we all need to sense the importance of this work. I am sure that we can not overestimate the importance of getting the little book, 'Steps to Christ,' into the hands of the people everywhere."

The foregoing is a sample of the letters we receive every day from our workers in regard to the proposed plan with reference to the 50,000-edition of "Steps to Christ."

Those desiring further particulars in regard to this work should address their State tract society.

Notice that the price of the English edition of "Steps to Christ" will hereafter be only 50 cents a copy, post-paid, instead of 60 cents.

PUBLISHERS.

### A VALUABLE OPINION OF "MAKING HOME HAPPY."

"MAKING HOME HAPPY," by Mrs. L. D. Avery-Stuttle. A good book, with a good purpose, worked out in an admirable manner. Home is either the most happy or the most miserable of all places. It is either the nursery of all good and of all virtues or the school of all wretchedness and evil. The home lies at the basis of all society. A land of well-regulated and happy homes is a happy land,—a land of prosperity and good government. Everything, therefore, that pertains to the preservation and improvement of the home is of vital importance. To maintain the high characteristics of domestic life, to inculcate those true principles which should govern the relations of the members of a household to one another, is necessary to the integrity and welfare of the home. These have been set forth in these pages in consecutive narrative form, and the reader will find much that is good in the story. Review and Herald Pub. Co., Battle Creek, Mich.—*Christian Work*, Sept. 29, 1898.

"Making Home Happy" contains 17 chapters, 206 pages, with 4 full-page illustrations, besides smaller ones. Cloth, with cover design in 3 colors, 50 cents; paper covers, 25 cents. Address all orders to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.

### "WHAT TO DO WITH DOUBT"

Is the title of our forthcoming tract, by Mrs. E. G. White, to be issued as No. 16 of the *Words of Truth Series*. It is a 12-page tract in leaflet form, and is suitable for enclosure in an ordinary envelope. Price, ½ cent a copy, or 50 cents a hundred. You can buy no better tract than this for missionary work.

Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

### "CONVEYS LESSONS NEEDED EVERYWHERE."

BROTHER C. J. DART, general canvassing agent for Alabama, after reading our new book, "Making Home Happy," writes as follows:—

"I have read it carefully, and with pleasure and profit. Without sermonizing, it conveys lessons needed everywhere. 'Making Home Happy' is not only for the young, but all would be profited by a careful perusal of this book. I will do what I can to give it the circulation it deserves. I have already begun to take orders for it."

"Making Home Happy" contains 17 chapters, 206 pages, with 4 full-page illustrations, besides smaller ones. Cloth, with cover design in 3 colors, 50 cents; paper covers, 25 cents. Address all orders to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.

### "I THINK YOU HAVE HIT UPON AN EXCELLENT IDEA."

This is what Morris Lukens, our Pennsylvania State agent, says in regard to the Review and Herald Pub. Co.'s plan to circulate 50,000 copies of "Steps to Christ" this fall and winter, in his letter to the publishers, dated Sept. 27, 1898:—

"In regard to the 50,000-edition of the book 'Steps to Christ,' I think you have hit upon an excellent idea. The plan I shall follow in this State will be to have each Seventh-day Adventist church-member buy as many copies of this book as possible, and sell them. This I can do as I go through the different churches. I shall also get the local missionary societies to use as many copies as possible. The ministers could also do this, and thus in a short time every church-member in the State would be using several copies of 'Steps to Christ,' either in canvassing for the same or in doing missionary work."

We really believe that Brother Lukens has hit the nail on the head. Missionary activity of the kind described above is the only antidote for spiritual lethargy. Let each church organize itself into a missionary society, and order a supply of the new edition of "Steps to Christ," with which to begin work at once. Remember that the price of the book has been reduced to 50 cents a copy, and that every Seventh-day Adventist church-member who desires to give away or sell copies of the same will be entitled to the regular subscription discount.

For further particulars, address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

### "CAN NOT BUT THRILL THE HEART OF THE READER."

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

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

All illustrations made expressly for this book. Frontispiece in 3 colors, showing interior of the sanctuary.

Plain edition, beautifully bound in buckram, cover design in 4 colors, plain edges, post-paid, \$1.

Presentation edition, back and cover design stamped in gilt, beveled boards, full gilt edges, post-paid, \$1.50.

Agents wanted. Address all orders to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.; Atlanta, Ga.; and Chicago, Ill.

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

### "A GOOD PLAN."

We are just in receipt of the following from Mr. E. H. Harnden, the Ohio State agent, in his letter dated September 27. Speaking of the plan the Review and Herald Pub. Co. is now making for the circulation of 50,000 copies of "Steps to Christ," he says:—

"I have just received your letter in regard to 'Steps to Christ,' and hope we shall be able to dispose of many copies of the book in this State. I will do all I can to help this plan along. *I think it a good plan,* and 'Steps to Christ' an excellent book with which to carry it out."

Similar statements are coming to us from all parts of the field. Our brethren and sisters are arousing, and the missionary spirit among all the churches is being fanned into a flame by the excellent opportunity that is offered on this little book. For particulars, address your State tract society, or the Department of Circulation, Review and Herald Pub. Co., Battle Creek, Mich.

It will pay you to subscribe to the *Words of Truth Series*, issued quarterly by the Review and Herald Pub. Co. Subscription price, 10 cents a year.

## GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

### EASTBOUND.

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

### WESTBOUND.

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

### SLEEPING AND THROUGH CAR SERVICE.

#### EASTBOUND.

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

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

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

#### WESTBOUND.

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

#### CONNECTIONS AT DURAND.

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

\* Daily.

† Except Sunday.

A. S. PARKER, Ticket Agent, Battle Creek.

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC.  
E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.  
BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

EAST.	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.35
Kalamazoo.....	2.10	am 7.15	11.55	2.05	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.55	pm 12.50	2.42	7.28		5.00
Marshall.....		8.25	1.20	3.09	7.51		5.27
Albion.....	3.50	8.50	1.45	3.30	8.11		5.50
Jackson.....	4.40	10.05	2.35	4.05	8.60	8.15	6.30
Ann Arbor.....	5.45	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00			9.15
Falls View.....					am 5.23		pm 4.13
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					5.53		4.48
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.13	9.55		8.40
Syracuse.....				6.15	pm 12.15		10.45
Albany.....				9.05			am 2.50
New York.....				pm 3.25	8.15		7.00
Springfield.....				12.15	8.34		7.40
Boston.....				3.00	11.35		10.34
WEST	7	15	3	8	23	13	37
	*Night Express.	*N.Y. Ros. & Chi. Sp.	Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30					pm 7.15
New York.....		pm 1.00					am 12.10
Syracuse.....		8.35					pm 12.25
Rochester.....		10.37					pm 2.25
Buffalo.....		11.50					pm 3.50
Niagara Falls.....							4.32
Falls View.....							5.12
Detroit.....	pm 8.20	am 7.15	am 7.50		pm 12.40	pm 4.35	11.25
Ann Arbor.....	10.00	8.13	9.13		1.38	5.45	am 12.30
Jackson.....	11.15	9.15	11.10	am 3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.55	5.00	3.50	9.08	3.00
Kalamazoo.....	1.35	11.05	2.18	6.40	4.28	10.00	3.40
Niles.....	3.15	12.31	4.00		6.05		5.08
Michigan City.....	4.25	pm 1.28	5.20		7.05		6.06
Chicago.....	6.30	2.00	7.15		8.00		7.50

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER, Ticket Agent, Battle Creek.

## The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 18, 1898.

THERE is now open talk of the actual partition of China into "spheres of influence" among Russia, Germany, Britain, and France. So, step by step, the "powers" of the West march farther onward into their places as "the kings of the East."

THE Hon. George F. Seward, formerly United States minister to China, says that "a strong man at the head of Chinese affairs, within ten years could place the empire in such a position that she could defy the world in arms." Now suppose that China is partitioned among four strong men, and her people are trained to arms, then what?

MUCH ado has been made by the advocates of "the good time coming," concerning the call of the czar of Russia for a reduction, in the interests of peace and humanity, of the present excessive armament of the nations. The editor of the *Missionary Review* remarks, in the last issue of that journal, that "the general opinion, however, is that the czar's scheme is doomed to failure, owing to the selfishness and natural suspicion of the European powers."

DR. D. H. KRESS tells us of a vegetarian restaurant at 23 Wilcox St., near Hudson's store, in Detroit. He says: "It is the neatest restaurant I have ever been in. I never in my life saw dishes served more daintily." He thinks so good a work ought to be encouraged, and so do we; therefore we are glad to pass on the information, so that vegetarians visiting Detroit may have the benefit of it. We wish there were such restaurants in every city in the land.

If anybody is inclined to wonder how the Vanderbilts keep their wealth together so well, he may gather a suggestion of the way it is done from the fact that Cornelius Vanderbilt, Jr., is now, and for a number of months has been, a hard-working employee in the mechanical department of the New York Central Railroad Company, at the moderate salary that any hand would get in that place. Such willingness to work to obtain knowledge of principles and details, will make a rich man successful as well as anybody else.

THE *Interior* makes this startling statement: "The evil of college drinking is on the increase; and not only so, but the college system of drinking is descending into the academies and high schools. This fact we know to be true. There are societies of boys in educational institutions,—and they are increasing,—in which, while a half is on a spree, the other half abstains to take care of them, the abstainers taking their turn at the bowl when their companions have sobered up." Nor is this confined to State schools. This statement of the *Interior's* was called out through a reference to Princeton University, in which is a Presbyterian theological seminary. True temperance is a live subject to-day. It is present truth still, as a part of the faith of Christ equally with righteousness and judgment to come.

THE *Northwestern Christian Advocate* expresses "the intense solicitude that the secular State college or university shall not educate Methodist boys and girls." How many Seventh-day Adventists have not an intense solicitude that the secular State college or university shall not educate Seventh-day Adventist boys and girls? With the *Northwestern*, we, too, would "defeat the ruthless Pied Piper, who would lure our darlings away into the mountains of secularism and the wilderness of emasculated faith." And let all the Seventh-day Adventists say, Amen.

THE *Christian Work* says that if the United States government should send a fleet of warships and bombard Constantinople, "reparation would come quickly; our just claims would be recognized; we should stand approved, and even more highly respected, before all Europe; and President McKinley's administration would gain credit in the eyes of the American people." But where would there be any Christian work, or anything else Christian, about that? Christianity is not to destroy men's lives, but to save them. Where is the Christianity of these professed Christians?

SOMETIME ago proceedings were instituted against the police commissioners of Buffalo, N. Y., to remove them from office because of their failure to suppress Sunday baseball. The court denies the application to dismiss the commissioners, but requires that they pay all the costs of the suit. In rendering the decision, the judge referred to the Sunday law, saying that it was founded upon the command of God at Sinai to remember the Sabbath-day, to keep it holy. While the judge's decision was to the effect that he would not at present order the removal of the commissioners, yet it was with the admonition that hereafter they do their duty. This "will doubtless result in the enforcement of a salutary law in the city of Buffalo, which will be properly appreciated"—by the theocrats.

SOMEWHERE about two years ago, a great ado was made over some papyrus leaves found in Egypt, on which is some writing that is said to be the "Sayings of our Lord." Now there has been worked out of these so-called sayings a very dim and broken sentence, which has caused another stare from the "scholarly" and "critical" world. The words that have been really recovered are these: "Jesus said, Thou hearest with one ear." To this there is added, by the discoverer, the words, "But the other ear hast thou closed." And now the whole of this,—the added part as well as the other,—is being passed around as one of the sayings of Jesus. It is strange how people will pass by, as of small moment, thousands of the true sayings of Jesus, and then puzzle over some Egyptian scrap, conjure up something to patch it out, and then go into ecstasies over it as one of the sayings of Jesus. Barnum said that people like to be humbugged. This is true; and many of them like it so well that they will actually humbug themselves, in order to have it thoroughly done.

PLEASE don't forget our request of last week for interesting data concerning the *Review* as a missionary paper.

WE have received letters from several places telling of men who are passing themselves off as Seventh-day Adventists in straitened circumstances, and so are obtaining money under false pretenses. In these times of special effort in behalf of the outcast, it may be expected that designing men will seek to take advantage of the good heart of our people. But there is one thing that all may settle with perfect safety; and that is, Never give, and never lend, money to a stranger. "The Lord your God . . . loveth the stranger, in giving him food and raiment." Let all do as the Lord does, and they will do well. You can entertain the stranger without giving him money. He may indeed need something that costs money, and that should be bought; but always be sure to spend the money yourself.

Just think! a New York publishing house the other day published a two-volume work on Bismarck, in plain print and plain binding, average size, each volume containing about 500 pages, and it charges \$5 a volume for it; while our own publishing houses have just issued two books, extra large page, nicely bound, one beautifully illustrated, the other beautifully mapped, one 900 pages, the other 700 pages; and you can get them both for only \$5.50. One is "The Desire of Ages," 900 pages, \$3.50; the other, "The Great Empires of Prophecy," 716 pages, \$2. How, then, can anybody say our books are too high-priced, or high-priced at all? These two books are laden with divine truth, too. The one is the life of Christ; the other is the history that fulfils the prophecies of the great empires of the book of Daniel. How can you go without them, especially in these perilous and important times?

THE pope has sprung a surprise upon the promoters of the czar's universal peace congress. Two Italian journals published in Rome, speaking for the Vatican, have pronounced as follows:—

Disarmament implies peace; but how can continued peace in Europe be guaranteed so long as the question of the pope's temporal power is left open?

Sure enough! How could it be expected that the pope would consent to continue a "prisoner" in the Vatican just for the sake of universal peace? Statesmen should have thought of this before. The pope must be restored to temporal power, or there will be no peace.

The light in which the pope by this act has placed himself is indicated by the *Tribuna*, in calling attention to the "dreadful fact," that "while all the powers of Europe are dreaming of universal peace, the chief of the Catholic Church, who claims to represent Christ on earth, alone preaches war."—*American Sentinel*.

THE latest word before going to press is that in France there has been discovered a military plot against the government. As the Dreyfus matter is followed further and further, the more the army is seen to be involved; and it will not be surprising if the army does something desperate. In France, affairs are in such a condition altogether that a thorough upheaval may occur any day.