

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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A SONG OF TRUST.

I CAN not always see the way that leads
 To heights above,
 I sometimes quite forget He leads me on
 With hand of love:
 But yet I know the path must lead me to
 Immanuel's land;
 And when I reach life's summit, I shall know
 And understand.

I can not always trace the onward course
 My ship must take;
 But, looking backward, I behold afar
 Its shining wake,
 Illumed with God's light of love; and so
 I onward go,
 In perfect trust that he who holds the helm
 The course must know.

I can not always see the plan on which
 He builds my life;
 For oft the sound of hammers, blow on blow,
 The noise of strife,
 Confuse me till I quite forget he knows
 And oversees;
 And that in all details, with his good plan
 My life agrees.

I can not always know and understand
 The Master's rule;
 I can not always do the tasks he gives
 In life's hard school:
 But I am learning with his help to solve
 Them, one by one;
 And when I can not understand, to say,
 "Thy will be done!"

— Gertrude Benedict Curtis.

THE WEEK OF PRAYER AT AVONDALE SCHOOL.

MRS. E. G. WHITE.

ON Wednesday morning, June 1, I met with the students in the school chapel. I read to them important words of counsel and instruction, and I was impressed by the Holy Spirit to encourage them to exercise faith in God. I knew that if the eyes of teachers and students were opened, they would see that the Lord Jesus was among them, and that they were honored by the presence of the greatest Teacher that the world has ever known. The Saviour is watching the development of character. He is weighing moral worth. With what pleasure he looks upon the students, both old and young, who are daily hearing the instruction from his written word!

The students in our schools should value the privilege of knowing the only true God, and Jesus Christ, whom he has sent. The moment we glance inquiringly toward Christ, seeking his grace, he advances to us. He encourages us to behold the Lamb of God, who takes away the sin of the world. As soon as we sincerely

desire conformity to Christ's likeness, the Lord, by his Holy Spirit, begins to transcribe that likeness on the heart. He who commanded the light to shine out of darkness is willing and longing to shine in every heart, to give each one the light of the knowledge of his glory in the face of Jesus Christ.

I told the students that in his providence the Lord had directed us to this place, and had established us here in the woods, away from the large cities and their influences, which are constantly ensnaring the young. The Lord designs that this shall be a center to which our youth shall be brought to receive the highest education,—that which they can take with them into the eternal world. This education is to be gained by obtaining a knowledge of truth, eternal truth.

Every moment of time is precious, too precious to be idled away. Our time is to be employed in useful labor. Cheerfulness and joy are to be cultivated and cherished; but commonness, nonsense, and idle words are to be put away and avoided. Here students are to obtain a symmetrical education by learning to use, with equality and faithfulness, brain and nerve, bone and muscle, conscience and will power,—all consecrated to God. This is God's design regarding our school. As students seek to obtain this education, they will become familiar with various kinds of physical labor, with various lines of study, and with various phases of Christian experience, including intelligent effort to help others, and to seek and to save those for whom Christ gave his life.

We desire to make our school what God has revealed that it should be. We must not forget that God has guided in the matter of its location, the selection of its teachers, and the general plan of its work. We must remember that this school is not to pattern after any other school; but that we are carefully to study the word of God, to learn what the school will become if we receive and act upon the instruction found in that word.

In each one of our schools, Satan will seek to become the guide of teachers and students. He will introduce the thought that amusements are essential. He would be pleased to have students who are preparing to become missionaries accept the idea that amusements are essential to health. But the Lord has provided a better way. God has provided useful employments for the development of health, and these useful employments will also qualify students to be a help to themselves and to others.

Physical strength and valuable education are to be obtained in chopping and clearing, in planting and cultivating the various crops, in caring for the domestic animals, and in helping to erect necessary buildings. Later on, a printing-press should be connected with our school, that students may learn how to set type, and how to operate a printing-press. Tent-making should also be established, and students should be taught this work.

For the lady students there are many employments that should be provided, that they

may have a comprehensive and practical education. They should be taught cooking, dress-making, and gardening. Flowers should be cultivated, and strawberries planted. Thus, while being educated in useful labor, they will have healthful outdoor exercise. Later on, bookbinding and a variety of other trades should be established. These will not only furnish healthful exercise, but will impart knowledge of great value. To-day the world's greatest curse is idleness.

It is a matter of great importance that students obtain an education that will fit them for successful business life. We must not be satisfied with the one-sided education given in many schools. The common branches must be thoroughly mastered, and bookkeeping should be considered one of the most important studies. All who expect to engage in the work of the Lord should learn how to keep accounts. A knowledge of bookkeeping should be regarded as important as a knowledge of grammar. In the world there are many who have made a failure in business, and are considered dishonest, who are true at heart, but have failed to succeed because they did not know how to keep accounts.

It is also very essential that students understand the principles of physiology and the art of nursing the sick; for the world is full of sickness, and they should be prepared to minister to the sick wherever they go.

There should be awakened and cherished in the minds of students a desire to help one another, and also a determination to help those within the range of their influence outside of the school. Living treasures of light are received from the Bible studies; and the students, by their effort to impart to others the light that they have received, will increase their store of knowledge. In their effort to benefit others, they will receive special help from divine agencies. As they impart grace, they will receive grace for grace; for they are doing the appointed work. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Heavenly angels are commissioned to co-operate with those who seek to obey this instruction. It is the divine intelligences that make the impressions on human hearts. If we ask in humility and faith, God will impart to us wisdom and grace to work in harmony with these agencies. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The students in our schools must be thoroughly educated in regard to true science. The God of heaven sent his Son into our world to give lessons which contain the true science. But were Christ in our world to-day, he would say to many teachers, as he said to the Pharisees, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made

by him; and without him was not anything made that was made." The science of education is to be found in the words spoken by Christ and his inspired servants. Teachers and students are to bring the word of God into every study, into all their physical labors, and into every plan and purpose of life. By a living connection with God, they may surround their souls with an atmosphere that is Christ-like. If they are emptied of self, if they are humble and contrite before God, a wholesome, life-giving atmosphere will pervade the school.

But we can not serve Christ, we can not wear his yoke and bear his burdens, unless we learn in his school how to love one another. When love is cherished in the heart, self dies, and Christ lives in the soul. To all who fully consecrate themselves to God, the heavenly oil is communicated. But neither students nor teachers can meet their God-given responsibilities unless they consecrate themselves to God, unless they are willing to be led by the Holy Spirit. The mind of teachers and students is finite and faulty unless they receive the holy oil that flows from the two olive-trees into the hearts of the workers who are under submission to God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Our students are now deciding their eternal destiny. They are deciding whether they will be fitted for the companionship of angels. If they do the will of God, they will be crowned with glory and honor, and have eternal life. If they are converted daily, they can work for their associates in the school, and for others. They show that they can be relied upon. They refuse to be vessels unto dishonor, but are vessels unto honor.

After I had spoken to the students for nearly an hour, opportunity was given for them to speak. Nearly all bore testimony to the goodness and mercy of God, mingled with thanksgiving for the blessings enjoyed during the present school year. It was evident that the faithful work of the teachers, and especially the instruction given in the Bible classes, was not in vain. As precious seed sown in good ground, it was springing up, and promised to bear a rich harvest.

THE REVELATION OF HIS GLORY.

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

WHAT has light to do with the revelation of God's glory? I promised to attempt an answer.

Remember, we have found that no man can give himself repentance. He can find no way to change *his* mind; that is, he can find no way to change the thoughts of his mind, though he seek it carefully with tears: his mind will think its thoughts. And so long as he keeps his mind, it will never think anything other than its own thoughts. Shall he keep on seeking to change the thinking of his own mind, trying to change the course of thought in that mind?—No, by no means; let him *get another mind*,—one that will not, positively *will* not,—think its own thoughts. You know what mind he is to have; it is the mind of Christ.

Thus God gives man repentance. It is the goodness of God that leads to repentance; but since goodness is glory, it is the glory of God that leads to repentance. Then anything that manifests the goodness, or the glory, of God, is purposed to lead us to repentance; for it is the manifestation, or revelation, of God's glory that breaks men's wicked hearts.

And light, any light, is a manifestation of God's goodness, and should lead us to God. Of course, if we do not see the goodness of God in that light, it will fail to affect us. Now, first of all, the sun is a manifestation of God's glory. It is his goodness and his glory

shining right down directly upon this earth. There is no mysticism about this thing. The goodness of any being to others is what he does to them. Of course he must be good before he can do good; but his goodness, so far as others are concerned, lies in what he does to them. And sunlight shining upon this earth is beneficent force emanating from God himself. I do not deny that he uses the body we call the sun as the instrument in this work; but it is God who is doing the work. When I spade a garden, I use an instrument, or tool, called a spade. Does the spade spade the garden?—Well, we do not usually speak of it in that way. And in so far as the spade spades the garden, just so far does the sun do this work in the earth that we attribute to the action of light; but to be plain with you, it is the action of God. I know that sometimes we speak of the light's doing this, and the sun's doing that; but we should speak thus only in an advised sense. If we so speak, it should be only for the purpose of pointing out the particular power which we describe the Creator to be exercising.

If it is the *sun* that does the work, and not God, the reasoning of the Saviour is to no purpose. He exhorts us to be merciful, and gives us an example of how God does. He says we should love our enemies,—those who do evil to us,—that we may be the children of our Father in heaven. Children will inherit the traits of their father; and if we are to be the children of God, we must show his traits of character. But what does he do?—He makes his sun to rise on the evil and on the good. Of course it rises in order that it may shine, and so the logic of this is that God makes the sun shine on the evil and on the good. But what example is there in this for us, if it is the sun itself, by means of self-sufficient laws, that shines on the evil and on the good? An unintelligent sun, whose only business is to shine, could not but shine on both evil and good.

But the point in Christ's argument is that God *makes* the sun do this way. It is therefore a personal act of God. He makes it shine on those who scoff him, on those who hate him. Therefore, *you* are to do good to them that persecute and hate you. And if you do,—now mark the conclusion I would draw,—if you do treat your enemies in this noble manner, you will be doing as God does, who makes the sun shine on the evil. In other words, your act toward your enemies is a personal act; you can treat them kindly, or you can refrain from so doing: your action is entirely under the direction of your will; and if you do treat them kindly, it is because you will to treat them so. And so, too, if the example is to be taken as Christ gave it, God's making the sun shine on the evil is a direct, personal act of God; he can make it shine, or refrain from shining: his action is entirely under the direction of his will. The sun, let me say it with all plainness of speech, shines upon the enemies of God simply and only because he *wills* that it so shine, and *makes* it so shine.

And he does this in order that we may all see his goodness, and be led to repentance. This shining of the sun is a manifestation of the goodness of God to sinners,—to the evil as well as to the good. It is to lead the evil to him, that they may be made like him; and it is to lead the good to treat the evil even as he treats them, that these, too, may be like him.

Bless God for sunlight! for it is from him. When it touches you these autumn days with its golden glory, remember that it comes from God himself; that it is as much a touch of God as the hand that touches you in caress is the touch of one you love. True, it is not the touch of God's own being. You are a child of earth, and his presence would consume; but sunlight is power, force, out of God's own life, from God himself, under God's own will.

HOPE.

OUR journey leads across
A wide and dangerous sea,
With rolling billows tossed,
Like waves on Galilee.

Though threatening waves assail
Our bark on every side,
The voyage can not fail;
For Jesus rules the tide.

Our ship still onward goes,
Though dark is heaven's dome;
Yet every gale that blows
But wafts us nearer home.

—J. S. Mohler.

INDWELLING OF THE SPIRIT.

J. N. LOUGHBOROUGH.

NOTWITHSTANDING the false moves of those who follow their own impressions, when claiming to be led by the Spirit, we still find the Bible clearly teaching that it is the privilege of the believer to have the indwelling of the Holy Spirit of God in his heart. Of the many scriptures that might be used to establish this point, we will notice but a few. Paul says, in writing to the Corinthians: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

Again: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16.

In the Ephesian letter we read: "For through him [Christ] we both [Jews and Gentiles] have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:18-22. Also in his prayer for them, he says: "That he [Christ] would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:16-19.

The Saviour's words respecting this same thing are: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

Some suppose that because we have such great promises of the Spirit's indwelling in response to faith, there is to be no battle nor effort on our part; that we have nothing to do but simply to believe that the Lord will do all; and that there need be no study nor preparation of mind with us. The apostle said, "Study to show thyself approved unto God." 2 Tim. 2:15. It may be well, also, to quote a few words from the Testimonies on this subject: "Some who have all their lives been led by *feeling*, have thought that an education or a thorough knowledge of the Scriptures was of no consequence, if they only had the Spirit. But God never sends his Spirit to sanction ignorance. Those who have not knowledge, and who are so situated that it is impossible

for them to obtain it, the Lord may, and does, pity and bless, and sometimes condescends to make his strength perfect in weakness. But he makes it the duty of such to study his word." — *Testimonies for the Church*, Vol. II, page 342.

The course of these misguided ones is well illustrated in the case of a backwoods preacher in Maine, who claimed to preach through the influence of the Spirit only, and that education was wrong, and altogether unnecessary. In vindication of his course he said: "There was Christ's apostles, all unlearned, ignorant men. There was the great Paul. He was ignorant; he says he was brought up way over at the foot of Gamal Hill." One may judge what would be the effect of such preaching on those who could read their Bibles, — to call Gamaliel, one of the greatest teachers of that time, the name of some supposed hillock. In his defense at one time, Paul set forth the fact that he had received tuition from the hand of Gamaliel as proof that he was well posted in civil law, and that he was no turbulent disturber of the civil rights of the people, as his enemies had affirmed.

The scripture to which the Maine preacher referred reads: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13.

Concerning this text, we read thus in the Testimonies: "Some of those who testified of Christ were unlearned and ignorant men; but grace and truth reigned in their hearts, inspiring and purifying their lives and controlling their actions. They were living representatives of the mind and Spirit of Christ. They were living epistles, known and read of all men. They were hated and persecuted by all who would not receive the truth they preached, and who despised the cross of Christ." — *Testimonies for the Church*, Vol. II, pages 343, 344.

It was true that these men had not had the advantages of the schools of learning to which their opponents referred; but they had been, for three and one-half years, under the instruction of the Master, the wisest teacher this world ever knew, in whom "are hid all the treasures of wisdom and knowledge."

THE SECRET OF THE NORTH.

Present Truth.

THE magnetic needle points to the north. Everybody knows the fact, but nobody knows why. There is a mysterious attraction in the north. Mysterious, indeed; for the Hebrew word for "north" means "concealed," "hidden." What is this power, which men arbitrarily call "magnetism," which fills the whole earth, and by which matter is kept from becoming a chaotic mass and going to destruction? — It is God's own personal influence; for "there is no power but of God." His secret dwelling-place is "Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." Ps. 48:2, 3. Lucifer, in his mad ambition to set his throne above the stars of God, and to be like the Most High, said: "I will sit also upon the mount of the congregation; in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." Isa. 14:12-14.

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job 26:7. The earth hangs upon nothing, upheld by that mighty power that emanates from "the secret place of the Most High," — the north. That power pervades every particle of matter in the universe, and holds it in its place. In Christ are "all things created, . . .

and he is before all things, and by him all things consist," or "cohere." Col. 1:16, 17. He upholds "all things by the word of his power." Heb. 1:3.

The mind can not grasp such mighty power. It is but the working out of "the love of Christ, which passeth knowledge," and which is devoted to the well-being of mankind. "The earth is full of the goodness of the Lord" (Ps. 33:5), and it is his loving-kindness that draws us to him. All the force in nature, by whatever name men know it, whether cohesion, chemical attraction, magnetism, gravitation, or what not, is simply the influence of the Spirit of God, from whose presence none can flee, whether he ascend into heaven, or descend into the depths of the earth, or dwell in the uttermost parts of the sea.

YET THEY HAVE NOT PREVAILED.

MRS. L. D. AVERY-STUTTLE.

FROM time immemorial, error has fought against truth, and hatred has tried to crush love out of existence. Evil has pitted herself against good; and selfishness, as embodied in the devil and his agents, has fought against infinite unselfishness, as embodied in the great Source of all good.

David was only stating facts when he exclaimed, "Many a time have they afflicted me from my youth, may Israel now say: . . . yet they have not prevailed against me." And who are the Israel of God? — Why, if we are Christ's, then we are Abraham's seed, and this verse will express our true experience. Then we may look for affliction: it will surely come in one way or another. But we may thank God for the latter part of the text: "They have not prevailed against me."

The brethren of Joseph afflicted him, sneered at his dreams, envied him, thought to murder him, and sold him into bondage. "Surely," they reasoned, "God has forsaken him now. We have at last prevailed against him." Not so. What to them seemed sure defeat, God so overruled as to work out for his own glory, and, in his wonderful mercy, for the good of his people. The very things and circumstances that the enemy intends to use as blocks with which to stop the progress of the advancing chariot of God's truth in the earth, God uses to his own praise.

In David's own experience these wonderful words of his were verified times without number. Although anointed of God to be king over his people, he was hunted over mountain and through field and wood, as a criminal worthy of death. Sometimes it seemed that the enemy would surely prevail against him; but the eye that never slumbers was open, and the ear that never sleeps heard the cry of his servant, bringing good out of evil and light out of darkness.

Take the case of Jeremiah. Cast into a slimy pit by his enemies, hated by the king, and left to perish as the offscouring of the earth, God, who has all resources at his command in both earth and heaven, sent to his relief the Ethiopian, released his servant from the dungeon, and bade him again carry on his work in the earth.

Daniel was a man beloved of God. We are sure of it; for the Lord sent him especial word to this effect. Of course this fact was enough to warrant that the enemy would afflict him. Princes and mighty men plotted his ruin. He opened his mouth to pray, and the den of lions confronted him. But God saw to it that the rejoicing of his enemies was of short duration. The affliction came: that is, and has always been, a part of God's plan; but the enemy has not yet prevailed.

Do you remember the case of the apostle Paul, and his companion Silas? They had a

message of truth to deliver to the people, and they could not hold their peace; they preached Jesus and him crucified. This was too much for the adversary. He could not endure it. So he stirred up the people, and inspired their hearts with the same spirit of envy that has characterized him from the time when he lost his place in the "midst of the stones of fire." Just as the disciples were doing a good work, behold, they found themselves flat upon their backs in the inner prison, with their feet fast in the stocks.

Perhaps the devil suggested to them something like this: "Aha! is *this* your great victory for your Master? He does not seem to take very good care of you, after all, does he? You see, I have prevailed against you and your King. I have silenced your voices forever." Hark! whence comes that psalm of praise? It is a sound that forever stamps the one who uttered these falsehoods as the father of lies. "Silenced their voices," indeed! Nay, verily; they are singing songs of praise and thanksgiving; and they sing and shout, and shout and sing, till the Lord hears them, from his holy place. Then he utters his voice, and the earth trembles. There is a mighty earthquake. Ah! the devil has not yet prevailed. The prison doors are opened, and every man's bands are loosed.

Dear reader, God is waiting to loose your bands and mine. What is he waiting for? — He is waiting for the song of praise. *When shall we begin to sing it?* "O," says one, "I'd be glad to sing if I only had something to sing about. I'm clear discouraged. My brethren don't understand me, and don't appreciate me." Let me tell you something: *God understands you, and he appreciates you for all you are worth.* How much is that? — So much that he paid an infinite price to purchase you. Are you glad? — Of course. Well, then, *sing*, — sing till the very heavens ring, — sing till you hear the rumbling and the jarring of the earthquake that God will send to deliver you. Don't wait to hear the rumbling first, don't wait for the earthquake; *sing first.* That's the way Paul and Silas did. Remember, the song *preceded* the earthquake.

When our Saviour came to this earth, men did not treat him at all as if he was the Prince of Glory. Incited by the enemy, they abused him, spit upon him, mocked him, lied about him, and bound his healing hands with thongs. At last even his own followers forsook him and fled. Then he was nailed upon the cross, while angels veiled their sorrowing faces, and the earth trembled. The mighty Sufferer drank the very dregs of the cup of bitterness, and in agony of spirit cried, "My God, my God, why hast thou forsaken me!" At last, with a prayer for his murderers, he bowed his head and died. Then he was placed in Joseph's new tomb.

Surely now the enemy has prevailed against him. He has succeeded in killing the Prince of Life. He has cut off all hope from the sons of men. He has measured strength with the Almighty, and has prevailed. Prevailed? — *Never!* Swifter than light, down from the opening skies hurries an angel. *One angel — only one?* — One is sufficient: he comes with a commission from the throne of glory. Again there is an earthquake. The Prince of Heaven lives! *There is hope for the lost sons of Adam!* Thank God! Have we any cause for rejoicing, my brother? — Yes, let us sing and be glad because, although he may afflict us, the enemy *can not* prevail against us.

"HE whose mind habitually rejects crude and undigested conceptions, and vague, intangible theories, has made no inconsiderable progress in intellectual cultivation."

Evangelistic Temperance.

PAPA, BE TRUE TO ME.

SENATOR HENRY J. COGGSHALL is a poet. He says, however, that he has written only one poem. "To tell you the truth," said the senator, "that poem was really inspired. One of my senatorial colleagues gave a dinner, and I was one of the guests. I refused to drink anything intoxicating, and my colleagues began to gibe me. I thought of a promise I had made to my little daughter. Her last words when I left home for Albany were, 'Papa, be true to me.' I gave the poem that title."

What makes me refuse a social glass? Well, I'll tell you the reason why:
Because a bonnie, blue-eyed lass is ever standing by,
And I hear her, boys, above the noise of the jest and the merry glee,
As with baby grace she kisses my face, and says,
"Papa, be true to me."

Then what can I do, to my lass to be true, better than let it pass by?
I know you'll think my refusal to drink a breach of your courtesy;
But I hear her repeat, in accents sweet, and her dear little form I see,
As with loving embrace she kisses my face, and says,
"Papa, be true to me."

Let me offer a toast to the one I love most, whose dear little will I obey,
Whose influence sweet is guiding my feet over life's toilsome way;
May the sun ever shine on this lassie of mine, from sorrow may she be free;
For with baby grace she hath kissed my face, and said,
"Papa, be true to me."
— Christian Uplook.

BIBLE HEALTH REFORM.

G. B. THOMPSON.
(Newburg, W. Va.)

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? . . . And thine health shall spring forth speedily." Isa. 58:7, 8.

"Fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones." Prov. 3:7, 8.

"My son, attend to my words; incline thine ear unto my sayings. For they are life unto those that find them, and health to all their flesh." Prov. 4:20, 22.

"Put restraint upon thine appetite, if thou be inclined to indulgence." Prov. 23:2, Spurrer's translation.

"There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor." Eccl. 2:24.

"Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:2.

"Eat in due season, for strength, and not for drunkenness." Eccl. 10:17.

"Wherefore I pray you to take some meat: for this is for your health." Acts 27:34.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

"Let your moderation be known unto all men." Phil. 4:5.

"And every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

"And thou shalt eat the herb of the field." Gen. 3:18.

"For the tree of the field is man's life." Deut. 20:19.

"He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth." Ps. 104:14.

"Give us pulse to eat, and water to drink." Dan. 1:12.

The foregoing texts, studied with many others that might be given, and with the Testimonies, will give God's idea of health reform, which is the only correct idea on the subject. The writer does not understand that health reform consists in everybody's eating the same thing, in the same way, and at the same time. What may be good for you may not be good for me; and should I eat it, I would cease to be a health reformer. The Scriptures speak of certain things which the Lord says are not fit for food, and which he tells us not to eat, and no Christian will indulge in these things. But at the same time there is a wide range of things that he says are good for food; and from these each one should find out what is good for himself, or herself, and eat that, and let the rest alone. This means that I am to let my brother alone if he chooses to eat something a little different from what I eat. From all the good things, find out what is good for you. Then learn how to prepare it, how to eat it, when to eat it, and how much to eat. And having thanked the Lord for it, eat and be happy. And blessed is the man who can say, with Peter: "I have never eaten anything that is common or unclean."

HOT-WATER REMEDIES.

THERE is no remedy of such general application, and none so easily attainable, as water; and yet nine persons out of ten will pass it by in an emergency to seek for something of far less efficiency. There are few cases of illness where water should not occupy the highest place as a remedial agent. A strip of flannel or a napkin, folded lengthwise, dipped in hot water, and wrung out, and then applied around the neck of a child that has the croup, will usually bring relief in ten minutes. A towel folded several times, dipped in hot water, and wrung out, and applied over the toothache or neuralgia, will generally afford quick relief. Nothing so promptly cuts short congestion of the lungs, sore throat, or rheumatism, as hot water, when applied promptly and thoroughly. Tepid water acts promptly as an emetic; and hot water taken freely half an hour before bedtime is the best cathartic possible in the case of constipation, while it has a most soothing effect upon the stomach and bowels. — *Hall's Journal of Health.*

TEA AND RHEUMATISM.

THE habitual use of tea as a means of relieving headache is without doubt an efficient cause of rheumatism in numerous ways. The writer has met many persons who could not forego the morning cup of tea or coffee without suffering severely from headache and depression during the day. Haig has shown that a dose of uric acid will cure a headache, by driving the uric acid out of the blood. The day following, however, the reverse condition exists. The amount of uric acid found in the blood is increased, and a new dose must be given to protect the nervous system from the result of the contact of this nerve-poison. The theine, or caffeine, of tea has precisely the same effect as uric acid, and hence has come to be a favorite domestic remedy for headache. When used habitually, however, as will readily appear, the effect must be to cause a storing up in the body of uric acid and urates, thus laying the foundation for chronic rheumatism, and the various allied conditions which have their foundation in the so-called uric-acid diathesis, or lithemia. — *Good Health.*

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.

THE SOUL'S ALMS.

A STARVING man? A beggar? — Yea,
He stood upon my threshold here to-day,
And begged for that which oft I throw away
In careless haste; and yet I said him nay!

Why gaze I at the empty threshold so?
The look he gave me, as he turned to go,
Will haunt me through all years; for now I know
One kindly word had saved that soul from woe.
— Helen L. Newman.

HUGO GROTIUS AND HIS BOOK-CHEST.

WHEN Prince Maurice of Nassau, son of the great Prince of Orange, was stadtholder — that is to say, governor — of Holland, two men stood in the way of his rise to arbitrary power. One of them was the advocate, Olden-Barneveld; the other, his young friend and adviser, Hugo Grotius. Hugo de Groot, generally known as Grotius, was born in Delft, April 10, 1583. He entered the University of Leyden, after a very rigorous examination, at the age of twelve: at fourteen he defended, publicly and with much applause, theses in mathematics, philosophy, and jurisprudence; took his degree as bachelor of arts; and published a translation of a learned Latin work, with copious original notes. At the age of seventeen he began the practise of law at The Hague, where he soon mounted high in political power, besides being famous for his legal and literary attainments.

This was the man whom Prince Maurice sought to sweep from his path, along with Olden-Barneveld. He succeeded in procuring their arrest and trial. Barneveld was beheaded in The Hague, and Grotius was condemned to imprisonment for life in the gloomy castle of Loevestein. Through thirteen doors, each secured with heavy bolts and locks, the prisoner was conducted to the narrow rooms designed for his living tomb. The commandant of the fortress was Lieutenant Prouinx, generally known as Deventer, a bitter enemy of Grotius, so that the only consolations the prisoner had were granted by the States General. Chief of these was the daily visit of his wife and his little daughter Cornelia.

Madam de Groot was allowed to purchase food for her husband's table in the little town of Gorkum, just across the Waal, and to cook it in the kitchen of the prison, assisted by her maid Elsie, a comely lass of twenty. It was through her efforts, also, that books, the chief joy of his captivity, were conveyed to Grotius in his prison. These were loaned to him by his friends, his own library having been confiscated along with the rest of his property. The sister of one of these good friends was the wife of a tradesman named Daatsalaer, living in the town of Gorkum, and was frequently visited by Madam de Groot. To her house the books were sent, and were carried from it to the prison in a large chest; for the great black-letter folios of that day were excessively bulky and heavy. After the books were read, they were returned from the prison again to be exchanged for others, so the weight of the prisoner's book-chest became a frequent subject of grumbling among the soldiers entrusted with its carriage to and from the ferry.

In his gloomy prison, Grotius wrote many works, which carried his fame throughout the whole civilized world. Poems, translations, learned treatises, and moral essays flowed from his pen, and the book-chest went back and forth more frequently than ever. But all this work began to tell upon the health of the imprisoned man. "Our bird does not

beat his wings against the cage, nor mope upon his perch," Madam de Groot said, sadly, to her friend, Dame Daatsalaer, "but I see him pining. O, that I could give him wings, and open the bars!"

One day a committee of the States General visited the prisoner in his two little rooms, where they found him writing at the table, while his wife sat beside him, patching the sleeve of an old velvet doublet. Information had been lodged that Grotius had been planning escape. It was said that Madam de Groot had been seen buying some strong rope at Gorkum, and the committee had come to inquire into the matter. Accordingly, they ransacked everywhere, turning over manuscripts, books, and clothing, but finding nothing.

"Take especial heed to this chest, Master Lieutenant," said Mius van Holy, peering suspiciously into the chest. "Methinks that here is space for much contraband goods beside all this learned lumber."

But nothing was there save the great folios, and the committee were obliged to withdraw. Grotius stooped to replace one of the books; but his wife stayed his hand, and stood looking at the empty box as if a new thought had struck her. "Space for much contraband goods," said that knave Van Holy, "said she, at last. Hugo, it might be that he spoke more wisely than he knew; it might be space for a man."

The eyes of Grotius brightened for a moment; but he presently shook his head. "Enough for his coffin, mayhap," he said, "but not for his living carriage. The chest is but four feet in length—small space for a long-limbed man."

"It may be done," cried Madam de Groot, vehemently. "Under these ornaments are air-holes. Lay by your doublet, Hugo, and make the attempt at least."

So the attempt was made; and Grotius found that by coiling up his limbs, he could really manage to lie in the chest with the lid closed.

"Let us try it for an hour," said Madam de Groot. "There, I have turned the hour-glass; knock on the lid if you can not endure to the next turning."

Strengthened by the hope of escape, Grotius patiently endured the cramped position for the hour. The next day there was another trial; and this time the hour-glass was turned for the second time. The vision of escape began to grow brighter. Still, the hazard was so great, and the risks were so terrible, that the attempt was put off from day to day, until there was no knowing how long they might have hesitated had not little Cornelia innocently given the signal for action.

It was Sunday, the 21st of March, 1631. A wild equinoctial storm was raging, with sheets of rain dashing against the windows, and wind howling around the fortress. In a temporary lull in the storm the bells of Gorkum could be heard ringing.

"What mean those merry peals?" asked Grotius, looking up from the pictured pages of the Testament he was showing to his little daughter.

"They must be ringing for the opening of the great fair," said Madam de Groot.

"And to-morrow would be the right time for my papa to go to Gorkum," said little Cornelia; "for Madam Daatsalaer says that all exiles and outlaws may come to Gorkum on the fair-days, and none dare harm them till they are past."

Grotius softly set the child from off his knee, and passed into the bedroom, making signs to his wife to follow him.

"Wife," said he, taking her by the hand and speaking in a low tone, "it may be that the Lord himself speaks by the mouth of the innocent child; what think you?"

"Hugo, I well believe the time has come," answered Madam de Groot, breathing quickly. "Let us put it by no longer!"

In the midst of their agitation over the hasty resolve, a grating of the locks was heard, and Deventer appeared. He informed them that he was to leave the fortress for a few days, as he had been promoted to a captaincy, and must go to Heusden to receive his company. After he had gone, Madam de Groot summoned her faithful maid Elsie and told her all, asking her if she would be willing to take charge of the book-chest and its precious contents in case it should be sent to Gorkum the next day. The maid quailed for a moment, but soon plucked up courage to say that she would take it, and would do her best. "You are a good girl, Elsie," said Madam de Groot, the tears shining in her keen eyes, "and I am well persuaded that you will never have to repent of what you do."

The next day was still wet and stormy, and the waters of the Waal were swollen and turbid. Dressed only in his linen underclothing, Grotius curled himself up in the chest, with his head resting on a large pictured Testament for a pillow. His anxious wife propped his cheek with a bunch of soft thread, and padded the curves of his body with rolls of linen and paper; then with a solemn and tearful farewell, she closed and fastened the chest, kissed the lock with streaming eyes, and gave the key to Elsie. The clothes Grotius had taken off were thrown over the back of a chair beside the bed, the bed-curtains were carefully drawn, and the soldiers were summoned to carry the chest to the boat that waited for it.

"Heavier than ever," grumbled the men, as they lumbered after Elsie down the stair. "The prisoner himself must be in here to-day, besides his ponderous books." At this, Elsie laughed in the most free-hearted way possible.

The court of the prison was reached, and now came the first great danger. Should the commandant's wife, who was now in charge of the prison, inspect the books that were leaving the fortress, all would be lost. She might have done so had the weather been fair; but at the sight of the wet courtyard, where the chest stood in the driving rain, she had no will to venture into it; so the box with its precious load was safely passed through the gates of Loevestein. Two sailors lifted the chest on board the boat, talking, as the soldiers had, about the heaviness of the load, and a second time jestingly accusing Elsie of carrying off the prisoner as well as his books. Seated beside the chest on the wind-swept deck of the little boat, Elsie covered her head with a white handkerchief, the ends of which she allowed to flutter in the wind.

"Your 'kerchief will hardly keep your pretty head dry, mistress," said one of the sailors.

"I wear it as a signal to a fellow servant with wits not so thick as your own," said saucy Elsie.

It was, in truth, a signal to let Madam de Groot know that all was well; and Elsie knew that at that moment the eyes of her mistress were straining at the window to see whether she wore the white handkerchief, or sat with her face buried in her hands as a token of failure.

The swollen waters of the Waal were passed, the town of Gorkum was reached, and the precious chest was safely carried to the house of Daatsalaer. The shop of the mercer was thronged with customers, and Elsie ordered the men to carry the chest to the room beyond, and there quietly paid and dismissed them. Then beckoning Madam Daatsalaer aside, she said, "Madam, I have brought my master; he is in the room within there."

The suddenness of this speech was dangerous; for Madam Daatsalaer uttered a cry that drew the attention of all in the shop. But re-

covering herself, and making the excuse that she had caught her hand in the drawer, she wrapped it hastily in her apron, and followed Elsie into the next room.

"Master! master!" cried Elsie, rapping on the lid of the chest.

There was no answer.

"O my master!" cried the girl, wringing her hands. "He is dead! surely he is dead!"

But at that moment there was a rap within the box. The lock was turned, the lid thrown back, and Grotius arose in his linen garments, looking, through exhaustion, almost as white as they.

"Why are you so pale, madam?" said he, looking at good Dame Daatsalaer, who was white and trembling.

"Alas! I am sorely frightened," said she, breaking into tears. "My lord, the whole world is talking of you, and there will be no keeping this hid."

"Madam," said Grotius, with steadfast gentleness, "I am at this moment thanking God for the deliverance he has granted me; but sooner than harm shall befall you, I will enter the chest again, and be carried back as I came."

His sincerity and nobleness touched the good woman's heart. "No! no!" said she; "whatever comes, my husband and I will do all that we can to aid your escape." And so they did; for Daatsalaer spoke to a friend of his, a master mason named Petersen, who consented to take Grotius to Antwerp disguised as a journeyman bricklayer. Clad in a coarse doublet and trunk-hose, carrying a trowel and a measuring-rod, Grotius traveled safely to Antwerp, in the Spanish Netherlands, and so came into the world again, and to the honor and fame that belonged to him.

Meanwhile at Loevestein all was confusion and tumult; a messenger was despatched to Heusden to carry the news of the escape to Captain Deventer, who returned in hot haste, and rushed in rage to the rooms of Grotius.

"Here is your cage," said Madam de Groot, with a smile, "but your bird is flown."

The commandant hurried to the house of Daatsalaer. There was the book-chest and the Testament and the bundle of thread, but no further sign of Hugo Grotius, who had passed forever from the prison of Captain Deventer.

The stadtholder was not so angry as had been expected; he even used his influence to have Madam de Groot released from the prison, where she was for a short time held. She and Cornelia joined Grotius in France, where they found him honored as he deserved. Such is the story, and the true story, of Hugo Grotius and his famous book-chest.—*Harper's Young People.*

TO RESTORE FROZEN PLANTS.

As soon as discovered, remove the frosted plants to a cool place, where the temperature can be raised until it reaches that to which the plants have been accustomed. A sudden rise in temperature, after plants have been badly frosted, thaws them too rapidly and results disastrously. Trim off the tender shoots which are beyond help, and then gradually raise the temperature during the day until it reaches the accustomed mark. They may then soon be placed in their proper places, but it might be well to shade them for a day or two from the sun. An effective protection against a certain amount of cold is secured by placing paper cones over the plants. In this way cold drafts from about windows on very severe, windy nights can be kept from harming the plants.—*Woman's Home Companion.*

"WHEN you preach politeness and propriety to your children, remember to practise these virtues yourself."

The Review and Herald.

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

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We are commanded to "desire spiritual gifts" (1 Cor. 14:1), and to "covet earnestly the best gifts." 1 Cor. 12:31.

These spiritual gifts are the gifts of the Holy Ghost, which are imparted by the Spirit to those who have received the Holy Ghost.

The sole object of these gifts is the perfecting of the saints,—the bringing to perfection the believers in Jesus.

Christian perfection is manifested in "*charity*, which is the bond of perfectness." Col. 3:14. Charity is the love of God; and "this is the love of God, that we keep his commandments." 1 John 5:3.

So entirely is it true that charity is the sole object of the gifts of the Holy Ghost, that though I had the gift of tongues in such measure that I could "speak with the tongues of men and of angels, and have *not* charity, I am become as sounding brass, and a tinkling cymbal." 1 Cor. 13:1. And charity is the love of God; and "this is the love of God, that we keep his commandments."

So entirely is it true that charity is the sole object of the gifts of the Holy Ghost, that "though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have *not* charity, *I am nothing*." Verse 2.

And charity is the love of God; and "this is the love of God, that we keep his commandments."

So entirely is it true that the sole object of the gifts of the Spirit is *charity*, that though I had these gifts in such measure that I were to "bestow all my goods to feed the poor, and though I give my body to be burned, and have *not* charity, it profiteth me nothing." Verse 3.

And charity is the love of God; and "this is the love of God, that we keep his commandments."

Thus is it entirely true, and the evidence is overwhelming, that the keeping of the commandments of God is the sole object of the gifts of the Holy Spirit. And thus it is demonstrated that the keeping of the commandments of God is the greatest gift that can possibly be bestowed upon men.

Do you desire to keep the commandments of God? If you do, then earnestly "desire spiritual gifts;" for without these you never can become a true keeper of the commandments of God.

Do you desire really to keep the commandments of God? If you do, then freely "covet earnestly the best gifts;" for only by the gifts of the Spirit can you ever be really a keeper of the commandments.

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

IN exhorting us, in Hebrews 3, to consider the Apostle and High Priest of our profession, Christ Jesus, in his faithfulness, the Lord presents for our consideration an additional example of faithfulness, and also a notable example of unfaithfulness.

Christ "was faithful to him that appointed him, *as also Moses was faithful* in all his house."

Yet Christ "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." That is, Christ built the house in which Moses was faithful. Therefore, although it is true that Moses was faithful, he was faithful in another person's house, while Christ was faithful in his own house. Christ was faithful as a master; Moses was faithful as a servant.

For "Moses verily was faithful in all his [Christ's] house, as a servant, for a testimony of those things which were to be spoken after; but Christ [was faithful] as a son, over *his own house*; whose house *are we*, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Therefore, as Moses was faithful in the Lord's house, which is his church, so can we be. As Moses was faithful as a servant, so can we be. Yea, more, as *Christ* was faithful as a son, so can we be; for "behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons* of God." 1 John 3:1. So, whether we are in the position of servants or of sons, God has made it certain that we can be faithful. Thank the Lord!

Next there is presented by the Spirit for our instruction a great and notable example of *unfaithfulness*: "*As the Holy Ghost saith*, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.

"Wherefore, take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, *while it is called To-day*; lest any of you be hardened through the deceitfulness of sin.

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, *To-day* if ye will hear his voice, harden not your hearts, as in the provocation."

To-day is the time to be faithful, not to-morrow; for in truth there is no to-morrow. To-day is all we ever have. Therefore, to-day is the time, and the only time, in which we can possibly be faithful.

Now is the accepted time. *Now* is the day of salvation. "*To-day*, if ye will hear his voice, harden not your hearts."

God works from the inside, not from the outside, of man.

THE FIELD OF MENTAL SCIENCE.

AS MENTAL is *mind*, mental science is the science of the mind. And as science is knowledge, then the science of the mind is the knowledge of the mind.

Knowledge of the mind must consist of a knowledge of the characteristics, operations, and phenomena of the mind.

Human science of the mind would consist of a knowledge of the characteristics, operations, and phenomena of the human mind.

Divine science of the mind would consist of a knowledge of the characteristics, operations, and phenomena of the divine mind.

Now which of these fields of mental science—the human or the divine—presents the fairest prospect for profitable study?

With anybody who believes that there is a divine mind, and that it is in any wise accessible to the investigation of man, can there be any possible ground of comparison between the human and the divine as a field of profitable study?

Is it not perfectly plain that as certainly as there is a divine mind, and that mind is in any way accessible to investigation by man, so certainly the science of that mind presents a field as much more promising than does the human as the divine is above the human?

When one who believes that there is a divine mind, and that it is accessible to investigation by man, makes the human mind the field of his study in mental science, he thereby puts the human in the place of the divine, places it practically above the divine, and so shows that his professed belief in the divine is but a mere assent, having no weight, and being without effect, in his life.

"But, beloved, we are persuaded better things of you." Heb. 6:9. There is a divine mind. This divine mind is open to the study of man. Man is invited and welcomed to investigate the nature and operations of this divine mind.

The operations of mind, whether divine or human, are solely through thought. And, primarily, thought is expressed in word. The divine thought is expressed in the divine word. And in the expression of the divine thought, as in no other, words are indeed things. For "in the beginning was the Word" (John 1:1), and "the worlds were framed by the word of God" (Heb. 11:3); "for he spake, and it was." Ps. 33:9.

As it was by the word of the Lord that all things were made that are, and as word is the expression of thought, it is plain that all things that are, are but the different forms of the expression of the thought of God. Even so says the Scripture: "Thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how *great* are thy *works!* and *thy thoughts are very deep.*" Ps. 92:4, 5.

It therefore follows that the proper method of the study of all things that are, is to study them as expressions of the thought of God, and to discover what the thought is that is so expressed. This is but the study, obtaining the knowledge, of the divine mind; and this, in itself, is divine mental science. Thus all creation is a field of mental science; and all nature-study, properly understood, is the study of the science of the divine mind.

Yet this field of all creation, wonderful as it is, is not all of this great field of mental science. There is another, even more wonderful: "The Lord *thinketh* upon me." Ps. 40: 17. And, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." Jer. 29: 11. These thoughts are his thoughts of salvation to sinners, the redemption of the lost, and are expressed in the *word* of his salvation, the gospel of the Lord Jesus Christ. For this gospel is the revelation of "the eternal purpose which he purposed in Christ Jesus our Lord."

These thoughts of God, involved in his eternal purpose, and expressed in his word of the gospel, are the chief science of the heavenly intelligences. For the preaching of "the unsearchable riches of Christ" is to "make all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: *to the intent that now unto the principalities and powers in heavenly places might be known by [through, by means of] the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.*" Eph. 3: 8-11.

And when this is preached "with the Holy Ghost sent down from heaven," "the angels *desire*," with intense interest, "to *look into*" it, that they may behold the manifold wisdom revealed in the operation of the divine mind in working out that eternal purpose. 1 Peter 1: 12.

Here, then, are two infinite fields of the science of the divine mind, opened to the investigation of man. And both center in Jesus Christ; for in both, all the phenomena are the expressions of the thought of the divine mind; and as *thought* is expressed in *word*, and Jesus Christ is the *Word* of God, so, whether in creation or in redemption, Jesus Christ, being the *Word* of God, is the expression of the *thought* of God. And as Jesus Christ is the expression of the thought of God in these two wonderful fields of the operation of the divine mind, it is perfectly plain that without him the thoughts expressed in these fields can not be understood.

In view of these things, is it not perfectly plain, and easily understood, why "Jesus brought into his teaching none of the science of men"? why "his majesty could not mingle with human science"? why "the topic of human science never escaped his lips"? and why it is that "human science will disconnect from the great Source of all wisdom in a day"?

And when men leave this wonderful double field of the science of the divine mind, and spend their time and effort in the dark and narrow field of the operation of the human mind, which is enmity against God, is it not true that they have left the beautiful waters of the snow of Lebanon, which come from the Rock of the field, for "the murky waters of the valley"? yea, that they have turned to "common sewers"? And when that is done, can there be any wonder that "the result" is "parched hearts in the school and in the church"?

Shall not *our* schools, then, teach as mental science only the science of the divine mind?

"EVIL thinking, impure thinking, is the trail of the serpent through our lives."

WHAT IS THY NAME?

THE time is coming when God will ask us our name. In his vocabulary, our name is not the right one,—not the one he would have us bear. That is why he has promised all his people at last "a new name." But it is also necessary that we have a new name here, while in the conflict of this life; for there is something behind this name, and that something is what God would have us to be. The name must show what that characteristic is; hence the necessity for the change.

There is an instructive instance given in the Bible, wherein a servant of God had his name changed; and from this narrative we may draw a profitable lesson. It is the case of Jacob, when, expecting to meet his brother Esau, whom he had grievously offended, he wrestled with an angel till break of day. The name Jacob signifies "a supplanter." Jacob was skilled in craft and cunning. He was a wrestler, acquainted with all the tricks and sleight of hand connected with that game. He was strong and athletic, supple and wiry, and able to meet any antagonist he would be likely to meet in that field.

Jacob's proficiency in the exercise of the tricks of the trade was what got him into the trouble with Esau; and doubtless he supposed that the antagonist with whom he wrestled was Esau, who had planned thus to meet him clandestinely in the way, in the darkness, and alone. Hence, feeling that his life depended on the issue of the struggle, Jacob would naturally put forth all his strength, and wrench and twist and trip and struggle and toil, seeking to secure some advantage over, and make some headway against, his antagonist. But as time wore on, and he prevailed nothing, with all his strength and cunning and arts and sly movements, he must have thought, "This can not be Esau. I never met one who could wrestle like this; who could baffle me at every turn, and thwart all my skill."

However, Jacob did not give over the struggle at all. He did not give in, but rather grew more determined and impetuous. So the unseen Wrestler began to reveal his true character and power. He touched the hollow of Jacob's thigh, and immediately it was out of joint. Was not that the end of the contest? When that iron sinew began to collapse and shrivel, was not the contest surely over?—So one would think; but no. It grew more wonderful than ever; and out of this seeming defeat there came a greater and nobler victory. The angel said, "Let me go, for the day breaketh." But Jacob, beginning now to realize that not an enemy, but a friend, in whom was all his help, had met him, exclaimed, "I will not let thee go, except thou bless me."

Then the angel asked him, "What is thy name?" Jacob now began to see himself, and to realize what kind of character he had been, and even then was; and he had to own up, and give a name as belonging to him which showed what he really was. "And he said, Jacob." Then he received this gracious reply: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Then the strife and conflict ceased. Then Jacob, out of breath, and panting, had nothing to do but just cling to that mysterious One as his tower

of strength. As recorded in Hosea, "he wept, and made supplication." Strong in body and nerve and sinew, and sharp and quick in thought and brain, he had now come to an end of all his tricks and cunning.

The same crisis must come to all of us. The Lord is to say to us, "No more doing of things in your own strength, by your own skill, your own energy, or by your own craft and cuteness." He asks us, as he asked Jacob, "What is thy name?" and he means, What is behind thy name? that is, the real nature, the real you. And as Jacob owned up, so must we. It is no use trying to dodge or deceive; for he who calls for the name knows already the true state of our case. As Jacob had the honesty to say, "O unknown Wrestler! my name is Trick, and Quirk, and Cunning; my name is Craft and Deceit; I am of the earth earthy; my name is Jacob," so, if we are honest, what will be our answer to the question? Shall we not have to say, "My name is Carelessness, my name is Covetousness, my name is Pride and Vanity, my name is Lust and Uncleaness? I have veneered it all over, and kept it out of sight; but that is what is in me, that is my nature."

"What is thy name?" How many of us could say, honestly, "My name is Settled Principle; my name is Candor; my name is Generosity; my name is Love and Good-will, Purity and Devotion"? How many would be obliged to stand up and say, "My name is Worldliness and Frivolity"? Would not some be obliged to confess, "My name is Ananias; my name is Sapphira; I am a wrestler; I depend on my cunning; I even sometimes ask the Lord to help me in my cunning; I use religion as a cloak; my name in thy sight, with shame I confess it, is Double-tongue and Facing-both-ways"?

But the angel said to Jacob, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." The blessing came when the struggling was over, and the clinging took its place. And that is the lesson in it for us,—that when God comes down upon us, and brings a crisis in our lives, and the devil would make us believe that our worst enemy is after us, and trying to destroy us, God is only trying to lead us to cease from ourselves, and to cling to him. All our skirmishing and struggling for ourselves must cease, and we must simply fall upon the neck, and cling to the arms, of the Mighty One. We can surrender as Jacob did, and by that surrender, according to the paradox that holds in the spiritual world, we shall gain the victory. The more complete the surrender, the greater the victory. Then we can receive the name "Israel," because we have power with God and with men. This is the secret of all the beauty and freshness and strength of the Christian life; and nothing less than this will suffice.

Jacob was going forward to meet Esau, whom he had grievously wronged. Esau would naturally be wild with a spirit of revenge; and the foreboding of that meeting drove Jacob to the Lord in prayer. But with his name changed to Israel, Jacob met his brother in a peaceful triumph. So with many of us: the morrows look dark and forbidding; there are many things we shrink from meeting. But with God by our side, or rather we, being by the side of

God, and clinging to him, can go forward with cheerfulness and courage; and find that, at our approach, the specters all vanish from the path, and the way becomes smooth and plain in which we may go on from strength to strength till we reach the fadeless groves of our everlasting blessedness and peace. u. s.

ANNUAL COLLECTION FOR THE INTERNATIONAL TRACT SOCIETY.

SABBATH, October 29, is the day set apart for the annual contribution to carry forward the work of this society. This annual collection, with occasional personal donations, is all the resource the society has with which to carry on the large and important work allotted to it. At one time the society derived a considerable income from the sale of the books and tracts that were owned and published under its auspices; but by an action of the General Conference, all publishing of that nature was placed in the hands of the Review and Herald Publishing Company; hence almost all the literature used by the society must be purchased from our publishing houses. Since its work is almost entirely confined to new fields, and from the very nature of things must be free, its ability to do good is limited to the liberality of the brethren.

This society has accomplished a grand work in the past, as a pioneer in new fields. There are still many openings and opportunities, a few of which I will enumerate here:—

1. Importance of getting our literature before the Spanish-speaking people of Central and South America, and the Spanish colonies and possessions opened by the recent war, among which are Cuba, Porto Rico, and the Philippine Islands.

In anticipation of this opening, and to be prepared to meet it, the Lord has led out in the preparation of books and tracts in this language. These are now ready for distribution. In addition to this, a paper known as *El Amigo de la Verdad*, in the Spanish language, was established two years ago, under the management and editorship of Elder D. T. Jones, of Guadalajara, Mexico. Elder Jones has spent nearly five years in Mexico, superintending the construction of a sanitarium, and studying the language, habits, manners, and customs of the people. This training, added to his years of experience in every phase of the message, eminently fit him to conduct a paper that will correctly represent the truth, and at the same time commend itself to the people in whose interests it is published. Thousands of copies of this literature should be sent into these countries at once, and thus preoccupy the soil before bad literature and books containing error are imposed upon the people. This is a grand opening, and should receive our sympathies and generous support.

2. Papers and tracts for the blind. There are hundreds of this unfortunate class of people, many of whom no doubt would accept the truth if it were so brought to their attention that they could read it themselves. Very little reading-matter of any description is published for the blind; and much that is published, I am told, is of a cheap, inferior character. The society has purchased a machine for making plates from which to print tracts in characters that the blind can read; and already a number of tracts have been published and sent out, with

encouraging results. Recently it was decided to start a monthly paper devoted to choice religious reading, presenting the principles of the message. Elders L. T. Nicola and L. A. Hoopes were appointed editors. The preparing of the plates, and most of the mechanical work, will be done by blind persons. As these people are usually poor, they will be unable to pay for much of this literature; hence this work will be largely missionary. Nothing should have a larger place in our sympathy, or appeal more strongly for our support.

3. Ship mission work in New York Harbor. For some time the society has been carrying on this work under the immediate supervision of Brother J. L. Johnson, a practical sailor, who has a great burden for this work. A small boat called the "Sentinel" is owned and operated by the society in this work. Last winter, while lying in the dock, the building caught fire, and both boat and machinery were badly damaged. New machinery will have to be put in before the boat can be used to good effect. Brother Johnson and his co-worker have sold many dollars' worth of our books, placing them on both the incoming and the outgoing vessels. In addition to this, there is opportunity to give away tracts, pamphlets, and periodicals to good advantage. Some of these are furnished by our different publishing houses for this purpose, free of cost; but a considerable amount must be paid for.

In addition to this expense, Brother Johnson feels the need of a mission home, conducted by devoted and competent medical missionaries, where interested and converted sailors could be placed under proper influences, and receive instruction on healthful living, etc. A providential opening has just come to light. A building suitable for this purpose, which hitherto has been renting for \$150 a month, has been offered to the Medical Missionary Board for \$40 a month till the first of next May. This is a rare opportunity, and it should be accepted at once. A properly operated mission combining evangelical and medical work in a city like Greater New York, would give standing and character to the truth throughout the world. I will give the first month's rent. Who will follow with a similar, or larger, contribution to equip and carry forward this work?

Various other openings that should have more of the society's attention, such as the work in the South, and literature for all the soldier camps in this country and the Spanish islands, might be mentioned; but enough has been said for this time. Many of our people have a considerable amount of money in their possession, which the Lord is impressing them to give at this time to some branch of his cause. To such I would say, While reading this article, consider prayerfully the objects herein set forth, and give to each as the Lord shall impress your mind. To the brethren in general I would say, Remember liberally this annual contribution.

All money should be sent to Elder L. T. Nicola, Secretary and Treasurer of the International Tract Society, Battle Creek, Mich.

GEO. A. IRWIN, *Pres.*

THE word of God is just as living, just as powerful, just as quick in its action, when it is spoken to-day, as it was when spoken during creation-week.

A NEW NAME, BUT THE SAME CHARACTER.

If any are being lulled to sleep by the thought that the church-and-state party in this country has subsided, and has given up the struggle, they must certainly have reached the enchanted ground.

To satisfy one's self that the nation is still in danger from its pretended friends, one has only to become acquainted with the objects and aims of Josiah Strong's new society, "The League for Social Service," and what it has already wrought.

The following is what Mr. Strong says about the objects of the league:—

The object of the league is to educate public opinion and the popular conscience, from the enlightening and quickening of which must come every needed reform, whether moral, political, industrial, or social.

Bad bills often pass our legislatures, and good ones as often fail of enactment, not because public opinion is unenlightened, but because it is inoperative. It is the further object of the league, therefore, to afford a medium through which an aroused public sentiment can be brought to bear quickly and effectively on legislation.—*Ram's Horn*, Sept. 17, 1898.

Think of the church seeking to arouse public sentiment without regard to the religious or non-religious character of the people, and then using that aroused sentiment to further its own ends! That this is the real purpose, is clearly evident from the following paragraphs from the same source:—

The great weakness of our efforts in behalf of religion and reform is that they are expended for the most part on those who need them least. It is the best people, not the worst, who get the preaching; and the literature of reform is purchased and read by those already converted to it.

Every new reform divides the public into three classes; namely, its friends, its enemies, and those who are indifferent, the latter being, of course, the large class. It is from the indifferent that the victory must be won. It is the indifferent, therefore, whom it is important to reach. But because they are indifferent, they do not attend the meetings of the agitator, nor subscribe for the literature of the propaganda. If, then, the mountain will not come to Mahomet, the solution is simple enough,—Mahomet must go to the mountain; that is, the truth must be carried to those who are too indifferent to come to it.

This is easily accomplished through the young people's society of the church. The work is simple, and requires no special training nor peculiar fitness except faithfulness and common courtesy. It consists in leaving a wisely-selected leaflet with each family and lodger once a month, or as much oftener as circumstances may require. Of course, the value of the work depends chiefly on the character of the literature distributed. It is not goody-goody stuff, but bright, attractive matter of real worth, prepared by the best brains in the land.

If public sentiment can be aroused against any religious movement that does not meet the approval of the church element in charge of the affairs of state, then let this aroused public sentiment "be brought to bear quickly and effectively on legislation" to crush out the hated thing. Thus we shall have repeated the history of past ages and nations.

The league was organized some months ago, and it at once entered upon its career. Already, fruit of its labors begins to appear. In Maryland three men—John Curlet, John Rhodes, and John Clevenger—are under arrest for violating a religious ordinance; and although they have done no harm to anybody on

earth, they will, if they refuse to pay their fines and costs, be compelled to serve time in jail or in the chain-gang. These are all honest, industrious, Christian men. Contrary to law, they are denied the right of appeal unless fines and costs are paid in advance, and this by instruction of the circuit judge. If these cases are appealed to the higher court, they will be tried before this judge; so the only escape for them from imprisonment is in paying fines and costs.

We may now expect a revival of the events of two or three years ago, when our people served many months in prisons to satisfy the demands of the devotees of Sunday.

ALLEN MOON.

MISSIONARY FARMING.

Resolved, That we recommend to our people the plan of missionary farming and gardening, and that the proceeds of such efforts be devoted to aid in sustaining the work of the Medical Missionary and Benevolent Association.

The foregoing resolution was among the latest passed at the General Conference held at College View, Neb., in 1897. More than a year and a half has passed since this recommendation was sent out to our brethren everywhere by the highest body in the denomination. Missionary farming and gardening, together with freewill offerings, are the only resources the association has for carrying on its missionary efforts. It is true that much of the work done by the medical missionaries has been of a nature to enable them largely to support themselves.

It must be apparent to all that in every missionary project there are many enterprises that are not self-supporting. From the very nature of the case, these call for the charities and contributions of the people. There is no true missionary enterprise whose foundation is not laid in self-denial and sacrifice. Missionary farming is only a suggestion how we all may set aside a part of our time to work for God in missionary and benevolent work.

The Testimonies that have come to us of late have laid much stress on Christian Help work, as advocated by the Medical Missionary and Benevolent Association. We are urged to give the subject far more attention than we have given it hitherto. We are also urged to send these laborers out, and connect them with our churches, to see if something can not be done to bring before our people everywhere the principles of healthful living, which all must see and practise before they can receive the refreshing of the latter rain.

Our sanitariums have done a noble work in giving hundreds of men and women a training in these glorious principles; but they depend on our brethren in the various Conferences to see that these workers are conveyed to fields of labor, and supported. To meet this expense and many others connected with the work, the General Conference has asked our brethren, in the recommendation at the head of this article, to assist in this worthy enterprise.

Just how fully you have carried it out in your State, or as individuals, no one but you and the Lord knows. Remember, brethren, that this is not a private enterprise. It is General Conference work; and you are a part of that body. It may be that you have made

no special effort in the plan outlined by the resolution, and hence have nothing on hand to give. But will you not, even at this late date, before you have gathered or disposed of your crops, or your income on whatever work you have been engaged in, ask God to help you to consecrate to this work a portion of what he has already given you? Brethren, we must all have a part in this good cause.

When we stop to consider what God is doing for us in giving us these precious principles regarding health, and how we may labor for souls who are perishing all around us, how grateful we should be! How our hearts should thrill with joy that God has loved us so much as to condescend to show us the truth, even though we have been in such rebellion against him! How gentle have been the admonitions from the Lord! But it will not always be thus. His voice may be heard next time in swift judgment on the heads of a gainsaying people. For ten years the loud cry of the third angel has been sounding in our ears. The mighty angel of Revelation 18 has all these years been saying, "Come out of her." God is preparing a people for the reception of the image of Jesus Christ, stamped upon them, imprinted in the soul by his Holy Spirit.

May God help us to decide this question in the right way. We can not afford to be indifferent on this matter, which lies so near the well-being of every one of us.

L. A. HOOPES.

The Institute.

A SYSTEM OF EDUCATION FOR SEVENTH-DAY ADVENTISTS.

J. G. LAMSON.

"AND it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

No more thrilling subject can be found in the Scriptures, nor one that will better show the love and mercy of God, than the history of the remnant mentioned above. God chose Israel in days of old to be a nation separate unto him, and in them he intended to show forth his glory. Through Moses he magnified his name in them, and later in their history they were the marvel of all the nations around. From a horde of serfs there came a wise and illustrious nation; and from an idolatrous people there came a God-fearing kingdom of men. The very beginning of that system that emancipated the minds as well as the souls of these poor slaves was in the foundation principles of Christian education. They needed to know God's purity. They needed to know their own unholiness. They needed to know their terrible need of Christ.

They drank of that rock, Christ Jesus, and, line upon line, learned in that school of which he was the teacher. Many were unbelieving, but the willing and obedient entered Canaan. In this promised land the children of Israel were given a complete system of education. Under other, and perhaps more appropriate, names, schools were established for children, youth, and adults, which corresponded closely to home, church, and conference schools, and to

the college. The Holy Spirit was the teacher; godly men presided; and earnest students listened, and learned to know him of whom are all things.

Apostasy came, then bondage, then repentance, then release, then a time of peace; then the same round over again.

Christ came; but his own received him not, and their unbelief made an open door for the Gentiles. They, by adoption, become Israel; and in the last days,—the last end,—the remnant are called to come out of Babylon, out of Chaldea, out of Egypt, and after a short season of preparation to enter the New Jerusalem, the city of peace. This remnant keep the commandments of God and the faith of Jesus. Unless we are of that remnant, there is no excuse for our existence as a denomination. He who denies that this is the remnant people,—I mean this people who come out from Babylon,—denies the faith.

As the children of Israel came out of Egypt back there, so are we to come out now. As they needed to be taught back there, so do we need to be taught now. As they needed schools back there, so we need them now. As God caused those events to be recorded for our instruction, we sin unless we are instructed by them.

The public schools of to-day are Babylon and Egypt. I do not disparage their learning nor their ideals, when viewed from a worldly point of view; but they are darkness and blackness when viewed in the light of God's way and the Bible.

The plan of God takes in the whole man:—

In the *home school* up to the years of eight or ten.

In the *church school* from that age till the child is old enough to be sent away from home to board.

In the *conference school* from that on till the general education is well rounded.

In the *college* to fit for the special line of missionary effort.

God tells us that we need *teachers* who are God-fearing, and who will look to God to be instructed by the Holy Spirit.

That our *children* should be educated in the places enumerated above; and that means, if it means anything, that they will have to cease going to the public schools.

That *text-books* should be prepared to take the places of books written by infidel authors and those not teaching the truth.

That *schoolhouses* should be built.

That *courses of study* should be so changed and rearranged that God may be permitted to work, and the needless things may be cast out.

It strikes me that *teachers* taught of God, *children* of the Israel of God, *text-books* written in the fear of God, *schoolhouses* built by lovers of God, and *courses of study* dictated by the Spirit of God, would make a very complete new system of education.

Converted public-school teachers without special training can not fill the bill; neither can teachers who go to Alexandria for their normal training. Teaching by faith is what God wants. Text-books with the specially infidel statements cut out will not do; that would be the dead body with a foot cut off. A Canaanitish or an Egyptian course of study, with "myths" replaced by "Rise and Progress of Seventh-day Adventists," and the "Life of Joseph Bates," instead of "fables," can not meet God's idea. At its very best, it is but a public school sectarianized. It is a union of light and darkness, of Christ and Belial; and its ultimate must be Babylon. So, also, with the framing of a course of study that would lead to the public high school or university. One might as well graduate from the city school of the Levites, and be placed on the diploma list of the collegiate institute at Ash-

dod, or the school of the prophets of Baal at Samaria.

With the Spirit of God recognized as the teacher, with teachers willing to drop all desire to be like the world, with school boards led of God instead of the false notions of worldly greatness, there will grow up a marvel of intellectual power, and the Gentiles shall flow unto it. The Lord has arisen upon us; his glory will be seen upon us.

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.

THE CAMP-MEETINGS.

THE camp-meeting season is over. I have spent fifty-eight days in camp since the season began. Each meeting has had its own peculiar features, all of which have been of the deepest interest. Each has been fruitful in experiences entirely distinct from any other, and it would be impossible for me to say which one I found most profitable, or in which I have most enjoyed the association with my brethren and sisters in the Lord's work.

There has been a sense in which each meeting has been better to me than any preceding one; for in my own experience it has been from truth to truth, from grace to grace, more and more, continually learning of the things of God, as I have endeavored to give the message that was committed to me to deliver to the people. In every case the message has been received with open heart and humble spirit. In every case I have been able to see positive growth in spirituality from day to day as the meetings progressed.

One thing has impressed me from the first of my acquaintance with camp-meeting life, as different from that which is customary among other denominations,—the leading men in the Conference at every place have been those who have carried the burden of all that might be considered secular in the necessary work. It is the president of the Conference who takes off his coat, rolls up his sleeves, and goes to work, leaving others to do the preaching. In no case has he ever been the one to take what would usually be considered the post of honor, or leading position, in the camp-meeting service. He has been the servant of all.

I have no comparisons to make; I consider them invidious: but I feel constrained to express the hope that our people will never depart from these simple apostolic methods that have seemed to me so characteristic a feature among them as brethren.

My last letter was written while on the way to Omaha. We spent a week there in the mission home, and in work in the tent, which had been pitched for the summer to take advantage of the exposition crowds. The work in connection with the meetings in the tent was on a good basis, and fruitful to a remarkable degree. The attendance at the meetings was good, consisting of intelligent and earnest persons, many of whom had already accepted the truth. Forty, I think Brother Warren told me, had been baptized the week before, among them many who must become of more than ordinary value to the work. In addition to this number there are a great many interested people, who have been in constant attendance upon the services, and must sooner or later, I am sure, accept the truth.

The tent was taken down for the York camp-meeting, and a considerable number of the converts followed. Among those who went from Omaha to the York meeting was a prominent W. C. T. U. woman from Iowa, who was staying in Omaha, and had become interested in the truth. During the first two days of the

camp-meeting, she became settled in her convictions concerning the truth, accepted it, and has returned to Omaha to take up some work among our people.

A good many of the features that distinguished the Kansas meeting were noticeable at York,—the same earnestness of purpose, and appreciation of the value of time and opportunity, and of the truth. The systematic manner in which the Conference laborers went at the work of seeking the Lord, that certain things that were known only to themselves might be adjusted, was of especial interest to me, and revealed one point of difference between those who are wholly given to the Lord's work and those who are in it for selfish reasons. It was a touching thing to see the president of a Conference and his associate laborers withdraw to a distant part of the grounds, where there was a little grove, that they might themselves, all alone, with no disinterested persons in hearing, come together to adjust all personal matters, if any such things had been dragged into the work. This was to the end that nothing of self might be carried over to the next year. The result in spiritual interest was very apparent. As the meeting passed on from day to day, this disposition to search out and uproot anything which could be a hindrance to the work, or an offense to God, bore fruit in the deepening of experience, and in ability to lead the people on to higher ground.

The meetings early took on a revival aspect, which continued to the end. On Sabbath evening it was impossible to leave the pavilion until late on account of anxious inquirers, who kept some of us until midnight.

At this camp-meeting a call was made for prayer for the sick, and a most remarkable scene took place. A previous meeting had been held, at which the case of each was talked over, and instruction given by the brethren to those who were seeking the blessing of healing. During this time the leader asked the applicants if they were each in perfect readiness for the reception of this peculiar blessing,—if there was anything between them and God, or between them and any other person, which would interfere with the free operation of the Holy Spirit. Each answered, clearly and positively, that there was nothing in the way; yet we did not feel free to pray. There seemed to be no such spirit of prevailing prayer among us as would warrant us in going forward in the service; and the fact that some little details had not been looked after gave an opportunity to postpone the meeting until the next morning.

Early in the morning one of the sisters who had presented herself for healing came to my tent, and confessed that there was something in the way between her and some other person. Whether she had thought of it the evening before, I do not know; but it had lain heavily upon her heart all night, and she was compelled to come at the earliest possible moment to make this confession. She said she came to me because she felt that she could speak more freely of it to me than to those who had charge of this service. I told her, however, that it would be necessary to make a statement as to the true condition of affairs to the leader of the meeting, as she had told him that all was clear between her and God, and between her and every human being. She evidently had a great struggle over this matter.

As we came together, we waited for her some time, and she did not come. Finally one of the brethren went out to see if he could find her. She had been walking back and forth in front of the tent, but she came in and made her statement; and all being ready, we knelt in prayer. Everything was exceedingly quiet—almost too much so, bordering upon coldness—until the moment when the oil was applied by Brother Shultz, at which one sister

sprang to her feet with a shout of joy, while this one gave a sudden, sharp cry, and fell over, struggling, into my arms. She straightened herself, threw her head back, her mouth open, her tongue partly protruding, while cry after cry, mingled with ejaculations of prayer for help against Satan's power, escaped her lips. It was the nearest to an actual manifestation of Satanic possession that I ever saw. For a few moments the struggle was fearful to behold. Of course every heart was lifted in prayer for deliverance. As the struggle continued, the impression came upon me that it was time that it should cease; and I was moved to pray that Satan might be rebuked and cast out, and that this woman might go free. All joined in this prayer. She immediately became quiet, and lay in my arms for some time, like one helpless, until at last I said to her, "Can't you arise?" At first she did not seem to notice the question. I kept urging it, however, and at last she arose, with assistance, but was for a moment almost unable to stand; but strength soon began to come, and she was taken to her tent.

I was obliged to leave the camp-ground almost immediately; but after the camp-meeting I saw Brother Nelson at College View, and he told me that soon after this he met her. Her face was radiant, and she was perfectly free in the Lord, and healed. I do not know whether or not any of my brethren and sisters elsewhere have ever witnessed anything like this; but being the only manifestation of the kind that I have ever seen, it impressed me very strongly with the truth that we are indeed in the days of which we have been forewarned.

MRS. S. M. I. HENRY.

EXPERIENCES IN BRAZIL.

SINCE my last report, I have attended our general meeting at Curitiba, visited the believers in the province of São Paulo, and spent some time in labor in Rio de Janeiro. Just before leaving Rio for this province,—Espírito Santo,—we had our first baptism in the capital of Brazil; and it was my privilege to bury three dear souls with their Lord in the watery grave. May others soon follow to be a light in this great city so full of darkness and sin. Following the baptism, we celebrated the Lord's Supper together. This season was a precious one indeed, on account of the presence of the Lord's good Spirit.

Brother and Sister Fred Sproed, the long-expected teachers for the province of Espírito Santo, having arrived from the United States just a few days before our general meeting began, we started for their future field of labor as soon as the meeting was over.

Perhaps I might mention the experience of Brother and Sister Sproed, to show our brethren at home what missionaries sometimes meet. As before stated, our general meeting was held at Curitiba; and as Sister Sproed was somewhat fatigued by the long journey to Brazil, it seemed best to them that she and the two children remain at Rio, and get rested for the trip north, while Brother Sproed should attend the meeting. Leaving Rio on Sunday, May 15, the following Tuesday evening found us at Curitiba. We had been there but a short time when a telegram came for Brother Sproed, with the word that his little boy Harry was dangerously ill, and requesting him to return at once. But as there was no steamer that way for about a week, this was impossible. Two days later a second telegram brought the sad news, "Harry is dead."

This was a severe blow for Brother Sproed, who had left his loved ones in comparatively good health only a few days before. This was indeed a sad introduction for our brother and sister to their new field of labor; but this is one of the experiences that missionaries meet

in these far-off countries, where the climatic conditions and various diseases are so often dangerous to the lives of those coming from more northern climates. Should not these experiences bring forcibly to our minds the words of 1 Cor. 12:26, 27, and cause those at home earnestly to pray for their brethren in these fields, and also to contribute liberally to advance the work? When this is done, the work of the brethren who go to these countries, and lay their all, even their lives, on the Lord's altar of service, will not be retarded and hindered because of a lack of money to carry it on.

Leaving Rio, June 22, we arrived at Victoria on the 24th; and as this happened to be a Catholic holiday, which are by no means few here, and on which business is usually wholly suspended in small cities, we could not so much as remove our baggage from the steamer on that day. At four o'clock in the morning of Sunday, June 26, we resumed our journey, going up the Santa Marie River in a canoe; and at 7 P. M. the same day we reached Porto do Cachoeiro. From the latter place we continued our journey on horseback the next morning. Evening brought us to Santa Marie, where live some of our brethren. I stayed a week at this place, then went over to the Santa Joanne settlement, where on Sabbath, July 9, I baptized three persons who had decided to walk in the Lord's commandments. After ordaining the elder and deacon of the church, the celebration of the Lord's Supper followed. This was indeed a blessed day; and as the Lord's sweet Spirit united all hearts in his love, the harmony and brotherly unity that prevailed were refreshing to see.

From Santa Joanne I went to Santa Cruz, accompanied by several brethren; and after spending two days at this place, returned to Santa Marie to fill an appointment that had been announced two weeks before. On Sabbath, July 16, I had the privilege of baptizing seven dear souls at this latter place, after which the previously elected church officers were ordained. Then the ordinances of the Lord's house were celebrated, about sixty persons taking a part. July 20 I returned to Santa Cruz, and baptized two dear young disciples. Here also the ordinances were celebrated.

At the Santa Cruz baptism the Lord in an especial manner showed his care for his work. Brother Boone, whose family is the only one that observes the Sabbath of the Lord in this place, thought it might be a good opportunity to have the few Germans living in that section witness a Scriptural baptism, and hear the reasons for it from the word of God; so he invited them to attend the baptism of his children. They came; but before coming to the place of baptism, five of them, intending to cause a disturbance, went by the farmhouse where we were assembled for service to a country store, and there drank sufficient whisky to become considerably intoxicated.

In some way, however, the Brazilians had also learned of our intended baptism; and among others, a justice of the peace, accompanied by a soldier, came to witness it. These were Catholics, while the Germans were Lutherans. As soon as we had all arrived, and were about to begin our service, the intoxicated persons began raising a row, and for a little time the outlook for our meeting and baptism was not very bright. Seeing all this, I quietly lifted up my heart in prayer to the Lord, asking him to overrule Satan's intentions to his own glory, and let us go on with our meeting.

I had scarcely finished my secret petition when two of the intoxicated ones began to quarrel with each other. In the struggle that ensued both fell to the ground. Just at this moment the soldier stepped up, drew his bayonet, and gave the uppermost of the combatants a sound spanking with the broad side of it;

and in almost less time than it takes to write it, order and quiet were restored. It seemed strange to see Catholics compel so-called Protestants to be civil enough to allow fellow Protestants to go on with their religious devotions. I felt sad that those who call themselves Protestants have so far forgotten the principles of Protestantism as to allow themselves to get into so awkward a position. May the Lord yet open their hearts and eyes to behold their true condition.

F. W. SPIES.

Santa Marie, August 25.

ONTARIO.

BRANTFORD.—Brother William Simpson had held cottage meetings in this city for several months, with good results, when I joined him in a tent effort, July 1: We began work in the center of the city, and continued there until October 1, when we moved to West Brantford, just across Grand River, where we are still. Up to the present time, over thirty have accepted the Sabbath, and most of these give evidence of true conversion. At no stage of the meetings has the interest been better, or the prospect more hopeful, than at present. We are confident that several more will accept the message before the meetings close. Every Sabbath brings additions to our ranks. We expect to organize a large church here before the work is bound off. The friends have been very liberal in aiding us in bearing our expenses. The contributions and collections have reached \$80.

LONDON.—The church here is gathering with Christ. We visited them September 24, and baptized three men and their wives. It was a beautiful sight to see these husbands take their companions by the hand, and lead them down into the water, and there be buried to rise to walk together with Christ in the path of God's commandments. We visited this church again, October 7, and baptized five more, and received seven into the church, thus making thirteen additions within two weeks. Others desire to be baptized soon. These additions are the fruits of Bible readings and missionary work with the *Signs* and other of our publications. What a great work could be done in a short time if all our brethren and sisters would spend their spare time in working with our periodicals!

The tithe of this church for the month of August alone was \$106. As the result of faithfulness on the part of the church, many are saying, "When are you going to have public meetings? We want to hear your ministers." Since the message came to London, the call for help has never been so great as it is to-day. Brother T. H. Robinson and his wife have bought a farm on the banks of the Thames River, in the suburbs of the city, and have made of it a home for the friendless. About a dozen of these helpless ones compose their present family. Others will be gathered in as soon as the necessary preparations can be made. This is a home where the inmates are to be all taught of God. As Sister Robinson was the first to suggest and urge forward this noble enterprise, we have thought proper to call the place after her given name, so it will hereafter be known as the "Alwylda Home for the Friendless." We hope all our brethren and sisters in Ontario and elsewhere will aid this enterprise, both with their prayers and with their money. Contributions of provisions, clothing, or money will be thankfully received.

The London health food factory is prospering beyond the company's expectation. The sales have been steadily increasing until for the month of September alone they reached \$600. The company are fully satisfied that this enterprise was established in the providence of God, and will be an important factor in the missionary work in Canada.

INDIAN RESERVE.—The work among the Six Nation Indians, begun and carried on with such good results by Brethren Simpson and Spear, is still prospering. About a year ago the Indian converts were organized into a church. Several of these attended the camp-meeting at Owosso, where they received a new baptism of the Holy Spirit. They came home with their hearts burning with the fire of God's love, and went to work for their fellow countrymen. The result was the conversion of several more of these people. I have visited them occasionally during the summer. October 2 I spoke to them on the subject of baptism, after which fourteen candidates were baptized. Brother A. G. Smith, one of the chiefs of the Mohawk Nation, was baptized. This brother has been government interpreter, and can speak the six languages spoken by the six tribes on the reserve. By means of the contributions so liberally made by our brethren at the camp-meeting, he and others are preparing to spend a little time at the Battle Creek College, to fit themselves to be missionaries among the Indians. A fund has been raised for the education of workers among this neglected and needy people. Any contributions for this purpose will be thankfully received. These people were all dressed plainly. Their modest appearance was a reproof to many of our white brethren and sisters.

I have held meetings with these Indians several times, and on one or two occasions have spoken to large congregations, and never have I seen a finger raised to disturb the meetings. Not the least sound could be heard except an occasional "amen." I have never spoken to more appreciative audiences. While I was in Brantford, the youth and children acted so like savages that on some occasions I was afraid they would break up the meetings. Thus we see the difference between the so-called Indian savage and the so-called civilized white man. I do not believe there is a more promising field in all the Dominion of Canada than is found among the Six Nation Indians. These people should have an able minister and his wife, who could assist in every branch of the work, both physical and spiritual. The situation demands as good talent as we have in our ranks. How wonderfully is this great message going to every nation, kindred, tongue, and people!

J. F. BALLENGER.

CAMP-MEETING NOTES.

My first sermon at a certain camp-meeting was blessed of the Lord, as was also the second, but the third lacked power. I did not know the reason. Two days passed, but the enemy was ambushed. Then a new worker arrived at the meeting. "How is everything, Brother Ballenger?" he asked.

"Not very well," I replied; "I can't locate the enemy. At the other camp-meeting I knew where he was entrenched, and trained the guns of the Lord on him until he retreated; but here I can't find the enemy."

"I can locate him," the brother replied. "Brother — thinks you are against him, and he believes that Brother — is also against him, and is deliberately ignoring him." Immediately I found the brother, and talked the matter over, explaining some misapprehensions; and we shook hands, kissed, and were one. Then a meeting was arranged between this brother and the third party, and matters were talked over kindly. The next time I spoke, the power of God returned to witness to the word presented.

When I understood the situation, I did not wonder that I was shorn of power. Behind me in the desk sat a brother who believed I was opposing him. Beside him sat another brother, who, he believed, was deliberately

ignoring him. With this lack of unity, how could the Lord manifest power? "When two or three are agreed," is the condition laid down by the Lord as necessary for the manifestation of his power. When two or three are *disagreed*, it must necessarily follow that the Lord can not manifest his power. Why?—Simply because all dissension is of the devil, and indicates the presence of his spirit.

All real union among brethren is the result of the presence of the Holy Spirit in the heart; and where the Holy Spirit is, there is not only unity but *power*. The disciples were all of one accord on that historic day of Pentecost.

"Press together." This applies to every soul, from the highest official to the humblest member. God is no respecter of persons. He holds the minister to just as strict an account on every point as he does the humblest man to whom the minister speaks the words of life. He will not overlook sin in me any more than in a man who does not preach at camp-meetings. And I am glad of it. I want to be all right. I want unity at any cost to my pride. I will confess to the humblest child of God if I find I have wronged him. More than this, I must make an effort to become one with every soul who has anything against me.

The foregoing experience is a great encouragement to me. Preaching is a miracle. The presence of the Spirit of God in a meeting is a miracle. The conditions on which this miracle will appear are plainly laid down in the Scriptures. When the conditions are met, the Lord responds; when they are not met, the tender Spirit is grieved away.

Let us all, high and low, put away our differences, and press together. The loud cry is due. Everything is ready but the church. Let us become of one accord,—boards, committees, Conferences, ministers, and members. The Lord is waiting for this unity, to seal it with his Spirit.

A. F. BALLENGER.

YORK (NEB.) CAMP-MEETING.

It was my privilege to attend this annual gathering. Though I have lived in this State five years, I had not had this privilege before. Therefore I was but little acquainted with this Conference, and was glad to enjoy this opportunity. This was the eleventh camp-meeting I had attended this season, and my health is now better than it was when I started. For this I thank God.

The meeting was held on the fair-grounds, near town. The people kindly gave us free use of the grounds, including all the buildings. The meeting was well under way when I arrived. A successful workers' meeting had been held, which had proved to be a preparation meeting indeed, just as such meetings should.

The first Sabbath meeting was thought by some to be the best meeting ever enjoyed in the State. The interest increased day by day till the last Sabbath, which was a glorious day. Several consecration meetings were held, in which Sister Henry gave precious instruction on the subject of consecration. Many persons, especially fathers and mothers, obtained a victory never enjoyed before.

Among the general workers present were, Sister Henry, who took a large share of the work after she arrived; and Elder Allen Moon, who gave us two stirring talks on the foreign mission work; also Elders Kauble, O. A. Johnson, and Luther Warren. Union College was represented by Professor Bland, who spoke upon the subject of education, church schools, etc. Drs. Loper and Olsen, who represented the sanitarium, gave some timely instruction on healthful living. The time has surely come for advancement in health reform by our churches.

Taken all in all, this was one of the most successful meetings I have attended this year.

A good spirit of freedom and harmony prevailed in the business meetings of the Conference. Elder Nelson was unanimously elected president. A number were baptized, notwithstanding the president advised that so far as convenient, it would be better for the candidates to be baptized at their home churches.

Two hundred and sixty-seven dollars was raised, in cash and pledges, for the Conference debt; and seventy-three dollars on the endowed fund, besides what was given in the weekly offerings for the foreign mission work. There has been a great improvement in the canvassing work, also an advance in the tithe.

The people of the town became much interested in the gospel wagon, which went downtown every evening, before the meeting opened on the grounds, loaded with singers and speakers. People gathered in crowds to hear the word spoken. The city mission work received favorable consideration. The Omaha and Lincoln missions are now, as they should be, under the direction and co-operation of the Conference.

The State was divided into seven districts, with an ordained minister in charge, and other workers to assist. An agent was also appointed to look after the work with the *Signs*.

From beginning to the close, the preaching among all classes—Scandinavians, Germans, and all—was of a practical character, pressing home the importance of entire, whole-hearted consecration and unconditional surrender to God, that the fulness of the blessing of the gospel of Christ and the great outpouring of the Spirit of God might be revived.

J. H. MORRISON.

PRATT (KAN.) CAMP-MEETING.

A LOCAL camp-meeting was held at Pratt, in southwestern Kansas, September 27 to October 2. When the committee decided to hold the meeting, it was thought that from fifty to seventy-five people might come together at that place. All were surprised to find over a hundred encamped on the grounds. Nearly all came with teams, driving from twenty to seventy-five miles. The churches of Fowler, Fellsburg, Larned, Medicine Lodge, and Preston were well represented. Nearly all came at the beginning of the meeting, and remained to the close. One good feature of the meeting was that the people came hungry for spiritual food. The preaching was done by the ministers of the Kansas Conference, and was of a practical nature, such as to show forth the message for this time, and inspire the hearts of all with courage.

At the close of the forenoon service on Sabbath, when a call was made for those who desired to seek the Lord to come forward, about one third of the congregation accepted the invitation, and by fervent testimonies and heart-broken confessions showed that they were deeply in earnest.

The weather was delightful—just such as western Kansas has in abundance. There was no complaint of its being either too cold or too hot.

The people of the town came to the evening meetings till the pavilion was crowded with attentive listeners. The interest was so great that it was thought best for Brethren Rupert and Thorn to remain, and follow up the work by public and private labor.

J. W. COVERT.

MICHIGAN.

SAULT STE. MARIE.—Our summer's work with the tent at the "Soo" has closed. Ten adults have taken their stand to obey the truth, and are meeting each Sabbath for worship. They are mostly heads of families. Others are

hesitating. A Sabbath-school of about thirty members has been organized. One of us will still carry on the work.

A. J. OLSEN,
E. K. SLADE.

COLORADO.

On my way to the Olathe camp-meeting, I stopped at Salida to visit my brother and his family. I found them, like Demas of old, loving this present world, having no interest in the things that absorb my mind. It is sad to contemplate the results of such a departure from the truth for this time; but while mercy lingers, hope survives and cheers our hearts.

At Glenwood Springs I spent a few days with Brother Fred A. Barlow and his family. After a separation of twenty-five years, when they received the message under my preaching, walking in its light for a few years, but later growing weary of the way and turning their backs upon it, my joy was full to find them now with their backs upon the world, and their hearts and minds wholly in sympathy with the message up to date, "filled with the Spirit," and rejoicing in the blessed hope. O, the goodness and love of God in calling back and receiving his wandering sheep! This visit was medicine to me after my sickness, and our studies together in the word of God were to us all like an oasis in the desert.

OLATHE CAMP-MEETING.—On my arrival at Olathe, I found Elders Rees, Watson, and Marsh, with a goodly number of campers, on the grounds. The camp was near the depot, in the center of the village. The large tent had been pitched for several days, and a good interest had been awakened among the citizens through the labors of Elders Marsh and Watson. This continued throughout the camp-meeting, the tent being well filled every night. This camp-meeting was held in the western part of the State, to accommodate those who could not cross the mountains to attend the State meeting. The brethren and sisters appreciated this, and came with full purpose of heart to learn and receive all that God had for them. Their testimonies and prayers gave evidence of their desire for higher attainments and a deeper experience in the divine life.

A severe test of patience and faith was brought to bear upon the entire camp. On Friday a small, dry whirlwind leveled the large tent, breaking some of the guy-ropes and tearing the canvas. This damage was soon repaired, and meetings were resumed. The next day a straight wind prevailed so strong that we were compelled to drop the large tent to keep it from being blown away. Several of the family tents were wrecked. Clouds of dust filled the air, covering the mountains and valleys. We took refuge in the Baptist meeting-house, which was kindly opened to us for the forenoon and evening services. Not a murmur was heard, but many expressed thanks that God had provided a retreat where we might worship him, thus defeating the prince of the power of the air; also for the lesson of patience and submission taught in this experience. A more fearful storm is before us, from which the holes and caverns of the mountains will be the only refuge for the people of God. The brethren and sisters found a blessing even in the storm. God was indeed near to us, and delivered us. The enemy was defeated.

Sunday was a beautiful day. The tents that could be pitched were erected again, and the hours were filled with instruction. Besides the regular preaching services, Dr. Hills spoke twice on the work of the Sabbath-school; Brother L. C. Summerville, the State agent, spoke on canvassing. Brother Hartman represented the work and claims of the Denver Medical Mission. Eleven persons were baptized by Elder Marsh. Several subscriptions

were taken for the REVIEW and other periodicals, and the book sales were larger than we expected. The closing meeting, Monday morning, began at 8:30, with a praise service, in which nearly all took a lively part. Brother Malcolm Mackintosh was then ordained to the work of the ministry, the writer offering prayer, and Elder Rees giving the charge.

This was indeed a good meeting. I was glad to greet the brethren on the Western Slope. They love and believe the message for this time, and are reaching out for the indwelling One. All remained till the meeting closed. Elders Marsh and Hills remain with the tent.

R. M. KILGORE.

MINNESOTA.

ROCHESTER.—Elder D. Nettleton and I came to this place last July to open up the work. Three faithful sisters have been the only living witnesses to the truth in this city of seven thousand. We pitched our family tents, and made a house-to-house canvass of the place for the *Signs*, securing nearly two hundred readers, some for three months, others for only one month, the papers to be delivered by us. In this way we became acquainted with the people. We have also taken several orders for the REVIEW, and our German and Scandinavian papers. We then pitched the large tent, and held services for about six weeks. Twelve have accepted the Sabbath, and are growing up into Christ. We have secured a large brick dwelling-house in a desirable locality, which we shall use as a meeting-place for our company. Elder Nettleton will remain here during the winter, and take charge of the work. He intends to hold a Bible school, and develop the work more fully.

I am visiting some of the churches, and in a few days expect to leave for Washburn, Mo., where I go on account of my wife's health. I expect to labor in Arkansas and southwestern Missouri as opportunity offers. My faith in the glorious third angel's message is stronger than ever.

D. E. SCOLLES.

GEORGIA.

AFTER our camp-meeting in Atlanta, we arranged for a series of tent-meetings to be held at Cave Spring, by Elder Drummond and the writer. The Baptists granted us the privilege of erecting our tent on their large campus, where their meeting-house, school building, and dormitory are situated. Near their church is a large natural cave, through which flows a spring. From this spring the village is named.

Our meetings began August 18, with a fair attendance and increasing interest. Then the Methodists began a protracted meeting, to keep their people away from the tent, and for a while the interest decreased. But their meetings did not continue long, and we soon regained our regular attendance, without any opposition until the Baptists held their regular monthly meeting. Then their ministers opposed the idea of our using their grounds, saying, "We might as well let them come into our church, and be done with it." After some discussion, it was voted that we still have the use of the grounds. Nearly all of the people feel kindly toward us, giving us vegetables, fruit, etc., and inviting us to their homes.

As the result of the meetings so far, many have expressed themselves as being convinced of the truth; but whether their belief is strong enough to enable them to take their stand on the Lord's side, is yet to be seen. The meetings closed September 2, with a good congregation of interested listeners. Many asked us to return at our earliest convenience. This we hope to do. We are of good courage, believing that the Lord will water the seed sown.

M. W. LEWIS.

News of the Week.

FOR WEEK ENDING OCTOBER 22, 1898.

—Shoes made of porpoise leather are absolutely impervious to water.

—October 17 ex-Secretary W. C. Whitney paid \$49,000 for a race-horse.

—Nine anarchists suspected of plotting to kill the kaiser have been arrested in Egypt.

—Moscow's orphan asylum, founded by Catherine II, is supported by a tax on playing-cards.

—It is estimated that 1,416,300 people witnessed the great peace parade in Chicago on October 19.

—It is reported that the young queen of Holland has chosen to be her husband, her second cousin, Prince William of Weid.

—It is reported that Li Hng Chang, the late deposed Chinese ambassador, has been secretly married to the dowager empress.

—The amount of gold coin in actual circulation in the world is estimated by the Bank of England officials to be about 865 tons.

—A company organized to manufacture lamp chimneys has decided to locate its plant at Toledo, Ohio. The capital stock is \$750,000.

—There are twenty cases of smallpox near Ithaca, N. Y., and precautions have been taken to protect the students of Cornell University.

—October 18, while the dowager duchess of Sutherland was traveling from Paris to Calais, her case of jewels, valued at \$150,000, was stolen.

—The dowager empress of China has issued an edict, promising to attend to the welfare of the people, and to do her best to secure prosperity.

—A week ago thieves broke into the office of the Hardwood Manufacturing Company, of Minneapolis, and stole \$56,000 worth of United States bonds.

—In some parts of Illinois, particularly Jefferson County, the corn is rotting to such an extent that it is feared fully one third of the crop will be lost.

—Recently a penny Manritius stamp, issued in 1847 in England, was sold for \$5,000, the highest price ever paid for a single stamp in England.

—In his forthcoming report to the President, Secretary of War Alger will urge a material increase in the size of the standing army of the United States.

—The Agricultural Department has issued a statement that the wheat crop of 1898 is the largest on record, amounting to 2,640,000,000 bushels of sixty pounds.

—October 4 the "Roanoke" arrived from the Klondike, having on board \$3,500,000 in gold dust. This is the largest shipment yet made from that country.

—New York will require \$25,500,000 to meet the expense of its public schools during the coming ten months. Part of this amount will be used to build schoolhouses.

—The largest sheep ranch in the world is in the counties of Webb and Dimmit in Texas; it contains more than 400,000 acres, and pastures 800,000 sheep annually.

—At Trenton, N. J., October 18, four members of a family of eight died from eating toadstools served at a previous Sunday dinner. The others are still critically ill.

—The leather trust is about to close one hundred tanneries in an attempt to lower the price of hides by limiting the demand. This will throw 50,000 men out of employment.

—On account of an ignorant tapping of a sewer-pipe in conjunction with a schoolhouse at Scranton, Pa., about forty of the pupils contracted diphtheria, twenty-five of whom have died.

—A blizzard of unusual severity swept over a large part of Iowa, Nebraska, Kansas, and Missouri last week, largely shutting off wire communication, and doing much injury to stock.

—Terrible storms prevailed all last week on the southern and eastern coasts of Great Britain and on the Scottish coast. A number of vessels were wrecked, and the Sunderland lighthouse was totally destroyed.

—Probably it is not generally known that on Washington Island, Lake Michigan, lying at the extremity of the Door County (Wis.) Peninsula, there is a colony of 115 Icelanders. They still use the Norse tongue, which is used nowhere else except in Iceland. They came to America about twenty years ago, and since that time have greatly improved their condition. The colony has neither lawyers nor saloons.

—October 12 the battleships "Oregon" and "Iowa," with their attending steamships, started to join Rear-admiral Dewey. The squadron will go to Honolulu by way of the Strait of Magellan, thence direct to Manila.

—October 17 Mrs. Ruth Potter, of Middletown, R. I., celebrated her 102d birthday. She was one of a family of eighteen children. She had ten children, of whom only three are living. Five generations of the family are living.

—The "St. Louis," an ocean liner that was converted into a war-vessel by the United States at the beginning of the war, has, after six months' service, resumed her old place, and will now make regular trips across the ocean.

—While kicking about some dirt at the city dump at Leadville, Colo., recently, Frank Brnkhart unearthed a robbers' cave, in which were hidden fifty sacks of very rich gold and silver ore. It is estimated that it is worth at least \$110,000.

—While President McKinley was in Chicago last week, there was conferred upon him by the Chicago University the degree of LL. D., "in recognition of the wisdom and skill he has shown in conducting public affairs in a great international crisis."

—Chaplain McIntyre, the chaplain of the "Oregon," has been found guilty by the court martial convened to try him for the sensational charges made by him against his superior officers. The penalty is dismissal from the naval service.

—Comptroller Coler, of New York, has brought against the administration of Mayor Wurster, of Brooklyn, the charge that over \$700,000 has been paid out illegally by the city officials of that place during the last year. The charges are specific.

—At the corner of Vesey street and Broadway, New York City, Peter Henry Rose has stood, winter and summer, for fifty years, selling newspapers. He is eighty-seven years old. He claims the distinction of being the oldest "newsboy" in the world.

—In his annual report, Third Assistant Postmaster-general Merritt recommends immediate negotiations with the postal administrations of England, Germany, and France to reduce the international postage rates to two cents a half-ounce or fraction thereof.

—A man in Illinois has succeeded in manufacturing "artificial eggs." The egg consists of a powder obtained from skim-milk. It is to take the place of eggs only for baking purposes, and it is predicted that within two years it will be as widely used as is patent flour.

—October 16 Ismail Bey, the Turkish military governor, informed the admirals of the foreign warships that the sultan had ordered the withdrawal of all the Turkish troops in Crete, in compliance with the joint note from Great Britain, Russia, Italy, and France.

—The largest advertising sign in the world is said to be that on a hillside of one of the smaller of the Canary Islands. It contains four words, in letters each fifteen feet wide and thirty feet high, each bar of the letters being three feet broad. The sign is 750 feet long.

—A war secret has just leaked out to the effect that while Commodore Schley was in command in Cuban waters, he so persistently disobeyed orders that the War Department twice urged his dismissal from service; but he was retained by the generous forbearance of President McKinley.

—On October 17 the British ship "Blengfall," from New York, was destroyed by fire near Margate, England. Over twenty persons perished, including the captain and his wife and children. The disaster was caused by an explosion of naphtha, with which the vessel was partly laden.

—Howard Gould, son of Jay Gould, was married October 12 to Miss Viola K. Clemmons. By this act he is said to have lost \$5,000,000, as according to Jay Gould's will, the share of any of his children marrying without the consent of a majority of the executors and trustees under his will, was to be cut one half. Young Gould's marriage was vigorously opposed by all the family, and they did not attend the wedding.

—October 14, as the "Mohegan," one of the Atlantic Transport Company's steamers, was leaving the coast of England for New York, with two hundred people on board, it was wrecked, and only thirty-one were saved. The storm in which the vessel foundered was so severe that none of the tugs that went to her rescue were able to approach the ship. Remarkable stories of rescue are told. In a chivalrous effort to save the women, the crew made the mistake of under-manning the boats. In one boat there were only four sailors; and it capsized as soon as it was launched, and nearly all perished.

—Representatives of 10,000 bakers held a meeting in New York, October 16, for the purpose of working out the details of a plan for a general strike on July 4, 1899, for a ten-hour work-day, and the abolition of the system which compels members of the union to board and lodge with their employers.

—The largest stock-yards in the world are in Chicago. The combined plants represent an investment of over \$10,000,000. The yards contain twenty miles of streets, fifty miles of feeding-troughs, and seventy-five miles of watering- and drainage-troughs. The yards are capable of receiving and accommodating daily 20,000 cattle, 20,000 sheep, and 120,000 hogs.

—On October 18 Porto Rico passed from the dominion of Spain to the United States. The stars and stripes were raised, and the ceremony was unmarred by disorder of any kind. The island is divided into two districts, one to be under the jurisdiction of Brigadier-general Fred D. Grant, and the other commanded by Brigadier-general Guy V. Henry.

—The most widely separated points between which a telegram can be sent are British Columbia and New Zealand. The telegram would cross North America, Newfoundland, the Atlantic, Britain, Germany, Russia (European and Asiatic), China, Japan, Java, and Australia. It would nearly make a circuit of the globe, and would travel over 20,000 miles in doing so.

—The Bessemer Furnace Company, of the Mahoning and Shenango Valley, will build a \$2,000,000 steel mill at Sharon, Pa. The plant will be built large enough to utilize the product of the eighteen furnaces comprising the association; and as Sharon is the central point of these valley concerns, it will be erected there. This move is compulsory, as the manufacturers have no market for their pig iron.

—The great peace jubilee held last week in Chicago was a notable affair. Distinguished persons, including President McKinley and war notables, were present from all over the country; and while the occasion was somewhat marred on account of the storm, it was pronounced a success. The charity ball cleared over \$20,000, which will go to swell the fund for the widows and orphans of those who fell in the late war.

—The county treasurers of southern Michigan are being swindled daily by Indiana men in a novel manner. Michigan pays a sparrow bounty of two cents a head, while Indiana does not pay any bounty. A number of persons lately have been doing a lucrative business by scattering poisoned wheat in Indiana, and taking dead sparrows by the bushel into Michigan, and claiming the bounty. The State has already been swindled out of several thousand dollars in this manner. Attempts will be made to arrest the swindlers.

THE name of one of our most successful ministers in bringing souls to Jesus is "Steps to Christ." If you want to know how you can send this "silent messenger" into many unconverted homes in your own vicinity, without cost, write to your tract society.

Special Notices.

NOTICE!

AFTER Thursday, October 20, the address of the Michigan Tract Society will be 226 Washington Ave. North, Lansing, Mich.

Please remember that it is not "North Lansing," but Washington avenue North.

C. G. HOWELL, Sec.

NOTICE!

THE annual meeting of the stockholders of the South Lancaster (Mass.) Academy, will be held at South Lancaster, Mass., December 1-4, for the election of a board of trustees, and the transaction of such other business as may properly come before that body. The first legal meeting will be held Thursday, December 1, at 10:30 A. M.

The old board of trustees, stockholders, friends, and patrons of the school, so far as consistent, are expected to be present. This will be a good time to see the workings of the school. Religious meetings will be held in connection with this annual meeting. Nearly all of the presidents of the Conferences in the district will be present. We should be glad to see a good representation from each Conference in the district. Those who expect to attend, should write to Elder H. W. Cottrell at South Lan-

caster, Mass., that he may be able to form some idea of the number coming.

In behalf of the board of trustees,

R. A. UNDERWOOD, Pres.

NEBRASKA, ATTENTION!

ALL the scattered Sabbath-keepers in District 5, which includes Merrick, Nance, Platte, Boone, Madison, Antelope, Pierce, Knox, Holt, Boyd, Brown, Rock, and Keyapaha counties, will please write to me of their whereabouts. Direct to Petersburg, in care of O. P. Thorp. If you are not visited this fall, it will be because you do not take the REVIEW, or because you fail to write.

GEORGE H. SMITH.

OUR TORONTO BRANCH.

THOSE who read the notice on page 659 of the REVIEW of October 11, "To Michigan Readers," will be interested to learn that since that time the Review and Herald Pub. Co. has purchased, and now controls, what was formerly the Toronto branch of the International Tract Society. Accordingly, all business heretofore carried on with the International Tract Society branch office will now be transacted directly with our new branch, the Review and Herald Pub. Co., Toronto, Ontario.

Also the subscription-book business conducted during the past year by the Ontario branch of the Michigan Tract Society will hereafter be carried on by our new branch office, the Review and Herald Pub. Co., 268 Crawford St., Toronto, Ontario.

PUBLISHERS.

NOTICES.

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

HELP WANTED.—C. J. Kunkel, Ulen, Minn., desires to hire a steady man to work on a farm by the year.

FOR SALE.—An interest in a paying manufacturing plant in Battle Creek, Mich. Persons desiring to invest, please address Lock Box No. 2367, Battle Creek, Mich., for information.

EMPLOYMENT WANTED.—A place to work this winter for an Adventist. References given if desired. For further particulars call on or address James Soules, Cawker City, Mitchel Co., Kan.

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

ADDRESS.

THE address of H. W. Herrell is 1817 W. Lafayette Ave., Baltimore, Md.

PUBLICATIONS WANTED.

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

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

Estella G. Norman, Severance, Kan., Signs, Instructors, and tracts.

Mrs. N. E. Moore, 1210 Galveston Ave., Fort Worth, Tex., periodicals and tracts.

Mrs. Lulu Wightman, Silver Creek, N. Y., REVIEWS, Signs, Sentinels, and tracts.

Claude Jones, Baxter Springs, Kan., REVIEWS, Signs, Sentinels, Instructors, and tracts.

FRANCIS I. U. DOLPHIN, Cape Coast, Africa, writes, under date of August 30, as follows: "I desire to express my thanks to the friends who, in response to my request, have sent me publications for missionary work. The mission work here is onward. Pray for the furtherance of the work of the Gold Coast Mission."

Obituaries.

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

STEELE.—Sister Amanda M. Steele, aged 53 years, fell asleep in Jesus, at Youngstown, Ohio, Oct. 4, 1898. Many relatives and friends are left to mourn their loss.

ALBERT CAREY.

PECK.—Died at Colfax, Wis., Oct. 2, 1898, of consumption, Brother W. E. Peck, aged 69 years. He had been a Sabbath-keeper for many years, and died rejoicing in the truth.

J. C. MIKKELSEN.

ALEXANDER.—Died at Beaverton, Ore., Sept. 29, 1898, Sister Mary Alexander, aged 84 years. She accepted the truth about twenty-five years ago, and died in the triumphs of faith.

W. J. BURDEN.

WRIGHT.—Francis Wright, son of Allen Wright, of Fulford, Quebec, died Aug. 28, 1898, of enterocolitis, aged 3 years, 7 months. Funeral discourse by the writer, from 1 John 4:8.

W. J. BLAKE.

SPEAR.—Died in Battle Creek, Mich., Oct. 3, 1898, Alice W. Spear, infant daughter of H. M. and M. A. Spear, aged 2 months, 6 days. Words of comfort were spoken by Elder A. T. Jones.

LOCKE.—Died at Beldenville, Wis., Oct. 9, 1898, of consumption, Sister Eliza Locke, aged 27 years. She was a great sufferer, but died rejoicing in the hope of receiving immortality when Jesus comes.

J. C. MIKKELSEN.

RAINWATER.—Died at Alpharetta, Ga., Oct. 6, 1898, Sarah A. Rainwater, aged 76 years, 2 months. She accepted the third angel's message nine years ago, and died with a bright hope of a part in the first resurrection.

DAY CONKLIN.

Office of The West Virginia Tract Society,
Newburg, W. Va., Sept. 25, 1898.
Review and Herald Pub. Co.,
Battle Creek, Mich.

Dear Brethren:

Your letter concerning "Steps to Christ" is at hand, and we wish to say that your plan in reference to this book meets our mind exactly. We shall enter heartily into this work, for we believe it to be a move in the right direction.

In fact, we have been working to this end for several years in our canvassing work, and can say to the praise of that excellent little book, that it has done more than any other book (with the exception, perhaps, of "Christ our Saviour") to relieve existing prejudice, and open the way for more reading of the same kind in this State. Everybody likes it, and it breathes such a good spirit that none can say aught against it.

When it was in the hands of the F. H. Revell Pub. Co., we ordered five hundred copies in one lot, and are using it at the present time. We have no stale copies on hand that we want to dispose of. Your reducing the price to an even fifty cents will assist materially in the circulation of this book.

Again we say we shall be glad to help this good work along.

Yours sincerely,

W. VA. TRACT SOCIETY,

T. E. BOWEN, Sec.

Publishers' Department.

IMPORTANT NOTICE!

Reduction in Price.

At a recent meeting of the board of directors of the Review and Herald Pub. Co., it was decided that hereafter the price of the English edition of "Steps to Christ," by Mrs. E. G. White, should be 50 cents, instead of 60 cents, as heretofore.

Let every Seventh-day Adventist who wants to know how to work to the best possible advantage with this book be sure to write to his State tract society.

MONTANA'S OPINION OF "MAKING HOME HAPPY."

In a letter recently received from Brother R. W. Yeoman, State agent for Montana, we find the following in regard to our new book, "Making Home Happy," by Mrs. L. D. Avery-Stuttle:—

"I read the story sometime ago, and think it one of the most interesting, as well as profitable, stories I have ever read. I also believe it will make an excellent 'help.'"

"Making Home Happy" contains 17 chapters, 206 pages, with 4 full-page illustrations, besides smaller ones. Cloth, cover design in three colors, 50 cents; paper cover, same design, 25 cents.

Those desiring to canvass for "Making Home Happy" will please address their State tract society. Those in Michigan may address the Review and Herald Pub. Co., Battle Creek, Mich.

CALIFORNIA WILL HELP

Circulate our new 50,000 edition of "Steps to Christ." We quote the following from a letter just received from Brother C. A. Pedicord, State agent for California:—

"I see light in your plan to reduce the price of 'Steps to Christ,' and push it this fall and winter. I am sure you can depend on California to do her part."

Those desiring further information in regard to the best way to use "Steps to Christ" in missionary work this fall and winter, should address their State tract society. Those in Michigan should address the Review and Herald Pub. Co., Battle Creek, Mich.

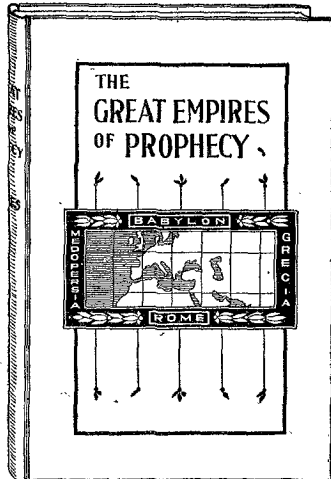
"WHAT TO DO WITH DOUBT"

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.

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

A QUESTION???

In one of the grandest pieces of music in the world, one of the strains is known as "The Heavens Are Telling." Do you know that "the heavens are telling" of the fulfilment of Dan. 11:7, 8? If you do not



know this, nor the how of it, and wish to know the whole story, then read pages 208, 209, of "The Great Empires of Prophecy." And yet this is only one of the many such interesting and valuable things found in the 712 large pages of this grand book, and all for \$2.00 only.

Order of your State Tract Society, or of the

REVIEW AND HERALD PUB. CO.,

BATTLE CREEK, MICH.

CHICAGO, ILL. TORONTO, ONT. ATLANTA, GA.

CANVASS FOR "LOOKING UNTO JESUS."

The descriptive leaflet for "Looking unto Jesus, or Christ in Type and Antitype," is now ready for delivery. Canvassers desiring copies of the same may secure them by addressing their State tract society.

ILLINOIS AND "STEPS TO CHRIST."

We quote the following from a letter just received from Brother Lee Moran, our Illinois agent, in regard to the Review and Herald Pub. Co.'s plan to circulate 50,000 copies of "Steps to Christ" this fall and winter:—

"I will do all I can for 'Steps to Christ.' I will carry a number of these books with me; and as I visit the different churches through the State, will do all I can to get the members to take hold of the matter, and circulate the books as much as possible. I will also sell all I can myself."

Those desiring particulars in regard to handling "Steps to Christ" to the best advantage, should address their State tract society. The price of the English edition of "Steps to Christ" is now reduced to 50 cents.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

Table with columns for EASTBOUND, WESTBOUND, and SLEEPING AND THROUGH CAR SERVICE. Lists train routes and departure times.

8.27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibuled sleeper to Montreal and from Montreal to Portland daily.

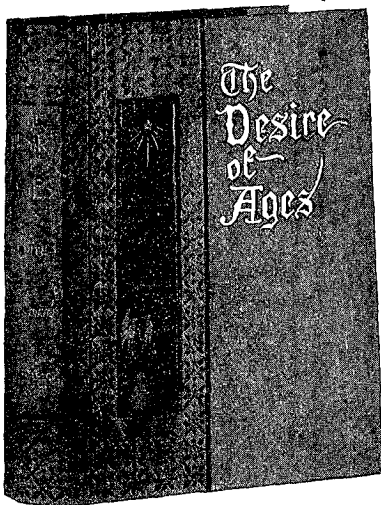
8.52 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

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.

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.

IMPORTANT ANNOUNCEMENT!

A MISTAKEN IDEA CORRECTED.



Some of our people have had the mistaken idea that only the Pacific Press Pub. Co., of California, is publishing the new book,

"The Desire of Ages."

This is to let you know that this book is also published by the

REVIEW AND HERALD PUB. CO.,

and handled by all of our State Tract Societies.

This is a Book for The Minister, The Teacher, The Student, The Parent, and The Child.

- CLOTH, MARBLED EDGES.....\$3.50
CLOTH, GILT EDGES.....4.25
LIBRARY, MARBLED EDGES.....5.00
FULL MOROCCO, GILT EDGES, (boxed).....7.00

Address all orders to your State Tract Society, or to the

REVIEW AND HERALD PUB. CO.,

Chicago, Ill. Toronto, Ont. Atlanta, Ga. BATTLE CREEK, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Table with columns for EAST, WEST, and various train routes. Lists departure times and agents.

*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.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 25, 1898.

IN Syria and Palestine there are more German settlers than in all the kaiser's own colonial possessions.

THANKS to Messrs. Amberg & Murphy of this city for a copy of a handy household dictionary. Have you seen it?

TROOPS have been called into Paris to the number of sixty thousand or more, with the hope of holding things steady.

THE late war has given a new impulse to the organizing of church and Sunday-school boys into "Boys' Brigades," with preachers as the generals. It will not be long before it will be so unpopular as to be accounted traitorous for a boy not to be "patriotic" in all the military pride and arrogance of the boys and preachers of the Boys' Brigade.

IT is impossible not to notice in the religious papers of the country, for it appears everywhere, the identification of themselves with the politics and military affairs of the nation. It is always "our army," "our navy," "our victories," "our island possessions," "our eastern policy," "our territorial expansion," "what shall we do with the Philippines?" etc., etc. Jesus said, "Ye are not of this world." But from the religious journals of the United States, no one could ever gather any such idea as that.

IT is evident that the journey of the German emperor to Constantinople and Jerusalem is not all of sentiment, but is to be made materially to pay. One of the first things announced after the emperor's arrival at Constantinople was that the sultan has "authorized a German syndicate to construct a commercial port at Haidar, opposite Constantinople." It will be interesting to note what further hold Germany obtains in the possessions of Turkey preparatory to the expected dividing up. The sultan is also taking into his service German physicians and surgeons instead of French.

A WRITER in the Chicago *Times-Herald* relates it as "a curious fact" that many of the Indians "object to pleading 'not guilty,' when tried in the United States Court"—when they know they are guilty. He says, "They do not understand" that the plea "not guilty" "is only a phrase." He then cites an instance in which an Indian pleaded "guilty;" but the United States commissioner, "knowing him to be a pagan, and believing him to be drunk," entered for him the plea "not guilty;" whereupon the Indian exclaimed, "I *am* guilty! Any man who says he is *not* guilty, when he *is* guilty, is a liar"! Now *is* it, indeed, a curious fact that an Indian, "a pagan," should be able to understand that a lie is something more than "only a phrase"? And since it seems to be the accepted view of those who consider themselves *not* pagans (what are they?), that a lie "is only a phrase," should not *this*, rather than the other, be considered the curious fact? If it is indeed a fact, curious or otherwise, that it is only the pagan who insists that a lie is

more than only a phrase, then it is high time that those who are not pagans, whatever they are, should be taught what simple honesty is.

LAST week we made note of the arraignment of the police commissioners of Buffalo, N. Y., and the severe rebuke administered to them by the appellate division of the Supreme Court for their failure to stop Sunday baseball-playing. They evidently profited by their experience; for they turned square about, and the following Sunday gave the city a blue-law Sunday, with a vengeance. Speaking of the incident, the *New York World* of October 16 says:—

The Raines law was enforced to the letter, and the "fake" hotels and clubs were closed from midnight. Twenty-five fishermen enjoying the sport from the docks were arrested. Butchers, grocers, and haberdashers who usually do business Sunday morning were closed. Practise football was stopped. Superintendent Bull announced that the laws will be enforced in this manner every Sunday.

GENERAL WILSON, the military commander of Porto Rico, in a speech to a body of influential Porto Ricans the other day, laid down to them the American principle of the separation of religion and the state, and then said:—

The Protestant denominations in the United States will have the right to send their missionaries into this inviting field, where they will doubtless receive a hearty welcome; but still the advantage will remain with the Roman Catholic Church, in which the people have been born, married, and buried for the last four hundred years. Besides, it must not be forgotten, the church, like every other institution of the island, will surely realize its full share of the benefits arising from the union of the island with the great republic. It will, therefore, become more liberal and independent, as well as more powerful, than it has ever been. Fortunately for you, however, every other Christian denomination will, from this time forth, be free to make converts, establish churches, open schools, and circulate religious newspapers and books, and generally to show that it is a worthy teacher and guide to a higher and better civilization than ever prevails where one church holds absolute sway. It rests with you and the enlightened men of your island to see that henceforth every soul in Porto Rico shall be absolutely free to join what church it chooses, and to worship God according to the dictates of its own conscience.

THE United States Circuit Court at Cleveland, Ohio, October 18 issued an injunction prohibiting strikers from interfering in any way with the business or the employees of the firm against which they have struck. All strikers, their aiders, and abettors, are "ordered and commanded to desist and refrain in any manner from interfering with, obstructing, or stopping any of the business of the complainant, or of its agents, servants, or employees in the American Mill, or in any of the company's works anywhere."

They are enjoined "from entering upon the company's grounds for the purpose of interfering therewith in any manner, or from compelling or inducing, or attempting to compel or induce, by threats, intimidation, persuasion, force, or violence, any of the employees to refuse or fail to perform their duties as such employees."

In practically all cases the enjoined acts, as set forth, are not to be done with "intimidation or violence" in view; and in this way the defendants are likewise enjoined from persuading employees to leave their places. So, too, the defendants are enjoined from entering upon

the company's grounds, or directing, aiding, or abetting, any of these acts.

Congregating "for purposes of intimidation" is enjoined. So are picketing and patrolling. "Singly or collectively, the defendants are enjoined from going to the homes of company employees for purposes of intimidation, as well as from threatening in any manner the wives and families of the employees at their homes."

The court declares that even those whom the strikers call "scabs"—that is, people who do not belong to trade-unions, and will work—have rights, and are entitled to protection.

It is said that the strikers "are furious," and that some of the leaders declare that they "will not obey the injunction." One of them declared that "it is just such proceedings as this that make anarchists." Yes; an anarchist is one who will have his own way in spite of everything and everybody else. And such proceedings as this give all such dispositions opportunity to develop. It is sincerely to be hoped that the principles of this decision will be established throughout this whole nation.

THE COMING WEEK OF PRAYER.

TIME is rapidly passing; and before we know it, the week of prayer, with its opportunities and responsibilities, will be upon us. The good we may receive from it as individuals and as a church, and the influence it will have upon our friends and neighbors for good, will depend largely, if not wholly, upon the interest we ourselves take in it. If we look upon it as an ordinary affair, and make no special plans for the meetings, but simply come together and hear the readings in a listless, mechanical way, we shall receive no benefit; in fact, we shall be worse; for we shall have grieved the Spirit of God by slighting a special opportunity to receive a rich blessing at his hands.

I would call especial attention to Sister White's articles in the recent *Reviews*, relative to the week of prayer in Australia, and bespeak for them a careful re-reading, with the hope that those having charge of these meetings may be imbued with the same zeal and earnestness in planning for and conducting them. I can not forbear calling attention to one statement in the last article, as it so fully expresses our need in America:—

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.

Let us keep this season constantly before our minds, and plan to co-operate with the Lord in making it a time of special praise and thanksgiving to him because of his converting and transforming power in our lives.

GEO. A. IRWIN.