

# The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

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### A LITTLE WHILE.

L. D. SANTEE.  
 (Princeton, Ill.)

"For yet a little while, and he that shall come will come and will not tarry." Heb. 10:37.

A little while, O faint and sorely wounded!  
 Only a little while, and toil shall cease;  
 Soon shall ye be by angels bright surrounded  
 In that bright home of love and joy and peace.

Only a little while shall pale lips quiver,  
 And eyes grow heavy with their weight of tears;  
 Soon shall ye drink of life's calm, shining river,  
 And dwell in peace through God's unchanging years.

Then lay aside your burdens and your sadness;  
 Bring to your care-worn features, hope's glad smile;  
 Wear on your upturned faces, looks of gladness:  
 Jesus is coming in a little while!

### THE REVELATION OF GOD.

MRS. E. G. WHITE.

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of his hands. Nature was their lesson-book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even his eternal power and Godhead.

But while it is true that God could thus be discerned in nature, this does not favor the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about

them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works.

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master Artist. In this book of nature opened to us,—in the beautiful, scented flowers, with their varied and delicate coloring,—God gives to us an unmistakable expression of his love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or he might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that his mercy is not wholly withdrawn from the earth.

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature can not teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was that "true Light, which lighteth every man that cometh into the world." We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ."

In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. To the question of Thomas, Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the

sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he can not interpret nature without placing it above God. He can not discern in it God, or Jesus Christ, whom he has sent. He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship.

"Ye men of Athens," he said, "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father; there is a personal Christ, the Son. And "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. God is

the superintendent, as well as the Creator, of all things. The divine Being is engaged in upholding the things that he has created. The same hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun.

There is scarcely an operation of nature to which we may not find reference in the word of God. The word declares that "he maketh his sun to rise," and "the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: . . . he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "He maketh lightnings for the rain; and bringeth the wind out of his treasures."

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out his plans. He employs his agencies that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its carpet over the earth; that the shrubs and fruit-trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that he has instituted, but they are only the servants through which he effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God.

The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry, ye are God's building." In God we live and move and have our being. Each heart-beat, each breath, is the inspiration of him who breathed into the nostrils of Adam the breath of life,—the inspiration of the ever-present God, the great I AM.

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." In its human wisdom the world can not know God. Its wise men gather an imperfect knowledge of God from his created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation he has made of himself in Christ, will obtain only an imperfect knowledge of him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to his will, will make men idolaters. Professing themselves to be wise, they will become fools.

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will

come again as he ascended to heaven,—a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily."

#### WE'LL NOT GROW OLD IN HEAVEN.

MRS. L. D. AVERY-STUTTLE.

We'll not grow old in heaven,  
Youth's spring will always stay;  
No grief nor tears through endless years  
To crown our heads with gray;  
In perfect peace our hearts shall rest  
Forever and for aye.

We'll not grow old in heaven,  
Its habitants are fair;  
No withering blight nor sorrow's night  
To bow us down with care.  
These furrowed brows, no longer marred,  
A crown of light shall wear.

We'll not grow old in heaven,  
Our eyes will not grow dim;  
But we shall walk and sing and talk  
With shining seraphim.  
We'll see our glorious King, and live  
Eternally with him.

We'll not grow old in heaven;  
The flowers will never fade,  
And poisonous reptiles ne'er will start  
From verdant glen or glade;  
For sin's dark hand will never mar  
The beauties God hath made.

We'll not grow old in heaven;  
Thrice welcome, joyful day!  
For these dim eyes in paradise  
Shall weep no more for aye.  
Come quickly, blessed Master,  
O, quickly come, we pray!

#### THE WORK OF THE SPIRIT.

J. N. LOUGHBOROUGH.

OUR Saviour's promise of the Spirit clearly presents the idea that the Spirit has a work to do *in us* and *for us*. Read the promise: "He will reprove [both the Revised Version and the text of Dean Alford give "convict" for the word "reprove"] the world of sin, and of righteousness, and of judgment." John 16:8. "He will guide you into all truth. . . . He shall receive of mine, and shall show it unto you." Verses 13, 14. This same divine guidance is spoken of by the prophet Isaiah: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

Concerning the *work* wrought by the Spirit of God, we have an illustration in the instruction given to Saul by Samuel: "And the Spirit of the Lord will come upon thee, and thou . . . shalt be turned into another man." 1 Sam. 10:6. In Paul's letter to Titus we read, "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5.

In the Philippian letter, Paul said of the work of the Spirit: "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. In the Corinthian letter he said: "But we all, with open face beholding as in a glass the glory of the Lord, are *changed* into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

In the tract "What Must I Do to be Saved?" we read: "It remains for us to *choose* whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. What you need to understand is the true force of the will; this is the governing power in the nature of man, the power of decision, or choice. Everything depends on the right action of the will. The power of choice, God has given to men; it is theirs to exercise. You can not change your heart, you can not of

yourself give to God its affections; but you can choose to serve him. You can give him your will; he will then work in you to will and to do according to his good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ, and your affections will be centered upon him, your thoughts will be in harmony with him."—*Apples of Gold Library, No. 17, page 7.*

In writing to the Ephesians, Paul speaks of man's natural state as "being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4:18. To the Colossians he wrote: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." He calls this reconciled state, "Christ in you, the hope of glory." Of the obedience thus wrought by the power of God, he says: "I also labor, striving according to his working, which worketh in me mightily." Col. 1:21, 27, 29. The apostle Peter speaks of those in such condition in Christ as "partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

#### THE LIGHT OF A CANDLE.

L. A. REED.

I WISH to discuss this proposition: The light of a candle is a manifestation of the goodness of God, this goodness being manifested that it may lead us to him. We have already seen that God's goodness is revealed in the fact that he makes his sun rise on the evil and on the good. But he makes the candle shine, also, for the evil and the good. We have seen that all power operating in the material world is a manifestation of the Creator; and the power of cohesion, chemical affinity, heat, the whole phenomenon of combustion, is nothing more nor less than the power of God,—his own personal act, planned by him, and executed under the direction of his will.

Now here is a candle. I strike a match, and apply its blaze to the end of the wick. The heat of the match flame melts the wax, or paraffin, or tallow, and the wick drinks it up. All tubes exhibit the power of sucking up fluids; the finer the tube, the higher it is able to draw the liquid. The tubes of the wick, acting in this manner, carry the melted wax up to the flame of the match. The heat of the flame turns this wax into gas, and a cloud of this red-hot combustible gas forms about the end of the wick. Like all fluids, it tends to a spherical shape; but it is lighter than the air, and rises. While rising, the oxygen of the air rapidly unites with it; and by the time it has risen an inch from the wick, it has all been burned, and is reduced to a mere point. But other spheres of hot combustible gas continue to rise, one after the other, each in turn being burned as it rises, and made smaller and smaller, until, having become but a point, it is entirely consumed.

But by this time the match is burned out; and by what means is the wax still changed into the hot combustible gas?—By means of the heat of the burning gas. As the melted wax creeps up to the end of the wick, the flame of the burning gas converts the melted wax into vapor; thus the flame is continually supplied with combustible gas, and the candle burns on until the wax is all consumed.

This combustible gas is composed mainly of hydrogen and carbon, or charcoal. In its free state, hydrogen is a gas. When combined with the carbon in the wax, it helps to form a solid. But it has so great a tendency to go back to the gaseous condition that, when heated, it renders the carbon, one of the most fixed of the elements, gaseous. But the two elements, having taken the gaseous condition, the bonds

between the hydrogen and the carbon are instantly severed, and the carbon falls back into its solid condition; for as yet it has not been sufficiently heated to turn into gas. This solid carbon is distributed as fine dust all through the burning gas; and these fine particles, being heated white-hot in the flame, give forth the light. Hydrogen burns with a flame because it is a gas; but this flame is almost invisible, because gases, no matter how intensely heated, do not emit a bright light. Only ignited solids radiate white light.

Of the two elements in the wax, hydrogen has the greater affinity for the oxygen. Thus the carbon is momentarily left behind in the burning gas, in the form of minute particles. These are at once heated white-hot, and each glowing particle of white-hot carbon becomes a center of radiation, throwing out rays of light in all directions. The next instant these particles are also turned into gas by the heat, and consumed by the oxygen. Thus the process continues: as fast as these particles are consumed, others rise in the same manner, to be burned in turn, and thus the light of the candle, though dependent upon evanescent sparks of light, is continuous.

By exerting a greater attractive force between the hydrogen and the oxygen than between the carbon and the oxygen, the Creator makes the candle shine. And he does this not only for the good, but also for the evil, even as he makes the sun rise on both the evil and the good, and sends rain on the just and on the unjust. We shall next consider the goodness of God as exhibited in this candle flame.

#### "THE OPEN GRAVE."

*Present Truth.*

In the city of Hanover, Germany, there is in one of the churchyards a grave which attracts the attention of hundreds of visitors every year. Pictures of it are to be found for sale in nearly every stationer's shop, and it is known far and wide as "The open grave." In brief, its history is this:—

More than a hundred years ago a woman was buried there; and the following inscription (whether by her own direction or not, I do not know) was placed on the lowermost stone of the tomb: "This grave, purchased for eternity, must never be opened."

The grave, as will be seen from the illustration, was covered with heavy stones, the top one being a solid block that doubtless weighs not less than a ton, and all the stones were bound firmly together with iron bands. But no human device can hinder the working of the power of life. Either a seed fell into the grave before it was closed up, or else a shoot from a tree penetrated the grave from beneath, and in obedience to the law of life, proceeded to make its way to the light.

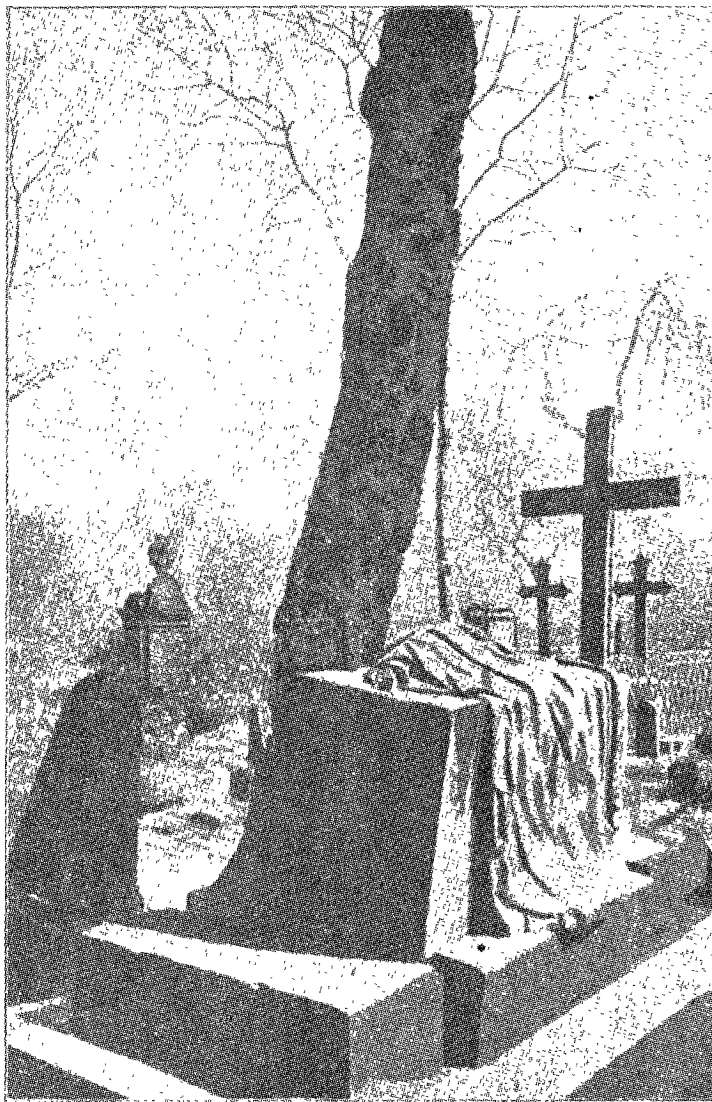
Slowly and imperceptibly, but with irresistible power, it forced its way between the huge stones, and burst every iron band. Now none of the stones are in their original position, although no hand of man has ever presumed to try to move them.

A vigorous birch-tree is now growing from the open grave, which was to remain closed to all eternity. The tree is flattened where it comes in contact with the huge covering stone, so that it fills the entire side of the grave; but immediately above the block it assumes the natural, round shape, and is about fifteen inches in diameter.

There is in the same churchyard another grave that has been opened in the same way by a small locust-tree; but it does not attract the attention that the first one does, since it has no inscription and no iron clamps. Both, however, teach the same thing,—the power of life.

How easily the voice of God sounding from heaven can rend all the tombs! That voice, which at the last day will shake the earth, and open every grave, is the same voice which, in the beginning, said, Let the earth bring forth grass and trees; and although no sound of it is heard, that word is able, as we have seen, to break every bond. That is the power of the resurrection.

But the power of the resurrection of the last day is only the power which Jesus Christ, who is risen from the dead, exerts in every believer. He is near to every soul, with all the power of his resurrection life. "The word is nigh thee,



even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 8, 9.

That word, which at the last will open every grave, and whose power is shown in the bursting of the iron bands that were designed to keep the Hanover grave closed, is able to burst every bond that would hold any soul down to this earth and its groveling life. Jesus still comes, as of old, anointed with the Holy Spirit, "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Who will listen to him? "Hear, and your soul shall live."

The only help in trouble is God. He is a *suitable* help in every trouble. He is a *present* help in every trouble. He is a *reliable* help in every trouble. He is an *efficient* help in every trouble. He is a *sympathizing* help in every trouble.

#### TITHE-PAYING IN RIGHTEOUSNESS BY FAITH.

G. B. STARR.

(Clayfield, Queensland, Australia.)

WHEN we now pay the tithe into the Lord's treasury, it becomes a part of the great stream that has been flowing from the earliest ages to the present time. We thus become connected with all the work done to redeem fallen man in all ages, and are thus made workers together with God from the beginning. Whatever is done in faith toward Jesus Christ is connected with everything ever done by Christ or for Christ. Thus the influence of the widow's mite and the fragrance of Mary's ointment are as far-reaching as the influence of Christ, and are talked of not only in the remotest part of this world, but also among the angels in other worlds. The angels made the silent record of these acts of love, and they love to talk them over. Anything done for Christ is of the deepest interest to all who love him. And whatever is prompted by faith in Christ and by love for God is an act of righteousness; Christ is its author.

"Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." There is no righteousness but that which is by faith of Jesus Christ, and thus this righteousness connected with giving is the righteousness of Christ. "Thanks be unto God for his unspeakable gift" of Christ, which prompts all other gifts worthy the name. Faith underlies all true giving. Faith believes the promises of God, and acts upon them.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6:38.

"Honor the Lord with thy substance, and with the first-fruit of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." Mal. 3:10, 11.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever)."

Faith accepts these promises, and acts upon them. The tithes and offerings are presented to God in faith, with the firm belief that he will do just as he has promised; and he never fails. Thousands who have proved him are ready to witness to the goodness and faithfulness of God. Thus faith is back of all obedience to God.

Unbelief is back of all disobedience. The man who withholds the tithe, and appropriates it to his own use, robs God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes



and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." The man who withholds the tithe, covets and appropriates a devoted thing, as did Achan. Joshua 6:19; 7:19-21. God had overthrown Jericho, and to him belonged the spoils of war; he definitely claimed them, as he definitely claims the tithe. Covetousness, which leads to the appropriation of God's tithe, is idolatry. Self is placed before God. Thus the man who withholds the tithe is a commandment breaker on a large scale. Unbelief, commandment-breaking, sin, unrighteousness, selfishness, and idolatry go together; while faith, obedience, righteousness, love, and liberality are companion graces, honoring to God, and the cause of abundant thanksgiving to him.

Reader, may you, with Jacob, decide, "Of all that thou shalt give me I will surely give the tenth unto thee."

### "NOT THAT," "BUT THAT."

T. E. BOWEN.  
(Newburg, W. Va.)

Nor that our way shall be made into God's way, but that his way shall become our way.

Not that we shall dictate to the scepter upon the throne, but that the scepter shall dictate to us the way the great King would have us go.

Not that we shall come into the King's presence in the spirit of Haman, filled with self-exaltation and pride; but that we shall humbly examine our motives, as did the queen, by fasting and prayer, that with firm trust we may enter his courts.

Not that we shall obtain our requests because of our finely framed and beautifully spoken prayers; but that the soul shall utter its cries as did Hannah of old within the courts, and the publican who smote upon his sinful breast.

Not that we shall be saved by doing some great thing for the Lord; but that the love of God shall so dwell within the soul that we shall do nothing but great things.

Not that we shall be called great among men, but that among men we shall be called great by God.

Not because we are by nature better than other men, will Christ choose us out of the world when he comes; but because we, being even as bad as the worst, take his *life* for what it is, and leave ours behind for what it is not.

The United States consul-general at Shanghai, China, reporting that China has bought from American manufacturers, machinery for her mints, says: "The machinery for the mint at Chengtu was delivered by the company supplying it free on board at Ichang, the head of navigation of the Yangtse River, where it was taken in charge by the Chinese authorities. Its subsequent treatment was characteristic. The machinery was in boxes, as shipped from the factory. It was left on the bank at Ichang for a month, so close to the water that when a slight flood came, the boxes were under water, and the muddy water deposited sediment until the boxes were full of mud. In this condition they were taken to Chengtu, being about two months on the way. When the boxes were opened, they were found to be caked up solidly with mud, except where the rats had dug holes and made nests while the boxes lay at the arsenal. The machinery finally was got into condition to be put together, but the dies were so badly rusted that they would be condemned in an American mint. The Chinese, however, made no objection to the imperfect places in the coin, apparently thinking them additional safeguards against counterfeiting.

Some parts of the machinery were entirely ruined, and others were so badly rusted that they can not last long."

### THE TWO SERVANTS.

Joseph Newton Holmes, D. D.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing." "Faithful" to his lord and to his daily duty; "wise"—far-seeing, looking for the coming of his lord. He holds everything as in trust for his lord, his master, like a good and faithful steward. We have a picture here of the faithful minister of Christ. He comes to his high office not through self, but by the appointment of his Master. He must regard himself, not as the head, but as the servant, of his flock. He must be obedient and faithful to all the commands of his Master. He must be wise and prudent in all things, that he may win others to the Lord. He must give his family their food in due season,—food that shall afford them nourishment and the means of growth, that from babes in Christ they may grow up to the fulness of the stature of men and women in him. Blessed is he who thus watches and waits for his Lord! Having been faithful to the duties allotted him, he shall be promoted to the highest position as his honorable reward. Having proved himself worthy of trust, still higher trust and honor will be put upon him. For the faithful and wise servant there are always still higher possessions and honor in reserve. Even now, as Paul assures us, each saint owns all God's possessions.

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

We have drawn in these verses a character the opposite of that of the faithful servant. He is evil because he neglects to be faithful; and his negligence grows out of his disbelief in his lord's coming, or of thinking that he will put off, or defer indefinitely, his coming. He forgets that his lord has named no time, and that his return at any moment is a part of the bargain, against which the servant should be always ready. The uncertainty of time should always be an inspiration to duty. His lord's delay in coming illustrates his patience and forbearance; yet it is abused by him to indulge his evil propensities and to work all manner of iniquity.

The unfaithful servant is not only guilty of neglecting important interests, but he begins to smite his fellow servants, who are to be understood here as applying to such as are faithful servants to their absent master. He scolds, abuses, and unjustly treats them, and eats and drinks with the drunken. Instead of keeping things in order, and observing a wise economy, he gives way to self-indulgence, all at his master's expense; he associates with the vilest characters, giving himself up to carousing and drinking,—two besetting sins often found, alas! among those in the higher ranks of social life. Step by step, he progresses from one vice to another, until he becomes a leader in sin and iniquity. He has said in his heart so often, "My lord delayeth his coming," that he begins at last to believe that he will not come at all, and so will never find out what his servant is doing.

But at last there comes a day of reckoning for the unfaithful servant. Because it has

been delayed, he has foolishly imagined that it would not come. He has neglected his master's interests, used his master's goods as his own, beat his fellow servants, and squandered his master's goods in carousal and debauchery. How many such we find in daily life. But in a day and an hour when he looks not, in the midst of fancied security, the master comes. Judgment breaks upon him out of an apparently clear sky.

So it was that Sodom, at the height of its glory, and at the full ripeness of its iniquity, was swept by the fiery winds that made it a desolation. Men will chaffer with one another in controversy over disputed points and difficulties, which a reverent heart will cover with the shield of faith; they will go on indulging their selfish appetites and desires, and demanding, "Where is the promise of His coming?" till suddenly the great trumpet sounds, and the Judgment is upon them. But however much the Master may delay his coming, be assured that he will come. Blessed, then, will they be whose faithful watching finds them in readiness for him.

"Thou art coming, O my Saviour!  
Thou art coming, O my King!  
In thy beauty all resplendent,  
In thy glory all transcendent;  
Well may we rejoice and sing!  
Thou art coming, thou art coming!  
We shall meet thee on thy way,  
We shall see thee, we shall know thee,  
We shall bless thee, we shall show thee  
All our hearts could ever say."

### GOD'S KINDNESS TO US.

ALEXANDER RITCHIE.  
(Winnipeg, Manitoba.)

WE were dead. "But God, who is rich in mercy, for his great love wherewith he loved us, . . . hath quickened us together with Christ, . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

JUST WHAT HE DID FOR LAZARUS.

He quickened him. "Lazarus, come forth." John 11:43.

He raised him. "He that was dead came forth." Verse 44.

He made him sit with him. "Lazarus was one of them that sat at the table with him." John 12:2.

Jesus did this to show the glory of God. "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the *glory of God*?" The glory of God is his goodness. See Ex. 33:18, 19.

Goodness is grace, favor, kindness. And God hath quickened, raised, "and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his *kindness* toward us through Christ Jesus." Eph. 2:6, 7. "For by GRACE are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

How much did Lazarus do toward regaining his life?—He never moved a muscle. Then how much did he have to boast of?—Not an atom. And that is just how much you and I can do toward our salvation from death, and that is just how much we have to boast of.

O brother! forever look away from yourself to Him whose glory is his goodness, and who has raised you from the dead, that you "should be to the praise of his glory."

WE, in our emptiness, ignorance, guilt, and corruption, have need of the Lord in his goodness, mercy, truth, and grace; and he has need of us for the exercise and communication of these to our necessities.

## 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.

### BE CHARITABLE.

I STUDIED my tables over and over, and backward and forward, too,  
But I could n't remember six times nine, and I did n't know what to do,  
Till sister told me to play with my doll, and not to bother my head.  
"If you call her Fifty-four for a while, you'll learn it by heart," she said.

So I took my favorite, Mary Ann (though I thought 't was a dreadful shame  
To give such a perfectly lovely child such a perfectly horrid name);  
And I called her my dear little "Fifty-four" a hundred times, till I knew  
The answer to six times nine as well as the answer to two times two.

Next day Elizabeth Wigglesworth, who always acts so proud,  
Said, "Six times nine is fifty-two," and I nearly laughed aloud;  
But I wished I had n't when the teacher said, "Now, Dorothy, tell, if you can;  
For I thought of my doll, and —sakes alive!— I answered, "Mary Ann"!

— St. Nicholas.

### DORA'S GIFT.

"You don't mean me to believe, Emily, that all these tall girls are yours? One, two, three, four—my! what a lot!"

"We pass for Mrs. Brown's 'boys and girls,' Uncle Phil. You see, we have to attend to her business, escort her around, and do what there are no boys here to do."

"And what sort of business can you attend to, I'd like to know?" asked Uncle Phil, with all a man's scorn of a woman's business head.

"Emma is my man of business," said the gentle, ladylike mother. "No, not the tallest; that is Julia. She is our member of society; she entertains our company, and is to the family what a drawing-room is to a house."

"She is our decorative art society, too," added Emma. "She paints, and embroiders, and sings in the choir."

"They are just slandering me, Uncle Phil," cried Julia. "Look at my forefinger, and you will see who is the seamstress of the family."

"What is the matter with Daisy's fingers?" asked Uncle Phil, who had been abroad while these girls were growing up, and had now come back to make a home for himself.

"Oh, I'm the housekeeper, and I've just been canning strawberries; that's where my finger-tips get their rosy color. You'd better speak me fair, uncle, if you want your bread buttered on both sides while you are here."

Uncle Phil leaned back in his chair, and surveyed the party with admiring eyes. Without being particularly handsome, they were delightful-looking girls. Erect, vigorous, graceful, and full of fun; they gave proof of being a well-raised, healthy, charming quartet of daughters.

"Well, Sister Emily," he said, presently, "lump them now, and say what you will take for them. I'll give a fair price for the lot."

"Kohinoors as thick as hailstones could n't buy one of them," said the proud mother.

"But you have n't told me what this small woman is good for," said Uncle Phil, pinching the pink tip of Dora's ear.

"Dora? What is Dora's forte? Why, I don't know; but we could n't do anything without Dora."

And the girls looked at their uncle as if they feared he might be weak-minded to ask such a question.

"There," said merry Dora, "I told you I have n't any gifts. I can't sing, nor paint, nor embroider, nor even entertain company."

"But she can always be the dearest dear of a Dora that ever was," said the sister on the other side of Dora, giving her a troublesome squeeze.

But of course the weather in this family was not all summer weather. Uncle Phil found, after a while, that they had their ups and downs like other people. They disagreed with one another, and felt cross about it. They tried to do things, and failed sometimes. Jellies would n't always jell; dresses would n't always fit. In short, "the briars besetting every path" pricked the feet of these sweet lassies in their turn, as they do the feet of all earth's travelers.

Then Uncle Phil found out what was Dora's gift. It had been dawning on him for some time; but one rainy day he startled the family by saying, "Sister Emily, Dora is the most gifted child you've got."

It was, as I said, a rainy day. "Of course it had to rain," Julia had said, grimly, as they gathered in the breakfast-room. "As I wanted to go on horseback with uncle, I might have known it would rain."

"It is well you have an escort who will wait till a clear day," said Dora, who was busy pulling up the blinds to the top pane, that they might get all the light there was to be had.

"Ah, what a nice little blaze!" said Uncle Phil, limping around to the grate. "Which of you knew I had rheumatism this morning?"

"Dora always keeps a little pile of wood and shavings hid away for a morning like this," Julia said, leaving the window, and coming to warm her cold nose by the cheerful glow.

The mother entered with a cloud on her usually placid brow.

"Bridget is sick, girls—not able to be out of bed."

"How lucky that it rains!" cried Dora. "No visitors, no going out; we can be busy bees to-day without molestation. Sit down and keep Uncle Phil from getting cross, mother, while we go and scratch up a little breakfast."

In a very short time a comfortable breakfast was on the table, everybody chatting pleasantly, and not a frown to be seen. It was at this moment that Uncle Phil announced his discovery that Dora was the most gifted child in the family.

"Proof positive, I have made a bit of toast without scorching the edges," said Dora, with a mocking little bow.

"No," said Uncle Phil, gravely, in answer to the questioning eyes fixed upon him all around the table; "but Dora has that rare treasure, the gift of pleasantness,—of being pleasant herself, and making other people feel so, no matter what is going on. I am sure that was the kind of woman the apostle was thinking of when he spoke of the adorning of the hidden man of the heart,—that sweet, bright, quiet, unselfish spirit that God so approves."

And then all eyes fixed upon the speaker filled up suddenly with loving tears, and everybody seemed trying to kiss blushing Dora first.

"Yes," said the mother, softly, "pleasantness—that is just my Dora's gift."—*Selected.*

### OUR OWN SHOE.

THERE is a common saying to the effect that every one knows where his own shoe pinches. This is true, but it is also quite as true that each man's shoe pinches just where he can best endure the pinch. For it is a merciful arrangement of Providence that, in spite of many causes of grievance which each of us fancies he possesses, we would rather bear the trials we now possess than exchange our lot for that of any other person, if we had to take all the vicissitudes connected with that lot. When one

fancies himself particularly aggrieved, it is a salutary practise to look about, and see if there is really any one in whose shoes he would rather stand. In nine cases out of ten the verdict will be: "I do not like my shoes much: they pinch, but they fit me better than my neighbors' would."—*Harper's Bazar.*

### IRONING SHIRT-WAISTS.

"DEAR me!" she sighed, "do look at these cuffs! Is there any method on earth by which 'boughten' shirt-waist cuffs and collars may be ironed smooth?"

I looked at the cuff, and it did look as if all the king's horses and all the king's men could not get its wrinkles out again. I took the offending garment, and dampening the cuff again in cold starch, took it to the board, and laid the cuff, wrong side up, upon it. I did not attempt to pull the wrinkles from the right side; but selecting a hot iron, I ran it over the wrong side of the cuff, and then lifted it for inspection.

"Why, there isn't a wrinkle in it!" my friend exclaimed; "how did you do it?"

"Why, you saw me," I said, "and there is no hocus-pocus about it. It is simply reason. You have not noticed that in the boughten garments the cloth runs one way on the right side, and the other way on the wrong side. For instance, if the material is striped, it will have the stripes running up and down on the outside of the cuff, if these run lengthwise of the goods; on the wrong side of the cuff, you will find the stripes running lengthwise of the cuff. This seems all wrong to the ordinary seamstress, as we are taught to think that collar- and cuff-making is one of the most particular arts, and that every piece of lining and outside must run the same way. Now I think that these ready-made cuffs are made this way on purpose to iron smoothly, instead of simply to save cloth in making. The outside, running crosswise of the goods, will naturally seem a little fuller than the wrong side, and if you begin by ironing the right side first, you will be likely to get wrinkles that no amount of pulling can efface; whereas, if you take the wrong side first, the natural roll of the cuff on the outside will take up all this seeming fulness, and there will not be a wrinkle. See?"

"I see;" and the discouraged face looked brighter, and the hands that had seemed to have no "cunning" ironed the other cuff, and held it up triumphantly. "We do live to learn," she said, briefly.

"And some of us in so doing learn to live. Worry, even over refractory ironing, will make wrinkles elsewhere besides in the garments ironed."

If you will dampen the cuff or collar, after it is once ironed, with a damp cloth or with a little bit of starch, it will take on more of a gloss. Gum arabic gives a stiffness that is more permanent than ordinary starch, and is worth using, at least on such garments.—*Rose Seelye Miller.*

WISHING we were better understood, usually means wishing that our better side were well known, without any suspicion of that side of us that we know would not be to our credit. Most of us would be glad to be known at our best. Few of us would like to be known at our worst, as our worst really is. A wise New England clergyman, who had had an eventful life-experience, was urged by his sons to write his autobiography. "My sons," said the old man, "I made up my mind long ago that if the Lord won't tell what he knows about me, I won't tell what I know about myself." That thought ought to make us modest as to speaking of things that we think would be likely to give others a good opinion of us.—*H. Clay Trumbull.*

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 8, 1898.

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SO ENTIRELY is it true that the sole purpose of the gifts of the Holy Ghost is to bring to perfection the believers in Jesus, that when this shall have been accomplished, these gifts will "cease" and "be done away."

Charity is the bond of perfectness. And as it is true that though a person were to have all the gifts, and yet had not charity, it would profit him nothing, this of itself shows that *perfection* in the believers is the object of the gifts.

This is also shown in the fact that "charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Prophecies, tongues, knowledge, and the other gifts are all given to bring us to charity; but when they have brought us to charity, they "fail," "cease," and "vanish away."

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Even by the gift of knowledge, we know only in part until we attain to that which is perfect. But when that which is perfect is come, we shall then know fully; we shall know even as we are known. Therefore the gift of knowledge, like all the other gifts, is given only as a means of bringing us unto perfection,—to bring us to charity, the bond of perfectness.

Charity is the love of God, and "this is the love of God, that we keep his commandments." Therefore the object of all the gifts of the Spirit is to bring the believers unto the keeping of the commandments of God. And this shows that the greatest gift that can be bestowed upon men, the greatest thing that can be done for them, by the Lord, is to bring them to the keeping of the commandments of God.

This is the third angel's message; for "here are they that keep the commandments of God, and the faith of Jesus."

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

WE are to hold the beginning of our confidence steadfast unto the end. The reason that people do not do this is that they forget that it is to be done *to-day*. They wonder how they are going to get through *to-morrow*, how they are going to meet this difficulty and that one *to-morrow*; and in the whirl of doubts and fears about *to-morrow*, they forget to believe in God *to-day*. What did Jesus say of *to-morrow*?—"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." He did not say that even the Lord will take thought for *to-morrow*. No; "the morrow [not the Lord] shall take thought for the things of itself." Then let it. God does not have anything to do with the morrow, and he does not want you to have.

### WHAT ISRAEL MISSED.

DID you think that last week we were saying too much when we analyzed that scripture that shows that God desired to take Israel into the new earth when he took them out of Egypt? If so, we wish you would look at that subject again for a few minutes.

As Stephen stood before the Sanhedrin, speaking under the inspiration of the Holy Spirit, he said: "When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt." Acts 7:17.

What was the promise to Abraham? While Abram was in Ur of the Chaldees, God said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee." Gen. 12:1.

Then Abram, with his father's house and his kindred, came to Haran, and dwelt there. There his father died; and then, being separated from his father's house, Abram departed to go into the land of Canaan; but Lot, of his kindred, was yet with him.

Thus, with his kindred, Abram came into Canaan, passed through the land, went into Egypt, and back again into Canaan. But still God had not yet shown to him the land that he had promised to show to him, nor could he show it to him so long as any of his kindred were with him; for God had said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee." Abram had got out of his country, and from his father's house, but not yet from his kindred, and so had not yet been shown the land.

However, before long, the flocks and herds of Abram and Lot had so multiplied that "the land was not able to bear them." Also the herdsmen began to strive. Then said Abram to Lot: "Let there be no strife. . . . Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Lot chose him all the plain of Jordan, and dwelt in the cities of the plain, and pitched his tent toward Sodom.

Now Abram is separated from his kindred, as well as from his country, and from his father's house. Now the Lord can show him the land that he promised to show him. And so it is written: "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land, which thou seest, to thee will I give it, and to thy seed FOREVER." Gen. 13:14, 15.

Now what land, how much, did Abram see when at the Lord's word he lifted up his eyes and looked?—Answer: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. The promise was "the world to come," the new earth.

To Abraham and Christ, then, was the promise made; and to Abraham only in Christ and with Christ. Christ, the seed, could not receive the inheritance, the land, without Abra-

ham; Abraham could not receive the land without Christ.

And yet when Israel was to leave Egypt, "the time of the promise drew nigh, which God had sworn to Abraham." Even this did he tell to Israel while they were yet in Egypt, though preparing to leave: "I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage." Ex. 6:8. But how could he bring them into the land which he swore to give it to Abraham, without bringing them into the land which was shown and promised to Abraham, which was the world to come, the new earth, an heavenly country, having "a city which hath foundations, whose builder and maker is God,"—the land which Christ is to have?

Again: at that time Abraham had been long dead. Yet "the time of the promise drew nigh, which God had sworn to Abraham," to give to him the land promised to him and Christ. How, then, could this promise be fulfilled to Abraham but by his resurrection from the dead? Therefore "the time of the promise drew nigh," when Abraham should rise from the dead, and with Christ possess the land.

This is why it was that in the beautiful faith of their triumph in God at the Red Sea, Israel sang: "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. . . . Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established."

Yet for all this, Israel "entered not in because of unbelief." They hardened their hearts in the provocation, in the day of temptation in the wilderness. "So I swear in my wrath, They shall not enter into my rest." Heb. 3:7, 11. This is what Israel missed; this is the rest into which, through unbelief, they failed to enter.

This same habitation, this same inheritance, this same rest, which they missed, remains for whosoever will to enter. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1.

"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."

That blessed inheritance, that holy habitation, that eternal rest, still waits for you and me to enter. The time of the promise has again drawn nigh. Let not unbelief rob you of entering in. Believe God *to-day*, while it is called *To-day*. "Consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful," and so entered in.

It is possible that some may say, "I do not see that all this was for Israel to enter when they left Egypt." That was just the trouble with the children of Israel themselves: they did not see it, either. And that is just why they missed it. And they did not see it simply because they did not believe it. If they had believed God, they would have seen it all, and would have entered in. And how can you enter in, even now, if you do not believe?



## WHICH CHARACTER IS MORAL?

MORALS is character, and science is knowledge; therefore, moral science is character-knowledge. The study of moral science is the study of the knowledge of character.

What *character* is it that Christians shall study—human or divine? What *knowledge*—science—of character is it that Christians shall accept as the true, and so the one worthy of study—human or divine?

It must not be forgotten, in the study of any science, that a *guess* is not *knowledge*, *conjecture* is not *knowledge*, *hypothesis* is not *knowledge*; but that knowledge is to *know*, to know for *certain*. It is to know, and know that we know.

Where shall the certainty of knowledge be found?—Only in God; for “he that teacheth man knowledge, shall not he know?” Ps. 94:10. To accept man’s knowledge of things is to drink of the turbid streams of the valley or from common sewers, rather than to go to the Fountain Head. Why delve and dwell in the uncertainties of human knowledge, when the divine knowledge, the fountain of all knowledge, is open to all?

What, then, does God say is the certainty of knowledge on the subject of character—morals?

What is it as to human character, human morals?—Here it is: “Both Jews and Gentiles . . . are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.” Rom. 3:9-18. “Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.” Mark 7:21-23.

That is a sketch of human character by the One who certainly knows. And the study of human moral science is simply the study of that sort of character. It is, therefore, as plain as A B C that human “morals” is simply the grossest immorality; and the study of human “moral science” is but the study of immorality. Strictly and truly speaking, there is no such thing as human *moral science*; for moral science is the science of morals, and human morals is nothing but immorality, and the science of it is nothing but the science, the knowledge, of immorality.

But how long can people study immorality before they become moral? How much of the science, the knowledge, of immorality must a person acquire in order to be moral?—It is perfectly plain that the whole worldly idea and conception of moral science is not only “science falsely so called,” but is a fatal delusion.

On the other hand, how is it with true morals? What is the certainty of knowledge as to divine character, divine morals? Here it is:

“I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.” “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and before whom no man is guiltless.” Ex. 33:19; 34:6, 7. “God is love.” 1 John 4:8. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. “I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.” Jer. 31:3.

And “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge [the science] of the glory [the character] of God in the face of Jesus Christ.” And “we all, with open face beholding as in a glass the glory [character] of the Lord, are changed into the same image from glory to glory [from character to character], even as by the Spirit of the Lord.” 2 Cor. 4:6; 3:18.

Here is a character that is entirely worthy of the most devoted contemplation. Here is the very perfection of morals. Knowledge of this character is the truest moral science. And the diligent, earnest, prayerful study of this blessed transformation of the soul, through the faith of Jesus Christ and the power of the Spirit of God, from evil to good, from wickedness to righteousness, from sin to holiness, from the human character to the divine character, from immorality to morality,—the study of this is the study of the true science of morals, and is the only true moral science.

Shall not this, therefore, be the only character studied, or even referred to, in any Seventh-day Adventist school? If not, why?

## A PEACEABLE REVOLUTION.

MILTON says, “Peace hath her victories, no less renowned than war;”—and victories, too, sometimes affecting portions of mankind not much differently from those of war. How often it is said that such and such a country was ruined by war. But sometimes peace, with the opportunities it affords for the development of industrial enterprises and commercial aggressiveness, may act upon a country and people in much the same way, threatening ruin to its social and financial condition.

An instance of this kind is just now agitating some of the countries of the earth, and perplexing the statesmen of the strongest nation in the world. We refer to England in connection with the condition of her colonies in the West Indies. The islands that Great Britain owns in the West Indies are cane-growing, sugar-producing countries. For their market for this commodity, they, of course, depend upon the mother country. But through the development of the beet-sugar industry among the nations of the continent of Europe, and the bounty paid by those governments to the producers of beet sugar, this sugar can be shipped to England from Germany and other countries of the Continent, and sold there, cheaper than cane sugar can be raised in the West Indies, and shipped to the English market. And now these colonists are crying out that their leading

industry and their country are *ruined*, unless something can be done to help them out.

The problem has reached so acute a stage that English statesmen are puzzling their brains to devise some remedy for the alarming condition of things. Some time ago the British government appointed a commission of inquiry, which, after thoroughly investigating the case, made three suggestions, any one of which, it was thought, would relieve, in a measure at least, the situation. One was to furnish a grant from the imperial treasury to encourage other industries to take the place of cane-growing. Another was the imposition of duties, on sugar imported into England, equal to the bounties granted to the growers by their native governments. The third recommendation was to try, by diplomatic negotiation, to induce the European governments to abolish the bounty system. This last has already been tried, and has failed, France and Russia flatly declining to entertain such a proposal.

As to the second method proposed, no English government could be found, probably, which would consent to impose duties on foreign sugars equal to the bounties paid on them in their native countries, thus taxing British consumers for the benefit of the West Indies, well knowing that a similar demand would soon be made by the producers of wheat and other commodities in the United Kingdom, against foreign competition. And as to adopting, according to the first plan, other industries in place of cane-growing, it is held to be very certain that, with the exception of Jamaica, none of the islands would be adapted to the growing of other crops sufficient to meet the exigencies of the case. What makes the matter still worse for the cane-growers of the British West Indies is the fact that Porto Rico and Hawaii have already become a part of the United States, and so have this market free of duty; and doubtless such relations will be established with Cuba as to furnish its sugar-growers a market here under most favorable terms.

Under these circumstances, the British West Indies, with Jamaica at their head, are developing a strong movement in favor of themselves seeking annexation to the United States, so that they can come in on the same terms. But of course England would not regard with favor the prospect of losing any of her colonies on such grounds. Other expedients have been suggested by Mr. Chamberlain, the British colonial secretary; but they are looked upon as mere makeshifts to give temporary relief from a situation, the only remedy for which appears to be the revival of the cane-sugar industry. But how can this be revived, when beet sugar competes more and more easily each year with the cane product; and when, further, even in this country, the manufacture of beet sugar is assuming a magnitude that threatens the stability of the cane interests?

So it seems that there are other sources of trouble and distress for this old world besides wars, pestilences, famines, and tornadoes. Even the development of peaceful industries may unbalance nations in their social and commercial relations, as much as war unbalances their political adjustments. The great problem before the world is to find in all its interests an equilibrium that will give some ground for social and national stability; but that can never be found while men have the

selfishness in their hearts, and the power in their hands, to advantage themselves at the expense of others.

"Distress of nations, with perplexity," is still the rule. It is both amazing and amusing to witness the innumerable schemes which men propose, and the confidence with which they urge them as infallible remedies for the woes of society and the evils of the world; frantic with the consciousness that all is wrong, but still ignoring the real cause of the trouble; namely, the weakness of human nature, and the desperate deceitfulness and wickedness of the human heart.

Nothing can be done in the way of permanent reform, and the lasting adjustment of the crying social and industrial evils of to-day, till men are converted to God, and their hearts are made right with him. The gospel is the world's hope. Urge on the gospel. Sugar industries, wheat industries, and all other industries would soon adjust themselves, and men would live under common and impartial privileges, and peace, and quiet, if the second great principle of the original law of love, "Thou shalt love thy neighbor as thyself," and the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," were carried out, as Christ, in plain and unmistakable language, gave instruction to the world.

U. S.

#### TURKEY.

AS PREVIOUSLY noted, on my arrival in Constantinople, October 5, Brother Baharian was still in prison. He had been laboring in Adrianople, where over a hundred attended his meetings, when he was arrested on the charge of preaching a new religion, and brought to the Constantinople prison for examination. Last year a law was issued forbidding the preaching of any new religion, as the Armenians might use preaching as a cloak under which to carry on their work. Like the Sunday laws, ostensibly made for a good purpose, this law works hardship to people for whom it was not intended. It has generally been applied to our workers, and has often interrupted their work. Now a crisis seems to have been reached; the matter is being investigated at headquarters, and either greater freedom or greater difficulties will result to our people.

Mrs. Baharian did what she could to secure the release of her husband, or hasten the investigation of his case. But as time is not a factor which enters into the calculations of the Oriental, the matter was put off from day to day and from week to week. On my arrival, Brother Baharian had been in prison fifty days; he was not in the regular prison, but the place of arrest, awaiting trial. There were from one to two hundred there, some of whom had been waiting over a year for trial.

As many were coming and going, it was a better place to preach the truth than in the regular prison. The news of Brother Baharian's imprisonment was considerably spread by those who were released from day to day. While waiting in the railway station one day, Mrs. Baharian met a friend who told her that she overheard two men talking about a preacher in prison, and asked if she knew anything about it.

One of the prisoners, the owner of a printing-office, accepted the truth, gave up the use

of tobacco, and kept the Sabbath with Brother Baharian in the prison. Being liberated first, he kept the Sabbath at home, though meeting considerable opposition from his family. Another, an officer, son of a Median (Kurd) prince, became somewhat interested; and like Pharaoh's chief butler, volunteered to bring Brother Baharian's case to the notice of the sultan.

Among the prisoners were many Moslems, and with some of these Brother Baharian could talk about the truth. These people know nothing about the new birth, and think that if they accept Christianity, they must escape from the country or be killed. One of the Moslem prisoners, unusually pious, was especially irritated when Brother Baharian read in the Bible or prayed; his anger increased till one day he seized an earthen water-bottle, and three times struck him over the head. By raising his arm, Brother Baharian broke the force of the blows; and finally the other prisoners, mostly Moslems, seized the would-be murderer. He struggled to regain his freedom, crying out, "Let me go! let me sacrifice him to the prophet!" But for the Lord's special intervention, the enemy would have accomplished his cruel design.

On the day of my arrival I visited the minister of police, requesting that Brother Baharian be released on the ground that he was innocent of the charge. He at once despatched officers to inquire into the case, and while waiting returns, gave me opportunity to speak quite fully of our principles and work. When his officers returned, he told me that he would need some time to examine the records, and requested me to call again. This I did the second day, when my request was granted. Brother Baharian was released, on condition that he preach no more till his case could be examined and decided.

The question to be settled is whether the government shall permit or forbid the Sabbatarians to preach. In consequence of Brother Baharian's imprisonment, the minister of justice, to whom questions of religion are referred, has ordered an investigation of our people and principles. We shall use the opportunity to establish the fact that we are a Protestant body known in America and Europe. If the Turkish government recognizes this fact, it will save much unnecessary trouble to our people. Because this fact was not officially recognized in the past, our workers were often arrested; but the Lord raised them up friends among the Turkish officers. Now these have all been replaced by Pharaohs that know not Joseph, and the battle must be fought again. There is some prospect of a change for the better. The church here holds special seasons of prayer, that we may be saved from a false step in this crisis.

H. P. H.

#### OUR FOREIGN WORK.

VERY few days pass in which urgent appeals for more help are not received at the Foreign Mission office, from those in the field. The Mission Board is continually called upon to deal with these questions, without the ability to comply with the demands. Our people have not by any means forgotten the work in foreign lands; but could they know the sadness of heart on the part of the brethren laboring in foreign lands, on account of their inability to reach those around them who have not the

light of the gospel, I am sure their interest would be greatly quickened.

We would be glad if we could, for a little while, let you into the place to which the appeals come, and cause to pass before you, like a great panorama, the various fields, so that you could get a view of the teeming millions who plod on from day to day with no real hope beyond this life. Christ died for them as well as for us; but there is no one to tell them of the love of Jesus. Some of our brethren in these lands, seeing the great need, are manifesting a spirit of real sacrifice. We can not lay all these cases before you, but here is an extract from one letter, out of many that might be given:—

"Brazil has a population of about fifteen million. About three hundred thousand of these are Germans, and for this small portion of the entire population, all our missionary efforts have been spent since the work began in 1893.

"Now I feel that it is high time that we take a decided step toward reaching the real inhabitants of this country. The message of truth is to go to all nations. But here is a nation for which nothing has been actually done yet. Since its beginning, our work in Brazil has been for the Germans, a people which, as a nation, is receiving the truth in Germany. Now let us make an effort to reach the Brazilians, the *real people* of this country.

"For this we need a young college-bred man, who will come here, and devote his entire time to studying the language until he has mastered it, and can lead out in the work for the natives. This is a work in harmony with the Testimonies, and is being done for other nations. Why not also for Brazil?

"Without this help we can not hope to accomplish much for this people. We trust the board will see the importance of sending us such a man at once. We are aware that the board has not the funds to do all that is asked of it; nevertheless, this is a matter which should be attended to without delay. To supply this need, we are willing and ready to co-operate with the board in its lack of funds. It has therefore been decided that I be as nearly self-supporting as possible; and what I may lack, the tract society will supply. On this plan we will continue until at least the end of the year. Even then, rather than not have the help spoken of above, I shall decline being a Foreign Mission Board laborer. I would sooner have the board take that money, and send us a man to take up the work for the Brazilians. Until we have such a man, I do not feel free to receive pay from the Foreign Mission Board, as long as it is so short of money.

"Brazil has other pressing needs; but, my dear brother, we do not want to burden you at present with more than the one herein mentioned. We trust the board will grant this humble petition without delay. Brother Thurston will also write to you in regard to this matter, if he has not already done so.

"Your brother in Christ,

"A. B. STAUFFER."

In this letter we have the picture of a man in a strange land, among a people of a strange tongue, trying to carry a line of missionary work himself, and yet willing to work with his hands to earn his daily bread, in order that



the Mission Board may send another man to the field to prepare for the work of teaching the people of another tongue. How many of the readers of the REVIEW have as much interest in this work as this brother has manifested? Brother Stauffer has been placed in charge of the book depository, to manage the sale of subscription books in Brazil, and to train laborers for that department. The position is one of importance and responsibility, and he could employ his entire time in the work to good advantage.

The same dearth of laborers exists in all the South American countries. Shall they call in vain for help, while the people remain in darkness and error?

We will endeavor to open the door to you from time to time, that you may look in on the situation in foreign lands, and share the burden with us.

ALLEN MOON.

### THE MELBOURNE MISSION.

WHEN the Lord sets his hand to a work on the earth, it goes; and more, its confines are marked only by the extent of human need, and that is wherever men and women exist. The Saviour's commission was, "Go ye into *all the world*, and preach the gospel,"—not to a favored few, but to *all*, and especially to the "poor," the "broken-hearted," the "captives," the "blind," and the "bruised."

We have had committed to us a solemn message for the world, fraught with eternal consequences. That message has twice encircled the globe, both above and below the equator; and now there is hardly a country or an island where it has not been proclaimed.

In the parable of the supper,—the last meal of the day,—after the first general invitations were given, the man of the house commanded his servant to "go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind;" and it was done. So if the message that this people are giving is of the Lord, we are now in the time when we may look for a special work among those in the streets and lanes of the city. That work is *now being done*. Within the last two years, almost as if by magic, missions have been opened in scores of cities in the United States and in foreign countries, especially to reach the poor and outcast; gospel wagons, from which the truth is preached on the street corners, are multiplying; evangelists especially fitted for this work are rapidly coming among us, from other denominations; and wealthy men, who were wholly unknown to us, are almost daily contributing to sustain the movement. And it is not alone in one church or one community, nor even in one Conference, or one country, that this work is being done; but it is *everywhere*, in foreign lands as well as in our own.

We present on this page an illustration of the Helping Hand and Medical Mission lately opened in Melbourne, Australia; and from the *Bible Echo* of September 26, which number

is devoted entirely to mission work, we gather a few facts concerning this particular mission that may be of interest to our readers. The buildings shown in the picture are connected by a "right of way," or iron bridge. Together, they would make a structure twenty feet wide, one hundred and twenty feet deep, and four stories high. On the ground floor of the main building is an office at which meal- and bath-tickets can be procured. The chapel, tastily decorated with paintings and mottos, where services are held each night and on Sundays, is also on this floor. The second floor is divided into a reading-room, a lunch-counter apartment, and a kitchen. The two upper floors are used as dormitories, and are supplied with about fifty bedsteads, each one being furnished with a uniform outfit of bedding.



THE MELBOURNE MISSION.

Before any one is allowed to occupy a bed, he is taken to the bath-room, thoroughly scrubbed by an attendant, and then furnished with clean *pajamas*, a loose garment covering the whole body, for the night. His clothes are thoroughly fumigated, to destroy germs and vermin, and then placed in a bag and given to an attendant, who returns them to their owner in the morning.

The bath-rooms are on the top floor of the rear building. On the same floor there are also dressing-rooms; wash-tubs, where men may wash their clothes, and a place to dry them quickly; and the doctor's consulting- and treatment-room. A wood-yard has been opened in connection with the mission, to provide work for men who are willing to earn the accommodation afforded them. The other floors of the rear building will be used to carry on such industries as can be made to pay expenses.

The mission was dedicated September 12, and the occasion was a memorable one. Leading men of the city were present to participate in the exercises, and with one accord they bade the enterprise Godspeed.

The work in Australia starts out with good prospects. The managers of the mission will doubtless encounter obstacles, but what of that, when behind the movement are the united prayers and effort of a people in whom is the real *spirit* of the message for this time? May the Lord bless the Melbourne Helping Hand and Medical Mission.

W. E. C.

### HELP FOR THOSE LABORING AMONG THE COLORED PEOPLE IN THE SOUTH.

OUR hearts are touched with the constant appeals that come to us for help, from those who are engaged in work among the colored people in the South. We are personally acquainted with nearly all of these workers, and have visited the localities where they are working; hence we speak from personal knowledge when we say that these appeals are not overdrawn, but in most cases are only a mild presentation of the great need that exists. The hands of these godly, consecrated workers are, to a great degree, tied for the want of a little money at the right time to assist those in distress, and also to purchase a few necessary supplies, in order the better to teach these people not only how to read and write, but also how to labor and become self-supporting.

Small schools have been established in different localities, and in every instance the Lord has blessed the efforts put forth; but much more might have been accomplished in each place had even a few dollars been put into the hands of those in charge, which they could have freely used in their work. I know of no class of workers who are more devoted and self-sacrificing than those engaged in this work. They are content to live in humble quarters, wear plain clothing, and subsist upon the simplest food, that they may have something left from their small allowance to help others, and carry forward the work.

I know, personally, of cases where these workers have engaged in other occupations for a time to earn money to enable them again to take up the work that lay nearest their hearts. A brother who spent a year in South Carolina canvassing for our books as a means of support while becoming acquainted with the people and their customs, was called away on account of the sickness and death of his father. He and his wife now desire to return to the same community, purchase a tract of land, and open a school where those attending can receive instruction in agricultural work. He is a practical farmer, as well as a teacher and nurse. He has two or three hundred dollars that he is willing to invest in the enterprise; but he will need some help to purchase a team and an outfit, and enough supplies to tide the work over until something can be raised with which to support it.

In another place, where we have ten acres of land, and a dwelling and schoolhouse built, and a school in operation, help is called for to purchase a horse and cart, and a few other necessary things, to break up and cultivate the land. In another place, help is needed to pay for a meeting-house and schoolhouse combined. Thus it goes. Lack of space forbids the mention of many other equally worthy calls.

The reader may say, Why does not the General Conference furnish this money? I answer, Because it does not have it to give. How can the General Conference get money? We can not manufacture it. All the money the General Conference has at its disposal is what comes in from the tithe and contributions. The former, we have been told, must be sacredly guarded, to be used only in paying those who labor in word and doctrine; and the latter is just what we are now asking for.

This is why this appeal is made,—that a fund may be created by personal gifts, or free-will offerings, to be placed at the disposal of the superintendent of the Southern District and the committee associated with him, to be disbursed as they, from their close, personal knowledge of the work, deem best. One company or point alone should not receive all, nor even a large share, of our support, and thus be built up disproportionately; but many points should receive help, and thus widen our influence and work, and thereby bless a much larger number.

This can best be done by counsel and co-operation with those who have charge of the work in the Southern field, and have made it their business to acquaint themselves with its needs. The Lord would have order and system in his work, not to bind about nor hinder, but that there may be counsel with those who have been placed in charge of the work by the General Conference, to see that all parts pull in even lines, and that some particular part is not built up disproportionately, through the personal ambition of some individual or company of workers.

To make it plain that this appeal is in harmony with the Lord's mind, I would call special attention to what he has said in the quotations that follow:—

“Those who work this [Southern] field must practise self-denial, and facilities must be provided wherewith they can work this field. . . . Missionaries must not be sent to this field without the facilities to carry forward this work. Means is required. . . . We are not only to pity the Southern people, but we are to help them as they need help. There is a field in America, nigh, and not afar off. . . . I know it is impossible to remain in the field where you are, barehanded. God does not require this of any worker in the Southern States. All who engage in labor must have something wherewith they shall help the suffering ones at the right time. . . . We must strip ourselves of all extravagances, deny ourselves luxuries, and undue gratification of appetite. Let those who have not laid aside unnecessary articles of diet, do so. Let them refrain from adornments and costly furnishings. Let us set ourselves to do work for the Southern people. Let us not be content with simply looking on, with simply making resolutions that are never acted upon; but let us do something heartily unto the Lord to alleviate the distress of our colored

brethren. The burden of poverty is sufficiently weighty to arouse our heartfelt sympathy. We are not simply to say, ‘Be ye warmed, and go ye fed,’ but we are *actually to relieve* the needs of the poor. . . . Who will go on in indifference, and pay no attention to the woes of those who are in hunger, in nakedness, in ignorance and degradation? . . . When the hearts of God's professed people are animated by the principle of the living faith that works by love and purifies the soul, there will be a response to these appeals. . . . Let those in responsible positions give their sympathy to such workers, and furnish them with facilities whereby they may do the work required.”

Our sympathies are certainly with these workers, and we would gladly furnish them with facilities; but we are powerless, only so far as our personal contribution may go, and that is necessarily limited by the numerous other calls that should receive their share of what we have to give. The Review and Herald Publishing Company has agreed to give, through its Atlanta branch, two hundred and fifty dollars in books, tracts, and periodicals, that can be used to good advantage in this work.

To start a cash fund, I will give fifty dollars, —not that this should be the maximum of individual contributions, by any means, but because it is all I can afford at this time. I trust that the Lord will put it into the hearts of those who have money to give several times this amount; and that all will respond in proportion to their ability.

Our opportunities to give will soon be over. The work is fast closing up, and we are each being tested on the point of benevolence.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

God grant that in these days of proving, we may so act our part that in the great gathering day, when the King shall claim his own, the welcome, “Come, ye blessed of my Father, inherit the kingdom prepared for you,” may be spoken to each of us.

All offerings for the Southern field should be sent to I. A. Ford, 243 South Boulevard, Atlanta, Ga., the receipt of which will be acknowledged through the *Southern Review*, and also through the REVIEW AND HERALD.

GEO. A. IRWIN.

## The Institute.

### HOME, CHURCH, AND CONFERENCE SCHOOLS.

WM. COVERT.

(Concluded.)

PASSING from the family dwelling in a single household, the subject expands, and embraces a community of families organized into a church. All the children and youth belonging to these families should be trained for the Lord, and hence the need of church schools.

Jehoshaphat, king of Judah, is commended because he had church schools conducted in all the congregations in the province where he ruled. “In the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests. And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.” 2 Chron. 17:7-9. The good result which followed this work is told in these words: “And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.”

In this account it is seen that five princes were appointed to teach in the principal cities, and nine Levites and two priests took charge of the work of education in other parts of the realm. These were to make effective the school system in all the realm; and when this was done, the Lord had possession of the country, and the enemy made no war against the people.

“There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of Sabbath-keepers. . . . In the light that has been given me, I have been pointed to the churches that are scattered in different localities, and have been shown that the strength of these churches depends upon their growth in usefulness and efficiency. . . . In all our churches there should be schools, and teachers in these schools who are missionaries. . . . Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God. I say again, Establish schools for the children where there are churches,—those who assemble to worship God. Where there are churches, let there be schools. Work as if you were working for your life to save children from being drowned in the polluting influences of this life. . . . Let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God.”

These extracts are sufficient to show that the Lord requires his people to establish schools wherever there are churches or companies of believers. It would be well to establish schools as early as other parts of the work are organized.

#### BUILDINGS NECESSARY.

“If the people would encourage the church in which they are members to establish small, humble school buildings, in which to do service for God, they would accommodate their own children within their own borders.”

Let these be primary. “We should have primary schools in different localities to prepare our youth for our higher schools.”

From these quotations it is evident that those in charge of our church schools should not en-

courage the boarding of small children away from home, that they may attend these schools. The necessity of the co-operation of the parents with the teachers is emphasized over and over again. Both the *home* and the *church* school are helpers in the home training, and nothing should be done that will tend to call the child away from the home influences, provided those influences are good. This point should be strongly emphasized.

#### CONFERENCE SCHOOLS.

Beyond the schools established for single churches, the Testimonies speak of a union of interests for schools on a more extended scale: "Wherever there are a few Sabbath-schools, let the parents unite together in providing a place for a day-school where the children of the various Sabbath-schools can come together. Let them employ a Christian teacher, who is a consecrated missionary, who will educate the children in such a way as to lead them to become missionaries themselves.

"I can not go contrary to the will of God, and say, Erect more buildings in Battle Creek; but I would say, Build in other localities. There should be fewer interests centered in Battle Creek, and far more in other places, where there is nothing to give character to the work of God."

#### LOCATION OF SCHOOLS.

"No pains should be spared to select places for our schools where the moral atmosphere will be as healthful as possible; for the influences that prevail will leave a deep impression on young and forming characters. For this reason a retired locality is best. The great cities, the centers of business and learning, may seem to present some advantages; but these advantages are outweighed by other considerations."

"Never can the proper education be given to the youth in this country, or in any other country, unless they are separated a wide distance from the cities. The customs and the practises in the cities unfit the minds of the youth for the entrance of the truth."

"Send the children to schools located in the city, where every phase of temptation is waiting to attract and demoralize them, and the work of character-building is *tenfold* harder for both parents and children."

#### EXTENSIVE LANDS.

"In connection with our schools, there should be, as far as possible, large flower gardens, and extensive lands for cultivation."

"This education in felling trees, tilling the soil, erecting buildings, as well as in literature, is the education our youth should each seek to obtain. Further on, a printing-press should be connected with our school, in order to educate in this line. Tent-making should be learned. There are also many things which the lady students may be engaged in. There is cooking, dressmaking, and gardening to be done. Strawberries should be planted, plants and flowers cultivated. This the lady students may be called out-of-doors to do. Thus they may be educated to useful labor. Bookbinding also, and a variety of trades, should be taken up. This will not only be, putting into exercise brain, bone, and muscle, but will also be gaining knowledge. The greatest curse in this our day is idleness. It leads to amusement merely to please and gratify self. The students have had a superabundance of this way of passing their time; they are now to have a different education, that they may be prepared to go forth from the school with an all-round education."

An all-round education prepares for usefulness in any essential and proper calling in life. This proposition sets forth a more complete work than has yet been attained in our schools.

God is able to bring us to that efficiency which he says we should reach; and to accomplish this we shall still go forward. May there be no more backward steps taken, by any in this cause.

## 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.

#### AMONG THE CHURCHES IN NORWAY.

SINCE my last report I have visited our brethren along the coast up to Trondhjem; and in returning to Christiania by rail, I also stopped at Hamar, where we celebrated the ordinances of the Lord's house. It is with gratitude to God that I am able to report that he is working everywhere by his Spirit; so that while some who know the present truth are careless, we have many evidences of his faithfulness in drawing to himself all who will let him draw them. In many places the brethren testified to the mercy of God in making the truth so beautiful and attractive to them when they first heard it; and they said they saw so plainly his hand in leading them to become acquainted with this people. I also found that in dwelling upon this, hearts were made tender, and filled with gratitude, which made me think of the words: "Bless the Lord, O my soul, and forget not all his benefits." Ps. 103:2.

The work is onward at Hamar and vicinity. About thirty brethren and sisters assembled on the Sabbath, and all took part in praising the Lord for salvation through Christ. Brother N. P. Nelson is laboring there, and the Lord is opening the way before him. He finds some here and there with whom the Spirit of the Lord is at work, and to whom he gives repentance and forgiveness of sins.

Here at Christiania we have also experienced the blessing of God. Last Sabbath we celebrated the ordinances, and the Spirit of God made it a good place to be. The Sunday meetings are well attended. We have lately started health and philanthropic work here, and have already had encouraging experiences. We have three trained nurses, who work both for those who are able to pay and for those who are not. We have rented some rooms in the best part of the city, where the nurses live, and give massage and electric and water-treatment. We intend soon to begin in the poorest district of the city also. May the Lord lead and bless his children in their efforts to do good.

L. JOHNSON.

Christiania, October 6.

#### NOVA SCOTIA.

PARRSBORO.—It is eleven weeks since we began tent-meetings in this place. We stored our tent, September 14. Since then we have held five meetings each week in the opera-house, with a good attendance. Sixty-six discourses and thirty-two Bible readings have been given, over two hundred visits made, two hundred periodicals distributed, and eighty-five dollars' worth of books and tracts sold. We have received \$44.17 in contributions.

Brother John Dickie, one of our canvassers, canvassed the surrounding country, and delivered one hundred and seventy-five copies of our subscription books. This place, with the country around, was canvassed a few years ago for "Great Controversy" and "Bible Readings," and a large number of these books were sold. We found two men who are keeping the Sabbath as the result of reading these books, and others are thoroughly convinced of the truth of the message for this time.

The Sabbath question is now being discussed. Fifteen adults have begun to keep the Lord's holy day, and others are under conviction. The ministers are becoming much stirred up over the light that is shining forth from God's word, and are very active in working against the truth, from the pulpit, through the press, and from house to house. We pray that God will continue to send angels to those who are seeking for the truth as it is in Jesus, and will break the power of darkness with which Satan would bind their minds. Brother F. W. Morse, who has been laboring with us for about nine weeks, has now gone to hold meetings in King's County, New Brunswick.

We have many warm friends who minister to our temporal necessities.

G. E. LANGDON,  
L. D. LONGARD.

#### THE CAMP-MEETINGS.

THE visit to Nebraska was of peculiar interest to me, because of the fact that I had spent the two years from November, 1884, to October, 1886, inclusive, in traveling over the State in my W. C. T. U. evangelistic work, during which time many things occurred that now have a new and peculiar significance to me. I had spent some time in York in 1886, in evangelistic work, and could not but feel the influence of the memories of those days through all this meeting.

I was met at the train by the president of the local W. C. T. Union, and the treasurer of the State union, who took me to the campground. I was invited to participate in the special memorial services on Miss Willard's birthday, the 28th of September, at which time I made the address, and was most cordially greeted by the women.

I was also met at the train by two sisters from Red Cloud, who had been members of the union at that place when I held evangelistic meetings there in the spring, and also in the winter, of 1885. They were in attendance upon the camp-meeting, and greeted me, as they expressed it, as "sisters in the faith of Jesus," which statement, while it attracted no especial attention from the other W. C. T. U. sisters who were standing by, expressed volumes to me, as it indicated that they had also become believers in present truth.

I also met at this meeting a brother, now a brother in this precious faith, who had been in attendance upon the meetings which I held at Bloomington, Neb., in January, 1885, at which place, later on, I came in contact for the first time with Seventh-day Adventists,—these same Seventh-day Adventists being Brethren L. A. Hoopes and O. A. Johnson, although we did not meet personally. If we had, much in my life might have been different.

We went from York to College View, where we were entertained at the sanitarium. When I first thought of going to Nebraska, I found my mind drawn out toward the school at College View, and I formed the purpose of stopping there, if only for one day. While at Omaha, I received an invitation to come and spend some time at the sanitarium; this confirmed my determination, and from this time I had a growing sense of burden for the work there. All through the camp-meeting at York this was the case. When at last I was on the college grounds, and ready to begin, I found myself under a heavy pressure, which I could not understand. The first service was in the church on Monday night; and I must acknowledge that never in all the history of my work, was I so conscious of spiritual darkness everywhere as that night. I seemed to be caught in a tunnel, from which there was no escape, and under the heavy pressure of a stagnant atmosphere. I do not remember ever speaking



under circumstances so trying. I could not understand it. The house was full, and I could not but believe that I was among friends; yet I could get nowhere near them. I had the conviction that I must give them the same message that I had been giving at the camp-meetings concerning the Holy Spirit in its practical work in the home and personal living, and with a special application to the young people in the college.

Tuesday morning I met the students at their chapel exercises for a forty-minutes' service. I realized more freedom in this meeting, but still the same pressure was manifest. Expressing myself concerning this to Professors Johnson and Bland, and saying that I wished I could meet the members of the church, it was decided to give me the opportunity to do so by calling a meeting at three o'clock. We came together at that time; and I told the brethren and sisters how the sense that I was in a stagnant atmosphere had taken possession of me. I did the best I could to lay at least a part of my burden off on them. The Spirit of the Lord witnessed to this effort, and together we sought the Lord most earnestly, and waited.

The next morning I was obliged to go to Arcadia, to keep a promise that I had made to meet the brethren there in their camp-meeting. The brethren at Arcadia had been hindered in preparations for the meeting by the failure of the railroad company to deliver the tents on time, and therefore were not ready. I was entertained in the village, and held a meeting that night in the Methodist church. The next morning I went out to the campground, where I had the privilege of waiting about in the sun, the weather being so cool as to make the sun-heat very agreeable, and enjoying a day of rest such as I had not known before in years, with nothing whatever to do all day except to watch the pitching of the camp, and converse with any who had a little leisure. I shall never forget that day. It was just what I needed after the long series of journeys and meetings.

In the evening we had our first meeting, and the Lord was with us. Early the next morning we had a most precious time together, after which I was taken in a carriage to the train for Lincoln.

On Sabbath evening we met again in the church at College View. A few of us had agreed to spend the day in fasting and prayer, and there was a little increase of life and light in the atmosphere of the Sabbath-evening service; but we all came to the Sabbath morning with heavy hearts. I met the students in their chapel at a quarter to nine, continuing the study on the Holy Spirit. We had a good meeting; it was a *comfortable* hour. At 11:15 we met in the church for the morning service. As the congregation came in, I could not but notice a change in the atmosphere that came with them. Light was breaking. Prayer breathed everywhere; and as the service progressed, we had the same kind of outpouring of the Holy Spirit that has marked so many of the Sabbath mornings on the camp-grounds. From that time until the close, the work went on from victory to victory. The sermon on Sabbath morning was followed by a consecration service of unusual power, in which the greater part of the audience united.

In the afternoon the quarterly-meeting services were held. This was to me a very precious occasion, it being the first time that I had had the privilege of participating in such a service since the day that I was baptized, when I was still too ignorant to appreciate it.

I have never known a deeper solemnity to settle over an audience than was manifested in the meeting that night after the Sabbath. It was oppressive. I was told that both morning and night, the audience passed out in almost absolute silence, which is very unusual.

On Monday morning I again met the students in their chapel at 9:20, and also met the helpers at the sanitarium at 11:30. These two meetings were devoted to considering social questions for the benefit of the young people. In fact, nearly all the services, except on Sabbath morning, were mostly for the young people. I was made to realize, especially on Monday morning, that the students had appreciated this effort in their behalf; and that they had accepted the message I had brought to them, and were disposed to profit by it.

I turn my face eastward with the consciousness that I have discharged the obligation that rested upon me, and that I have the approval of God, and that he will take care of the work I have tried to do in his name. I wonder now, as I look back, that I ever could have started out on such a mission. It must have been by the direct leading of the Spirit of God, or I could not have done it. I have been conscious of this leading every day, and that I have been hidden in him. The summer has been full of blessed experiences, which I would not have missed for anything in the world.

I wish in this letter to send greeting to all those with whom I have worshiped in this camp-meeting tour, and to ask once more that you will remember me personally in the work that I have still before me this autumn.

I would like to say, to the glory and praise of God, that my physical strength has stood the test remarkably. I am in no sense exhausted, nor even worn. I feel as vigorous as I did when I first started out, although I have traveled many hundreds of miles, and have worked almost incessantly, not only in public, but also in private, with my pen as well as with my voice and in personal interviews.

Mrs. S. M. I. HENRY.

#### JAMAICA.

PORT ANTONIO.—We arrived at Port Antonio, July 4, after a pleasant trip from our home in the North Pacific Conference. We found meetings already in progress, which had been begun by Elders Haysmer and Hall. As these workers were both called to other parts of the field, the work here was placed under our care. I wish our brethren in America could see the situation as we have found it. The word of the Lord that what might have been done in times of prosperity would have to be done under most discouraging circumstances, has been fulfilled here. Two years ago, while passing through this place, Elder Haysmer held a few meetings, and the people were anxious to hear; but for lack of laborers the place could not then be entered. Now, when the tabernacle was set up, it was almost impossible to get any one to come out to hear. With very small congregations the work was begun.

As the people would not come out to hear the message, we decided to carry it to their doors. Accordingly, a native Bible worker was provided, and we began a canvass of the place on the envelope plan. We also ordered a club of the *Signs* to sell from house to house. Since beginning the work in this place, our native boys have sold several hundred of our smaller books. Since September 9, about eight thousand pages of tracts have been lent, and two thousand pages sold. We can only sow the seed, and must leave results with the Lord. Opposition to the work has already developed. One church here has organized a society for the promotion of Bible study, sending Bible workers from house to house.

October 5 nine persons were buried with their Saviour in baptism. Our Sabbath-school numbers nineteen members.

GEORGE F. ENOCH,  
BERTHA G. ENOCH.

#### CAMP-MEETING NOTES.

THE loudest cry of the loud cry is due today. To the careful observer, there are signs that show its presence near. At our camp-meetings this year we have spent nearly all our time and energy in renovating the remnant. We have been cleaning house, as it were. But the power of God has been so manifest at times that Methodists, Baptists, Presbyterians, Congregationalists, Salvationists, and just common sinners who came to visit us, have expressed a desire for heart-cleansing, and have bowed with us in prayer for cleanness of heart. A railroad man came to the pulpit at the close of one of our good meetings, and told me he had never been a Christian, but that he had just learned how, and had accepted Christ. And a happy man he was.

At the Indiana meeting, between thirty and forty people from the city arose for prayer. As I stood there that Sunday afternoon, and called the people of the world and other churches to repentance, and saw them forced to their feet by the power of God, I thought, What power will be manifested when God's people are clean!

When I am conscious that I am not clean, I can not preach with power, neither can I preach with "unwonted power" when I know that my people are not clean. Cleanse the Seventh-day Adventist Church of all uncleanness, and I will promise the loudest cry of the loud cry the same day.

The cry, "Come out of her, my people," must be coupled with the cry, "Come in." If we call the people out from the uncleanness where they are, we must furnish them a clean home to come into. If we call them out from the coldness of their church, they must not find a lukewarm home with us. Let all the unclean clean up or "clean out." God will have a clean people; and they will give the loud cry, and that right early.

A. F. BALLENGER.

#### DISTRICT 6.

AFTER the camp-meeting in Utah, I came to Montana; and in company with Elder Martin, visited Butte, Helena, Great Falls, Missoula, Stevensville, Bozeman, and Livingston. The brethren at Darby met us at a schoolhouse near Hamilton. As I met the brethren at these places, I was pleased with the interest manifested. The general meeting was held at Helena, September 29 to October 9. It being somewhat cool at the time, no tents were pitched. Rooms were secured for those who wished them, so all were made comfortable. The meetings were held in our chapel at the corner of Pine and Warren streets.

A larger number were present than at any other meeting of our people ever held in the State. The mission field was organized into a Conference, with twelve churches, and a membership of three hundred and twenty-five. It has been several years since the work was started here; and while it has met some discouraging influences, it has gone steadily forward until it has become self-sustaining. It took some time to transact all the business of the mission field, and to perfect the organization; but in all the deliberations a gentle, tender spirit was present.

The Conference was organized with four ordained ministers, three licentiates, and three Bible workers. It had been recommended that Elder W. B. White make Montana his field of labor, and he was elected president of the Conference. Elders C. N. Martin and W. J. Stone were associated with him on the executive committee. The State is large, and railroad rates are high, so it was thought best to place only three members on the Conference Committee.

The prospect is good for an increase in the finances of this new Conference; but it was thought best to move carefully, and not incur any more expense than would be met by the tithes paid last year. The spiritual interests of the meeting were carefully looked after, and a spirit of freedom and confidence came in, and many claimed the victory. The last Sabbath was a day long to be remembered by the brethren present. Many sought the Lord earnestly for his Holy Spirit; at the close of the meeting in the forenoon, we prayed that God would fill us with his Spirit, and he fulfilled his word. Before prayer was offered, opportunity was given for all who were not ready to pray, to take time to call aside those with whom they wished to speak. Parents sought their children, others went to brethren; and wrongs of long standing were made right. Still others sought the Lord for help to attend to things when they returned home. About an hour was spent in this way, after which prayer was offered, and God's Holy Spirit came into the meeting with power. In the afternoon Elder Harrison Grant, many years president of the Minnesota Conference, spent an hour telling the brethren of the spirit that was in the first message in 1844. He said the work that day was the same that was done before the tenth day of the seventh month, when they expected the Lord to come. Then followed a social meeting of which the brethren said that it seemed as solemn as the thought of the day of judgment.

The brethren returned home filled with courage. We expect to see the work rise, and extend its influence into many cities, towns, and homes in this great State. This closes the general meetings for the season in District 6; and as we look back, and see what has been done, we can only say, The Lord has been among his people. The spirit of labor is one of the best evidences of light. Conference committees are planning for the work on a much broader basis than ever. Brethren, we have reached the time for which we have been looking so long; now let us do the work the Lord has for us to do, and hasten the day of his coming. A. J. BREED.

#### THE OKLAHOMA CAMP-MEETING.

This camp was situated on the open prairie near Edmond. In three large tents, meetings for the English, Germans, and children were held. The evening meetings drew a good attendance from the town and vicinity. The last Sabbath of the meeting a wind-storm prevailed all day so that we were compelled to drop the pavilion, as two other large tents were blown down, with several family tents. Our meetings were transferred to the Methodist meeting-house, which was kindly opened to us. The next day the wind was not so strong, but a cold rain caused some of the campers to return to their homes before the meeting closed.

Notwithstanding all these adverse circumstances, the meeting was a success so far as the spiritual work was concerned. The Lord gave victory to those who remained. Many came forward for prayers, confessions were freely made by ministers and people, and the truths spoken by the servants of God were received, with the message, "Receive ye the Holy Ghost."

The efforts of Elder Ballenger were effectual. Elder Irwin faithfully presented the underlying principles of health reform, which were accepted by nearly all present. The Holy Ghost can not dwell in bodies that are defiled by wrong habits of living. Sin, whether it is by a violation of physical or of moral law, is antagonistic to him who knocks for admittance to the heart. God's law is one.

These brethren also spoke on these subjects to the Germans, through interpreters. Elders

Shultz and Westphal also labored earnestly to instruct those in the German tent. Elders C. Mc Reynolds and J. M. Rees assisted in the preaching, Prof. C. C. Lewis labored in the interest of Keene Academy, and Sister Lewis conducted meetings for the mothers and daughters. Dr. E. H. Mathewson gave practical instruction in regard to health and the treatment of disease. Brother S. C. Osborne and the State agent conducted daily meetings with the canvassers, and a large corps will soon enter the field.

The business meetings were harmonious throughout. The treasurer's report showed that a surplus remained in the treasury after all settlements were made. In the tract society an encouraging gain was made during the year. The debt of several hundred dollars had been paid off, leaving a balance still on hand. No important changes were made in the officers of the Conference or the tract society. W. T. Dawson was elected corresponding secretary of the tract society. Elder and Mrs. Parmele were elected president and secretary of the Sabbath-school association.

Elder Russell and his corps of workers enter upon the work for the coming year with courage and hope. Where unity and love abound among the workers, the Holy Spirit will witness to their preaching, and souls will be born into the kingdom. R. M. KILGORE.

#### CHURCH SCHOOLS.

No doubt many of our people are watching with deep interest the progress of the church-schools that have been started this year. Many encouraging letters have been received from the teachers of these schools. Without exception, they all breathe a spirit of faith and courage. Those who have given this subject any study must be convinced that this work will bring about a great reformation among Seventh-day Adventists and Christian people. Schools that are carried on as these church schools are at the present time are certain to make missionaries who will have faith in God's word, and will do what he tells them to do, and go where he leads them. The teachers have a missionary spirit, and the influence that goes out from such teachers must permeate the whole neighborhood. I will give a few extracts from some of the letters we have received, which will give an idea of how the teachers themselves regard this work:—

"There is nothing discouraging about the work, and I will follow the outline as closely as possible. I have been conducting a study in 'Healthful Living' in connection with the prayer-meeting, and the Lord has helped me more than I ever thought. I thought I could not give Bible readings to a company of people, but the Lord has blessed me in this work. I know I could not have held these studies if I had not accepted health reform myself. That is what has helped me to talk to others about it. I am thankful for the lessons we had last summer. I know the people would have no confidence in any one who did not live up to these principles; for they watch every minister and every worker."

"When I wrote to you before, the outlook was not very encouraging, but faith brings the victory. I visited all who had children, and became acquainted with the little people. The Sabbath before our school was to open, I had the privilege of giving a Bible reading to the church. I chose the subject, 'The Holy Spirit from an Educational Standpoint.' Nearly half of the congregation were in tears, and I think I never had a deeper sense of the importance of our work. On Monday our school opened with seven pupils. One little girl, whose parents were about to move to another locality and send her to the public schools, is now with us, her parents having decided to stay here for

her benefit. Others who were going to remain in the public schools are with us. We now have all but two of our children, and hope to have them. It has been a hard fight; Satan was on the ground, and made things look pretty dark. Last week he came into the school, and the conflict was on the subject of discipline. I never felt so sad as I did last Wednesday noon. I sent the children home, but two of the girls lingered around, and came back to talk with me. I thought that I could talk with them, but I gave way. Well, it just broke them up; they left the room, and in a few moments came back, and said, 'Teacher, forgive us for being so naughty.' This brought a different spirit into the school. I am not at all discouraged; and though the work is hard, I am more and more thankful that I have a place in it. The Lord is blessing me wonderfully, and my health is much improved since I came here."

"Those who are interested in the school are doing much more than could have been expected. I am much encouraged in the work, and believe the Lord is helping us, and that the people here will be greatly blessed for the good work they are doing."

"I am glad to report good courage in the Lord. He has blessed us much here. I have a class of young people in the Sabbath-school, and have charge of the service afterward. I began on the subject of education, and was to continue yesterday; but the meeting turned into a sort of consecration service. The Lord put words in my mouth, and his Spirit was there. One family in which I was interested, and with whom I had held one meeting, came to this service. Neither of the two children come to the church school; but the Lord impressed their hearts, and they both arose to speak at the same time. Sabbath afternoon I have a class in 'Early Writings.' O, it is so good! God is working in the school, too. A young lady had been thinking of settling down for life with an unbeliever. She has had a struggle, but she is coming out all right, and perhaps will be a church-school teacher. The Lord wants church schools. He loves this church, and by his grace he shall work through me to help it."

E. A. SUTHERLAND.

#### BATTLE CREEK COLLEGE.

HAVING been invited by the College board to labor in District 3 in the interests of the educational work, I went to Battle Creek, September 22, where I remained about three weeks. It was my privilege to attend the educational institute, and to be present during the first week of the College work. As a result of placing before the students the principles of the true higher education, and urging all to seek God individually for wisdom in choosing their work, the classification of the students was arranged very satisfactorily. I was much impressed by this practical demonstration of the presence of the Holy Spirit in the school.

Leaving Battle Creek, October 12, I went to Wisconsin, where I spent two weeks. At Fond du Lac I held three meetings, and found the church ready to receive the light on Christian education. There are children enough for a church school at Fond du Lac, and the parents greatly desire it, but are not financially able to support one at present. I believe, however, that the Lord will open the way for a school to be established there soon.

Two days were spent at Neenah, where there are a few young people who desire to fit themselves for the work. One young woman from that place will doubtless enter the College soon, and one young man is planning to enter in the spring.

From Neenah I went to Granton, where a general meeting was appointed to begin October 21. All showed a deep interest in the principles of education presented. One brother manifested his interest by giving three hundred dollars to the College. Sunday morning a consecration meeting was held for the young people. The Spirit of the Lord was present as these young persons signified their consecration to God by rising to their feet.

I am now working in Illinois; and the hearty reception accorded me by Elder Lane and his associates assures me that the educational work will receive the earnest support of Illinois. I am of good courage in the Lord, and praise God for the blessings which are constantly received from him.

G. M. BROWN.

#### SOUTHERN INDUSTRIAL SCHOOL.

OCTOBER 12 the opening exercises of the Southern Industrial School were held. Between sixty and seventy students were present to begin the work of another year. Several parents and friends were also in attendance. After brief remarks by the principal and his associate teachers with reference to the importance of securing an education on the basis that the Lord has given us in his word and the Testimonies of his Spirit, and the need of such a school in this great Southern field, all enjoyed a good social meeting.

The academy building has been repainted, outside and in; and the recitation-rooms, offices, and chapel have been rearranged and neatly papered. A room has been fitted up with banking-department, business desks, and other necessary office fixtures, so that the school is now prepared to conduct a thoroughly practical business course, which will continue throughout the year. This department is under the instruction of Brother L. L. Lawrence, the business manager of the school, who is an experienced bookkeeper and business man; hence the work of the student will be in actual practise, and not mere form.

The courses of study are strong and complete. The Bible will be the basis of the instruction in each department of the school. The faculty is composed of men and women who are consecrated to the service of the Lord, and whose aim is carefully to study, and unselfishly to work for, the best interests of the physical, moral, and spiritual welfare of the students.

The school is now in a condition to do more efficient work than ever. The new four-story dormitory for ladies will soon be ready for occupancy. This is a neat, substantial building, and without doubt the best of the kind, for its cost, in our denomination. The Lord has surely blessed in providing money for building and improvements. No bills have been contracted until money was in sight for payment.

If the young and middle-aged men and women of this district will avail themselves of the opportunity this school affords in fitting up laborers for the work of the Lord, many of the calls now being made for teachers, ministers, canvassers, and other workers can be filled. Many more young men and women should be preparing to do some work in this message. Send for a catalogue of the Southern Industrial School, Graysville, Tenn. N. W. ALLEE.

#### NEW YORK.

SHERIDAN.—I have just closed a tent effort in this village. Four persons have received the message, and begun the observance of the Sabbath of the Lord. Next week I expect to begin meetings in a hall in the town of Silver Creek, on Lake Erie, where I hope to find other honest hearts. May God bless the work.

LULU WIGHTMAN.

#### THE GOSPEL WAGON.

A LITTLE over four years ago, a medical mission was started in one of the worst quarters of Chicago, the object being to help a class of people that were passed by and neglected by so-called Christian churches and organizations.

The Lord in a marvelous manner has blessed this work, and the efforts that have been made to carry the good news of a Saviour's love to the poor, the maimed, the halt, and the blind found in the streets and lanes of the city.

Buried beneath the filth and débris, unobserved by human eyes, were diamonds which, by faithful labor, were brought to the surface. True, they were in the rough, passed by as stones of stumbling, disallowed indeed of men; but to-day they are among the jewels that shine the brightest, as, with a zeal to which many are strangers, they go about the work of rescuing others. Some of these have since suffered privation and even hunger while engaged in this work. God has given them souls for their hire, and they ask no greater reward.

To-day, through the means of the gospel wagon, these very men are carrying to the highways and hedges the good news, "Come; for all things are now ready." As they testify of God's saving power by simply relating their own experiences, an irresistible power attends their words, souls are convicted, and men cry out, "What must I do?"

A few weeks ago, at the close of one of these open-air meetings held at a public institute in one of our large cities, an appeal was made to the people. When the invitation was given for all who would forsake sin, and in God's strength walk in newness of life, to manifest it by raising the hand, about sixty hands were raised. The next day a similar meeting was held, with about the same result.

The wagon was compelled to leave this interest, being called to a city where a large number of people from all parts of the State gathered to witness the exhibitions of a street fair. The streets of the city were crowded. Upon every corner there was something to attract attention. On the opposite side of the street from the gospel wagon, was a place where a cigar was given each time the one throwing a ball succeeded in hitting the head of a negro. On the two other corners were men playing guitars and singing comic songs to call the attention of the people to the wares they were trying to sell. In front of us, not more than fifty feet from the wagon, in the middle of the street, was a large tent, where a free-and-easy show was constantly going on, and where only men were admitted. In spite of all these things to divert, between two and three thousand people listened to the gospel songs, and the testimonies borne by the gospel workers.

We were glad to witness the power of the gospel in drawing the people away from these frivolous things. Here we saw the fulfilment of the promise, "I, if I be lifted up from the earth, will draw all men unto me."

"Lift him up, this precious Saviour,  
Let the multitude behold;  
They with willing hearts shall seek him,  
He will draw them to his fold;  
They shall gather from the wayside,  
Hastening on with joyous feet,  
They shall bear the cross of Jesus,  
And shall find salvation sweet.

"Yes, the young shall bow before him,  
And the old their voices raise;  
All the deaf shall hear hosanna,  
And the dumb shall shout his praise."

A great field has opened up before us. At the eleventh hour the Lord makes the call, "Go work to-day in my vineyard." "Go out into the highways and hedges." We hope soon to see a hundred gospel wagons where now there is one. Farmers could dedicate

teams to this work. Let none but consecrated workers, who have a burden for souls, and realize the sacredness of the work and the need of shunning all appearance of evil, engage in the work. Be sure to have good gospel singing. Remember that prayer moves the arm of the Infinite. If you are in need of assistance to start such a work in your community, correspond with the Medical Missionary and Benevolent Board. We shall be glad to give the benefit of our experience, and any other assistance we are able to render to make the work a success.

D. H. KRESS.

#### THE WORK IN OMAHA.

THE present year has been crowned with blessings thus far. The Christian Help Mission, in its thoroughly practical and worthy effort to benefit and uplift suffering humanity, has opened the way for the masses to become acquainted with those whom God has chosen to carry his last saving message to this world, and has been the means of breaking down much prejudice. Through the faithful efforts of the Bible workers and the tract society officers, the Lord has added to our number daily such as we hope to see saved. In June we had the privilege of baptizing fifteen persons.

The work with the *Signs* and tracts has been so persistently pushed by those in charge of it that when Elder Luther Warren began the tent effort, from three to five hundred were in attendance each evening. The Holy Spirit was present to "convince the world of sin, and of righteousness, and of judgment." September 15 we again found ourselves at the water's edge, where thirty-five went forward in baptism.

Our church building is already too small for the company here. A bright future and a rich harvest of souls are now in prospect for this church, if they will walk in the light.

The opening providence of God showed us our need of a church school. Accordingly, one was opened October 6, with Sister Annie Sutherland as teacher. The prospects are good for a successful school.

At our annual meeting it was thought best that I should shift upon others the burden of managing the mission, and devote my time to active field work. Brother and Sister Beard, of Fremont, Neb., were accordingly asked to step into the place. They will need the help and prayers of all our people to meet the demands that will be made upon them during the coming winter. After the exposition closes, there will be left a floating element, besides the many poor of our city. The churches of Nebraska and adjoining States have a privilege here for which they must give an account in the day of reckoning.

Elder Luther Warren will have the oversight and supervision of the entire city work. A class has been organized in the mission, the purpose of which is to teach those who attend how to get ready, and to be able to teach others to get ready, to meet the Lord. It is hoped that each church in this Conference, and in sister Conferences if they desire, will select at least one person to attend this school, to be thoroughly instructed for active mission work in the home companies and surrounding neighborhoods. Let all who desire information on this subject write to Elder Warren, at 1513 Burt St., Omaha, Neb.

It is desired to make the Christian Help Mission in this large city second to none. We have the situation, the people, and thus far the blessing of God; the only thing that hinders is the lack of money. May God's people give liberally of the blessings he has placed in their hands. Sister Henry's visit to the mission was blessed of the Lord in leading one person, a member of the W. C. T. U., to a more perfect knowledge of his will.



I enter my new field of labor with good courage, knowing that the Saviour is with me, and expecting to see souls born into his kingdom.

A. J. HOWARD.

#### ARIZONA.

JUNIPER VALLEY.—The writer, with Prof. C. D. M. Williams and Mrs. W. L. Iles, came to this place nine weeks ago, and began meetings. The interest has been excellent, though our congregations are not large.

This mission field contains a great number of valleys, with but few families living in them. In this valley only eleven families are represented, but nearly all were ready to listen to the message of salvation. It was a treat to many to hear the gospel preached, as few preachers or missionaries ever visit these secluded places. There are some valleys not far away where there has never been any preaching. Being separated from church privileges, these families have become indifferent concerning spiritual things. We endeavored to awaken their interest by doing much practical house-to-house work in connection with the preaching.

Most of the men of the valley are vaqueros, or cowboys. On account of their long absences from home, it was a hard matter to reach them, but a few of them were deeply interested, and say that they will soon leave their rude life, and live one of honesty and uprightness. As a result of the effort put forth here, seven have vowed that from henceforth they will walk in the way of all God's commandments. All except one are heads of families. Our Sabbath-school numbers twenty members.

We wish we could leave a good missionary family with this little company, to encourage them, and instruct them in the way they should go.

W. L. BLACK.

#### NORTH CAROLINA.

SINCE OUR camp-meeting at Hildebran, I have been visiting among the churches, companies, and scattered brethren in this State, first holding services at Greensboro and Winston, baptizing two persons at the latter place. I then spent nearly three weeks with Elder Purdham at Lilesville and Norwood, holding meetings in brush arbors. At Lilesville a number are accepting the truth, and the outlook is encouraging.

September 8-25 I was with the churches of Cove Creek and Dutch Creek. At these places the attendance was large, and a deep interest was manifested. A lethargy has come over many in these places, and they seem not to realize their danger. The Lord helped me to set before them their privileges in Christ; some confessions were made.

September 28 to October 4 was spent with the Asheville church in their quarterly meeting. It was voted to start a church school, and the church officers were chosen to direct and manage it. A deep interest is being exerted by the medical missionary work, under the direction of Brethren Burlingame, Johnston, and others. The church has also organized a Christian Help band, which holds regular weekly missionary meetings. Brother Albert Chaney, of this place, left at this time for Matabeleland. May our prayers follow him, and all others who leave home and native land, as they go forth to gather the "precious fruit of the earth;" and may the Lord open our hearts to support these self-sacrificing laborers in these far-away fields.

October 5-9 I met with the Hildebran church. We had some good meetings, but I was sorry they were not ready for the quarterly meeting. God has said, "Get ready, get ready, get ready."

Leaving Hildebran on Monday, I spent the next ten days at Lego, Winston, Archdale, Greensboro, and Reidsville, holding services at the latter place over the Sabbath and Sunday. On this trip I also met the isolated Sabbath-keepers at Hickory and Lenoir. At a number of these places there are calls for teachers to give instruction in that education whose object is to "restore the image of God in the soul." Satan is doing all he can to keep us in ignorance of the law of God, both moral and physical, thus keeping us from occupying the place we should fill in the great work of God for this time; but we believe our people are coming up on higher ground. The work is onward in the State, and there are more openings for labor than we can fill. May we all be baptized with that Spirit that will lead us to work for our fellow men; then no time will be found to give place to the enemy of all righteousness, and sin will have no dominion over us. Rom. 6:14.

R. D. HOTTEL.

#### MICHIGAN.

It is indeed gratifying to be able to report that the work of the Lord is onward in this Conference; and as we endeavor to follow the Testimonies of God's Spirit, we see how wonderfully the Lord goes out before us to prepare the way. I went to Cedar Lake, October 7, in company with Elders Matthews and Day, in harmony with the vote at our late Conference to establish a Conference school in this State. We felt that the Lord had called us in that direction, as that was the first district in which a church school had been established outside Battle Creek. To our gratification, the people of the district were called together on the evening of the 8th, and unanimously voted to give to us their large and commodious school building, which cost \$4,500, in which to start a Conference school.

Brother Nelson then offered us one hundred and twenty acres of cleared land in front of the school building for an industrial farm, for less than the cost of clearing the land. Other gifts were made. I have since received a letter from a brother who offers himself and his team, and one thousand dollars in ten annual payments, to start the first Conference school in Michigan. Surely God is in this movement, and we knew it not; but now we see. When we think that but few of the people who gave the school building, with the school lot of two acres of land, were of our faith, it leads us to see that the Testimonies are being fulfilled much sooner than we expected.

We set before the people, in a plain, simple way, the method of conducting our schools, and told them that we expected to be all taught of God, and that the present custom of teaching would be changed. We set forth some of the changes, and these pleased the people; for they saw the blessing that would come from such teaching. God's Spirit was there, and taught them.

I wish to speak of the good work that is being done in Ontario, at St. Thomas, London, and Brantford. Soon after the St. Thomas camp-meeting, Elders Ballenger and Simpson began a tent effort at Brantford. God witnessed to the fact that the opportune time had come to open the work in that city, and his signal blessing has accompanied it. There has been a good interest from the first, and it is still increasing. Forty have already accepted the message for these last days, and are rejoicing in the light.

For the encouragement of the young men, I want to call attention to the labor performed by our aged Brother Ballenger, who visited the Indians at Iroquois, preached to them, and baptized eight persons, then drove twenty miles, preached again, and baptized eight more,

and also addressed a large company in the evening. Surely God sustains the veteran in his work.

The Indian field in Ontario is a fruitful one, and God is doing wonders there. I hope the burden will soon be rolled upon the right person to go to that field. Souls are daily accepting the message. At Brantford each week brings persons from the world to our Saviour. A great and good work has been done at St. Thomas. We expect to organize a large church there, as well as at Brantford. The work in London is still onward. Elder Ballenger was called there to baptize several who have lately accepted the message. Others are soon to follow in this ordinance. "Oh that men would praise the Lord for his goodness, and his wonderful works to the children of men!"

There are many other places where God's Spirit is working on the hearts of the people. Our gospel wagons are wielding an influence that will tell to the glory of God.

We are soon to open a new work in Detroit, in Christian Help work, and medical missionary lines, in co-operation with the Sanitarium. We expect much of God's blessing as we move out in harmony with the Testimonies of his Spirit.

J. D. GOWELL, *Pres. Mich. Conf.*

DETROIT.—On the way to the "Soo," I labored one week with the church in Detroit. Five received baptism, and were added to the church. Others will soon be ready to be baptized. Two who had given up the Christian life were dismissed. There are many in this great city who are interested in the message. Faithful work will help them to decide to accept it. The Medical Missionary Association is uniting some of its forces with the Conference in prosecuting the work. This association has sent Brother and Sister Fitzgerald to Detroit to unite with Brother and Sister Harris; others will join these workers later.

A. O. BURRILL.

TWINING.—Since my last report, I have held meetings for a few weeks in the tent at Twining, where eight persons accepted the truth, four of whom were baptized. Requests were made that meetings be held in several schoolhouses near Twining. I went to the one where there appeared to be the most interest, and the result was that ten accepted the truth of God. They meet in a hall in Twining, of which they are given the free use. Brethren Weeks and Bristol have planned to follow up the interest at the other schoolhouses near the town; and it is hoped that a large company will be raised up in defense of the truth in and around Twining. The little company are alive to missionary work, and take forty copies of the *Signs* weekly. The promise of a lot on which to build a church has been made; and it is hoped the building will be erected soon.

O. SOULE.

GRAND RAPIDS.—The month of September being a month of vacation for the industrial class in the preparatory department of the Battle Creek College, it was proposed by the management of the College that the students use the time in doing active missionary work. Therefore, it was planned that a class of twenty young men and women go to Grand Rapids to engage in canvassing, selling tracts, nursing, and all kinds of missionary labor, as the way should open.

The students were given a brief but thorough preparation in hydrotherapy and simple treatments; and the Bible was studied with renewed energy, that all might impart truth and help to others. A majority of the company made the journey from Battle Creek across country, in vehicles provided for the occasion.

Arrived at Grand Rapids, the company was divided into three parts, for street work; and nearly every night found one or all of these three divisions on some prominent corner, or down in the slums, holding meetings. The results of these meetings were some blessed experiences for the workers, and we hope the salvation of some poor souls.

In one of these meetings some of the brethren talked with an intoxicated man, and found the poor soul anxious to break the chains that bound him to sin. They went with him to his room, and prayed with him, and were blessed in seeing how sober he became after they asked God's blessing upon him. Surely the power of God was manifested in behalf of that man. Many other interesting cases might be cited; and if we can take these as an index of how the people are waiting for the gospel, we can see there is certainly much to do.

For the canvassing work the city was divided into seven districts, and from two to four workers were assigned to each district. This gave the students an opportunity to gain an experience in this work. Some of the company did fairly well, while others were not so successful. The most glorious part of it was that none ever complained or showed signs of discouragement.

In this house-to-house work, many poor souls were sought out and helped in various ways, principally by giving missionary talks, and putting religious reading-matter into their hands. Many thousand pages of tracts were thus distributed.

Several of the class held meetings in the mission, giving short talks on different subjects selected from the word of God. The Spirit of the Lord was always present in these meetings to encourage the young speaker, and to impress the hearts and minds of the listeners.

As our short vacation drew to a close, preparation was made for the return to school. It was impossible for all to wait until the month was up, so part of the company came back by rail, while the others returned as they went. The testimony of all is that this experience has been a success.

The class are now studying and working to fit themselves for future usefulness in God's cause. All are anxious to be out in the field, laboring for precious souls for whom Christ died.

E. G. BENNETT.

#### FLORIDA.

THE meeting at Terra Ceia was held September 27 to October 2, as announced; but on account of sickness, we had neither reports nor church representation, so the Conference had to be postponed indefinitely. We do not know at this writing when or where our State meeting will be held, but announcement will be made in due time.

Elder N. W. Allee was present at the Terra Ceia meeting, and preached twice each day. Much valuable instruction was given from the Word, and some hearts were touched as the keeping power of God was dwelt upon. The labors of Brethren A. F. Harrison and C. D. Wolf were appreciated. These brethren clearly showed that every individual has at least one talent, and that all will be held accountable for the way in which it is used.

During the last tent season, meetings were held in Punta Gorda, Fort Ogden, Nocatee, and Arcadia, by Elder M. G. Huffman and Brethren A. C. Bird and C. P. Whitford. These services resulted in raising up three good companies at the first three places, numbering in the aggregate about one hundred. For the encouragement of these new converts, and more fully to instruct them, a meeting was held at Fort Ogden, October 5-9. Brethren Huffman, Harrison, Wolf, Whitford, and the writer were present. It was indeed a pleasure to labor for

a people who are so responsive as were these precious souls. The homes of the people at Fort Ogden were open for those who came some distance to the services. One hundred and five were present at the Sabbath-school, October 8. All seemed anxious to be instructed in the way of life. The work will be carefully followed up in this vicinity. Barring some sickness among the laborers during the latter part of the summer, our work in this State has been encouraging the last year.

L. H. CRISLER.

#### AN EXPERIENCE.

I WOULD gladly keep this joy in my own heart; but I have learned that the best gift that God sends to us, if passed on to others, will come back with tenfold greater blessings to ourselves. Another reason why I send this experience to the REVIEW is that I can not again meet, personally, the many friends whom I have known in former years, to tell them what the Lord has done for me. After accepting the Adventist faith, I was a Bible worker in Illinois for nine years. I attended Battle Creek College for several years, and enjoyed the privilege of many of the General Conferences and important gatherings of our people in later years; and I am sure that some who have known me during that time will be surprised when I say that I never was converted,—that I never have been a Christian until within the last three weeks. God girded me, and led me every moment and every step of my life; but I never knew *him*.

When I was a child, my father took a farmers' magazine, whose pages, every month, contained a puzzle-picture. One, I distinctly remember, was entitled "The Old Man of the Mountains." It was a very pretty picture,—a calm lake, some mountains, a few trees here and there. Concealed in these flowing lines of beauty was the face of an old man with a long beard. I studied every line with intense interest, turning the picture in every direction, my eagerness increasing as I thought I had found the nose or mouth or eye. At last the face burst upon my view, and then I could not see one line of the picture; only the face stood out, whichever way I turned it.

Ever since I learned to pray at my mother's knee, I have studied a gigantic picture containing a lovely Face. The law, the Sabbath, the sleep of the dead, health reform, the new earth, religious liberty, and the prophecies, I saw continually as God's eternal truth. Now the design, the aim, of all these lines has at last burst upon my vision; and above all, I see the lovely face of Jesus, the living Saviour. I am sure there are some—perhaps there are many—in the ranks of Seventh-day Adventists who have seen the beauty of these perfect lines of truth, but have not yet seen the Face. They have found no *power to do* the things which they know are right, though they make many "good resolutions." To such I wish to say that it is the Christian's privilege to do just as he pleases in all things, and at the same time to *know* that he is doing *right*. I have thought of the birds flying from tree to tree, singing their songs of praise. They are not bound by "don't's" and "must not's" and "shalt not's." "The wind bloweth where it listeth." The flowers *grow*, not by trying and failing. How I have longed to know the Door which leads into this world of perfect freedom,—to learn the secret entrance into this experience, free from all condemnation!

Every one who reads these words has had sorrows, trials, perplexities, unfulfilled desires, and has at some time been obliged to make important decisions. At such times the troubled soul sees that no one on earth can help, and God—O, "he is so far away!"

When my father died, Jesus spoke to me in a still, small voice, saying: "Isn't the burden almost too much for you? 'Take my yoke upon you, and learn of me; . . . for my yoke is easy, and my burden is light.'" Later, when my brother and sister were laid to rest, the patient Saviour whispered: "I came 'to bind up the broken-hearted,' to give 'the oil of joy for mourning, the garment of praise for the spirit of heaviness.'" Child, 'give me thine *heart*.'" I submitted outwardly to these afflictions, not because I knew that "all things work together for good," but because I could not change them. I took these sorrows as calmly as I could, and thought I was a Christian; but I had a wrong idea of the Christian life.

Let every one who reads in these humble lines a parallel to his own experience know that "vain is the help of man" in anything, but in God is strength. God has fed me; for, like Elijah, who ran away from his duty and his God, the journey has been too great for me. "When I had tried as hard as I could, with all the power I had, to keep the commandments, to live out health reform, and to do all the other good things that I knew were truth,—when I saw that I failed utterly, and that my weakness was a source of continual discouragement,—I came to the narrow, secret door. I *yielded*, gave up all; then the door opened of its own accord, and I stood viewing a "land of magnificent distances."

There was strength for weakness, joy for sorrow, riches for poverty, perfect freedom for bondage,—and all these blessings were mine! Don't you suppose I was glad of the change? Do you wonder that I immediately began to lay down my life for my brethren and sisters, since I saw that there was not a sin, nor a weakness, nor a fault of any kind in any one in the whole world but the germ was in the life I had yielded to my mighty Saviour? The grace of God had kept me from outwardly committing many of the wicked things that I saw in the world about me; but they were all in the life, and I laid it down, not that all might see how bad I was, but that all might know that there is a life strong enough to lift any one,—yes, every one,—over every temptation, trial, sorrow, and perplexity that can reach him in this earth; and, soon, to carry him into the new earth, the paradise of God.

I have told this that you may rejoice with me; but no one can truly rejoice who knows only the experience of sinning, and repenting only to commit the same things again. You will find the Way, the Truth, and the Life at the foot of the cross. By yielding all, you will receive all.

Before closing this already long letter, I wish to say to the lonely ones, who seldom, if ever, meet those of this precious faith: Do not despair. If you are not *fully satisfied* that your every sin is washed away, that your weakness has been taken away, and that you now have strength, you *can* be fully satisfied of it all. Every good work that any one will ever have to do to be saved in God's eternal kingdom was finished at the foundation of this world. Heb. 4:3. And how do we get those good works?—Simply by accepting the Lord Jesus Christ, in whose character every commandment is fully carried out. How long does it take?—Just as long as it takes you *honestly* to say, "I believe."

Then you will find that Jesus will *lead* you, not into temptation and sin, not into breaking one of God's commandments, not even the seventh-day Sabbath, but into the peace which he left,—a peace that the world can not give; for it is as much higher than anything in this world as heaven is higher than earth.

To the one who has been long in the way, I would say: Do you sometimes feel that your work is not a success? that after showing the

people the way to walk, by holding out to them the blessed truth, you have not the power to lead them into the narrow way, and consequently do not see the fruit you desire? Do not be discouraged. God long to bestow upon you a power that will move the world. Do not pass this sentence by as something that will not stand the test; it is true, and you will see it so, just as soon as you are really willing.

Do not wait for the Lord to send you down to the land of Midian to learn submission, but listen to the words of the angel to Lot: "I can not do anything till thou be come thither." "Escape for thy life, . . . neither stay thou in all the plain." God can not do his part until we are ready to give up Sodom,—to yield every sin, every doubt, every fear. Do not ask for even just a little edge of Sodom; for the Lord has something better for you. When, you have honestly given up, you will see that those sins which "so easily beset" you, and which you have tried so hard to overcome, will be consumed, and will trouble you no more.

All the power that it takes to uphold the whole universe is in this experience. It is for me, for you, for every one; and "all things are possible to him that believeth."

SUSIE HOXIE MARSH.

## News of the Week.

FOR WEEK ENDING NOVEMBER 5, 1898.

—A new French cabinet has been formed, with M. Dupuy as premier.

—October 28 President McKinley issued the customary Thanksgiving proclamation.

—The bubonic plague has broken out in Samarkand, Central Asia. The mortality is high.

—London, England, was visited by a cyclone on the night of October 29. Considerable damage was done.

—October 27 the steamer "L. R. Doty," with a crew of fifteen men, sank in Lake Michigan, off Kenosha, Wis.

—November 25 two shipping piers of Brooklyn, N. Y., were swept by fire. The damage amounted to nearly \$1,000,000.

—The world's production of gold in 1897 was valued at \$237,504,800, of which the United States produced \$57,363,000.

—A majority of the large paper-houses in Chicago have decided to close their places of business at one o'clock on Saturday during the entire year.

—October 31 Lambert Wilt, who had absconded with \$45,000 from a bank in Bohemia, was captured in St. Louis, Mo. He will be taken back to Bohemia for trial.

—October 27, in full view of a tug sent to rescue the people, a three-masted schooner sank in Lake Ontario, near Sodus Point, N. Y. All but the captain perished.

—The official report of the sealing industry for the season just closed, shows a total of but 27,865 skins for the fleet of thirty-five schooners, by far the lightest catch in years.

—S. S. Packard, founder of Packard's Business College, New York City, who was widely known in the business educational world, died October 28. He was seventy years old.

—A terrific hail-storm visited Mentone, France, October 30, doing great damage. The olive and lemon crops in the vicinity were completely destroyed. The hailstones were of immense size.

—Caleb T. Row, who, after a service of forty-four years, has resigned from the general management of the American Bible Society, is said to be the greatest authority on the various editions of the Bible, and their history, in the United States. He owns one of the best private collections in this country.

—A breach-loading cannon, made in 1659, has been discovered in an old museum at Hamburg. The finding of this cannon explodes the theory that such weapons are an invention of the present century.

—According to despatches, Fashoda is to be surrendered to Britain on unconditional terms. This is a sad blow to French pride; but it will prevent a war between these two great powers, which seemed almost inevitable ten days ago.

—Pardo Lucero, a Mexican sheep-herder, has just died at Salinas, Cal. His age, as shown by the records at Los Angeles, was one hundred and twenty-five years. He has been a well-known character in California for more than seventy-five years.

—Joseph Leiter, the young man who for months had a "corner" on the wheat output of the United States, the collapse of which cost him over \$5,000,000, has purchased an abandoned locomotive works near Providence, R. I., and will soon begin operations with a force of 1,000 men.

—Twenty-six stoneware manufacturers have combined into a trust for the "manufacture of white, black, and salt-glazed stoneware in the United States, and the fixing and maintaining of prices." The trust has already advanced the market one-half cent a gallon, and in some instances, one cent.

—Mr. and Mrs. McIlrath, bicyclists, who left Chicago, April 10, 1895, for a tour around the world on their wheels, have just returned, having traveled 30,000 miles, exclusive of water voyages. They were sent out by the *Inter Ocean*, and their trip cost \$11,000. They had many thrilling experiences.

—The coroners' verdict in the case of the victims of the riot at Virden, Ill., was in each instance to the effect that the deceased came to his death by gunshot wounds inflicted by weapons in the hands of parties unknown. No one was in any way censured or condemned, and no recommendations to the grand jury were made.

—On November 1 Adam Hammer, of Beaver Dam, Wis., became suddenly insane, secured a shotgun, and before he could be restrained, shot nine men in the shop where he was employed, some of whom were seriously wounded. It was found necessary, in order to prevent his further firing, to shoot him in such a way as to bring him down without killing him.

—Miss Kate S. Kellogg, principal of a Chicago ward school, by her coolness one day last week prevented what might have been a frightful disaster. She discovered the schoolhouse to be on fire; and without raising the alarm, went from room to room ordering an immediate half-holiday. The children were all marched out of the building before they knew that it was on fire.

—Colonel Waring, the famous street commissioner of New York City, died of yellow fever at his home in that city, October 29. He contracted the disease while making a sanitary examination of Havana for the government, but not until he reached home, was his indisposition pronounced yellow fever. Mr. Waring's father, mother, and three sisters have died of the dread disease.

—On the government pension roll there are six men who are the only survivors of the war of 1812 with Great Britain, in which nearly a quarter of a million men were in service on sea or land. Three of these are more than a hundred years of age. There are about 11,000 survivors of the war with Mexico, and 2,273 survivors of the old Indian wars. About 4,000 of the pensioners reside in foreign countries.

—Mrs. Hannah Burke, of Elyria, Ohio, received from a clairvoyant a message purporting to come from her dead husband, telling her where she might find some money hidden on a farm, but that she must visit the spot between twelve and four o'clock in the morning, with a companion. She did so; but when she reached the place, she became frightened, collapsed, and died soon afterward. The clairvoyant at once left for parts unknown.

—The Acme Wrecking Company, of San Francisco, has proposed to the government to raise the battle-ship "Maine." The compensation asked is either the value of the vessel when it is brought to the United States, to be established by condemnation proceedings; or if the government does not want the ship, the company will keep it, and exhibit it in the large seacoast cities. If the company fails to raise the vessel, no compensation is demanded.

—From Canyon City, Ore., comes the report that in a fight between nineteen white men and five renegade Indians, October 26, all the Indians and one white man were killed. An Indian uprising is feared.

—The great Trans-Mississippi Exposition at Omaha, Neb., closed on the evening of October 31. It has been a success financially. The receipts amounted to nearly \$2,000,000, and the expenditures to \$1,450,000. Nearly 3,000,000 people visited the exposition. Several damage suits will be entered against the organization, by dissatisfied exhibitors and others, the most important being one for \$50,000 by the Streets of Cairo Company. Just as the show was about to close, Superintendent H. B. Hardt, of the Department of Exhibits, was arrested on the charge of forgery, it being alleged that he so changed the awards of the judges that the medals and certificates of merit that should have gone to certain firms, went to other firms, and this for consideration. The enterprise will very likely be continued in some form next year, the most popular idea being to make it a colonial exposition, in which the products of the colonies acquired in the Spanish war may be exhibited.

## Special Notices.

### NORTH CAROLINA, NOTICE!

A SERIES of meetings will be held at Lego, beginning November 12. The dedication of the new church building at that place will be held on Sunday, November 20. All who can do so are invited to attend these meetings. We expect the help of Elder R. D. Hottel and others.

B. F. PURDHAM.

### TRACT SOCIETIES AND AGENTS, NOTICE!

ANY one having for sale any copies of "Fireside Sketches" or "Chips and Sticks" will please write at once to L. J. Lamson, Review and Herald, Battle Creek, Mich., stating number of books, style of binding, and price wanted.

### GENERAL MEETINGS FOR EASTERN MICHIGAN.

|              |                   |
|--------------|-------------------|
| ST. CHARLES, | Nov. 10-13        |
| Saginaw,     | " 15, 16          |
| Hazleton,    | " 17-20           |
| Flint,       | " 22, 23          |
| Kings Mill,  | " 22-24           |
| Lapeer,      | " 25-27           |
| Birmingham,  | " 28              |
| Detroit,     | Nov. 29 to Dec. 1 |
| Memphis,     | " 29 " 4          |
| Elkton,      | Dec. 6, 7         |
| Vassar,      | " 8-11            |
| Bay City,    | " 13, 14          |

The services will begin at 7:30 p. m. on the evening of the first date mentioned, and close on the evening of the last date. We hope that all scattered Sabbath-keepers and our brethren from surrounding churches will attend these meetings. Come expecting great things of God. Invite your friends and neighbors. All branches of the work will be considered. Elders J. D. Gowell and W. C. Hebner will be with us at St. Charles. This will be an important meeting, and all the churches within twenty-five miles should be represented. At some places there will be but one or two ministers present during the middle of the week.

H. D. DAY,  
WM. OSTRANDER,  
M. C. GUILD.

### NOTICES.

HELP WANTED.—An all-round Sabbath-keeping marble-cutter. Address C. J. Jones, South Norridgewock, Me.

HOUSEKEEPER WANTED.—For a family of four. Must be a Sabbath-keeper. Position permanent if work is satisfactory. Address Mrs. Adelia Robbins, 3213 Fredonia Ave., Walnut Hills, Cincinnati, Ohio.

Do you want to see the "four notable" horns of Alexander's empire grow up "toward the four winds of heaven" (Dan. 8:8) right before your eyes? Then read the twelve pages of Chapter XVII of "The Great Empires of Prophecy." Then you will say that this alone is worth more than the price of the whole book, which is only \$2. And there are in the book 700 other pages of matter just as valuable as is this. Then how can you do without this invaluable book?



**Obituaries.**

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

**LEONARD.**—Died Oct. 12, 1898, at Montgomery, Ill., after a painful illness, Ray Leonard, aged 4 years, 8 months, 8 days. J. LEONARD.

**SHAW.**—Alice Lee Shaw was born in Oregon, Ill., Nov. 3, 1869, and died in Chicago, Oct. 21, 1898, of typhoid fever. She was an earnest Christian. M. L. BRISTER.

**HILL.**—Died at Portis, Kan., Aug. 11, 1898, Gretna Hill, aged 3 years, 7 months, 23 days. The funeral services were conducted by J. Walters (Dunkard). J. F. BULLOCK.

**BARLOW.**—Died at Glenwood Springs, Colo., Oct. 23, 1898, Brother F. A. Barlow. He died rejoicing in the blessed hope. Elder Mackintosh conducted the funeral services. W. SIKES.

**HOGAN.**—Died at Marthaville, La., July 18, 1898, Ella Hogan, aged 28 years. She died with a bright hope of a part in the first resurrection. She leaves a husband, three little boys, a mother, and a sister to mourn. HER MOTHER.

**BROCKET.**—Orin J. Brocket was born in Bangor, Me., Dec. 2, 1835, and died Oct. 8, 1898, in Oakland, Cal. He accepted the third angel's message about twenty years ago. Funeral services were conducted by the writer. J. W. BAGBY.

**HOLYOKE.**—Died Oct. 22, 1898, in Greenbush, Mich., of consumption, Sister Bessie P. Holyoke, aged 22 years. About four years ago she gave her heart to God, and a year later joined the Bible school at Detroit, and soon became an efficient worker for our people. H. M. KENYON.

**BATES.**—Died at Green Vale, Ill., April 29, 1898, my only child, Effie M. Bates, aged 6 months. May 22, 1898, my husband, George A. Bates, died of consumption, aged 32 years, 16 days. He sleeps in Jesus. EMMA BATES.

**CLAFLIN.**—Berton P. Clafin died at —, Sept. 21, 1898, after a painful illness lasting six years. He accepted the Advent faith at the Minneapolis camp-meeting in 1895, and rejoiced in the blessed hope till his death.

**MEEKINGS.**—Sept. 26, 1898, at College View, Neb., Lorin Allen, the six-year-old son of Brother F. and Sister M. Meekings, was burned to death in a barn. The parents have the sympathy of all in this place in their sad bereavement. O. A. JOHNSON.

**GRIFFIN.**—Died at Crow Wing, Minn., Oct. 15, 1898, Mr. Egbert Griffin, in the ninety-first year of his age. His aged companion, with whom he has lived sixty-four years, survives him. Funeral services conducted by the writer. H. F. PHELPS.

**BURK.**—Died at Matfield Green, Kan., May 16, 1898, Sister Lucinda Burk, aged 60 years, 2 months. She accepted the truth nine years ago, and was a shining light in the community where she lived. The funeral services were conducted by the writer. H. F. POOLE.

**COONS.**—Nathan Wesley Coons was born in Cattaraugus County, N. Y., Feb. 24, 1825, and died at Battle Creek, Mich., Aug. 30, 1898. Brother Coons was converted at an early age, uniting with the Methodist Church. Through reading Seventh-day Baptist literature, he became united with that people, accepting the Sabbath of the Lord. Twenty-one years ago he accepted present truth through reading the *Signs of the Times*. For many years Brother Coons has been a great physical sufferer. He died rejoicing in the hope of the soon-coming Saviour. E. A. SUTHERLAND.

**CLARK.**—Died at Carleton, Mich., Oct. 7, 1898, Mrs. S. Mary Clark, aged 76 years, 11 months. Sister Clark was a pioneer in the message, accepting it forty-three years ago. October 13 her aged husband, who had for thirty years been an invalid fell peacefully asleep in Jesus.

**DANIELS.**—Died at Soonerville, —, Sept. 11, 1898, Martha Daniels, aged 61 years, 9 months, 25 days. She had been afflicted from childhood, but she bore her affliction patiently. She accepted present truth twelve years ago. Words of comfort were spoken by Brother J. H. Smith. JAMES FRESHOUR.

**ADDRESSES.**

The address of Elder J. N. Loughborough is 822 Sixteenth St., Oakland, Cal.

The permanent address of Elder W. B. White is Box 667, Missoula, Mont.

The address of Elder and Mrs. G. B. Thompson is 317 W. Bloomfield St., Rome, N. Y.

The address of Elder A. O. Burrill is Sault Ste. Marie, Mich.

The permanent address of Elder R. D. Hottel is Greensboro, N. C.

**MICHIGAN CENTRAL**

"The Niagara Falls Route."

Corrected August 14, 1898.

| EAST.              | 8               | 12                    | 6                | 10                 | 14                | 20                 | 36                 |
|--------------------|-----------------|-----------------------|------------------|--------------------|-------------------|--------------------|--------------------|
|                    | *Night Express. | †Detroit Accom.       | Mail & Express.  | *N. Y. & Bos. Spl. | *Eastern Express. | *Jackson Ac'm't'n. | *Atl'ntic Express. |
| Chicago.....       | pm 9.35         |                       | am 6.50          | am 10.30           | pm 3.00           |                    | pm 11.30           |
| Michigan City..... | 11.25           |                       | 8.48             | pm 12.08           | 4.40              |                    | am 1.20            |
| Niles.....         | am 12.40        |                       | 10.15            | 1.00               | 5.37              |                    | 2.30               |
| Kalamazoo.....     | 2.10            | am 7.15               | 11.55            | 2.42               | 7.28              | pm 6.00            | 4.10               |
| Battle Creek.....  | 3.00            | 7.56                  | pm 12.50         | 3.09               | 7.51              | 6.43               | 6.00               |
| Marshall.....      |                 | 8.25                  | 1.20             | 3.09               | 7.51              | 7.10               | 5.27               |
| Albion.....        | 3.50            | 8.50                  | 1.45             | 3.30               | 8.11              | 7.30               | 5.50               |
| Jackson.....       | 4.40            | 10.05                 | 2.35             | 4.05               | 8.50              | 8.15               | 6.30               |
| Ann Arbor.....     | 5.55            | 11.10                 | 3.47             | 4.58               | 9.43              |                    | 7.45               |
| Detroit.....       | 7.15            | pm 12.25              | 5.30             | 6.00               | 10.45             |                    | 9.15               |
| Falls View.....    |                 |                       |                  |                    | 5.23              |                    | pm 4.13            |
| Susp. Bridge.....  |                 |                       |                  |                    | 5.38              |                    | 4.38               |
| Niagara Falls..... |                 |                       |                  |                    | 5.53              |                    | 4.43               |
| Buffalo.....       |                 |                       |                  | am 12.20           | 6.45              |                    | 5.30               |
| Rochester.....     |                 |                       |                  |                    | 8.13              |                    | 8.40               |
| Syracuse.....      |                 |                       |                  |                    | 9.55              |                    | 10.45              |
| Albany.....        |                 |                       |                  |                    | 5.15              | pm 12.15           | am 2.50            |
| New York.....      |                 |                       |                  |                    | 9.05              | 4.20               | 7.00               |
| Springfield.....   |                 |                       |                  | pm 3.25            | 8.15              |                    | 7.00               |
| Boston.....        |                 |                       |                  | 12.16              | 8.34              |                    | 7.40               |
|                    |                 |                       |                  | 3.00               | 11.35             |                    | 10.34              |
| WEST               | 7               | 15                    | 3                | 5                  | 23                | 13                 | 37                 |
|                    | *Night Express. | *N.Y. Bus. & Chl. Sp. | †Mail & Express. | *News Express.     | *West'n Express.  | †Kalam. Accom.     | *Pacific Express.  |
| Boston.....        |                 | am 10.30              |                  |                    | pm 3.00           |                    | pm 7.15            |
| New York.....      |                 | pm 1.00               |                  |                    | 6.00              |                    | am 12.10           |
| Syracuse.....      |                 | 8.35                  |                  |                    | am 2.10           |                    | pm 12.25           |
| Rochester.....     |                 | 10.30                 |                  |                    | 4.15              |                    | pm 2.25            |
| Buffalo.....       |                 | 11.50                 |                  |                    | 5.35              |                    | pm 3.50            |
| Niagara Falls..... |                 |                       |                  |                    | 6.28              |                    | 4.32               |
| Falls View.....    |                 |                       |                  |                    | 6.54              |                    | 5.12               |
| Detroit.....       | pm 8.20         | am 7.15               | am 7.50          |                    | pm 12.40          | pm 4.35            | 11.25              |
| Ann Arbor.....     | 10.00           | 8.18                  | 9.18             |                    | 1.38              | 5.45               | am 12.30           |
| Jackson.....       | 11.15           | 9.15                  | 11.10            | am 3.35            | 2.40              | 7.30               | 1.35               |
| Battle Creek.....  | am 12.40        | 10.30                 | pm 12.55         | 5.00               | 3.50              | 9.08               | 3.00               |
| Kalamazoo.....     | 1.35            | 11.05                 | 2.33             | 5.40               | 4.25              | 10.00              | 3.40               |
| Niles.....         | 3.15            | 12.31                 | 4.00             |                    | 6.05              |                    | 6.08               |
| Michigan City..... | 4.25            | pm 1.28               | 5.20             |                    | 7.05              |                    | 6.06               |
| Chicago.....       | 6.30            | 3.00                  | 7.15             |                    | 8.50              |                    | 7.50               |

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

**GRAND TRUNK RAILWAY SYSTEM.**

DEPARTURE OF TRAINS AT BATTLE CREEK.  
In Effect May 15, 1898.

| EASTBOUND.   |               | LEAVE. |
|--|---------------|--------|
| MONTREAL, NEW YORK.  |               |        |
| Bay City, Detroit, Port Huron, and East.....                 | * 7.00 A. M.  |        |
| Bay City, Detroit, Port Huron, and Int. Stations...          | † 3.45 P. M.  |        |
| Port Huron, Susp. Bridge, New York, and Montreal...          | * 8.27 P. M.  |        |
| Detroit, Port Huron, Susp. Bridge, New York, and Boston..... | * 2.25 A. M.  |        |
| WESTBOUND.   |               |        |
| South Bend, Chicago, and West.....                           | * 8.52 A. M.  |        |
| Chicago and Intermediate Stations.....                       | † 12.15 P. M. |        |
| Mixed, South Bend, and Int. Stations.....                    | † 7.10 A. M.  |        |
| South Bend, Chicago, and West.....                           | * 4.05 P. M.  |        |
| South Bend, Chicago, and West.....                           | * 12.55 A. M. |        |

**SLEEPING AND THROUGH CAR SERVICE.**  
**EASTBOUND.**  
8.27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.  
2.25 A. M. train has Pullman sleeper to Bay City via Flint; P. & P. M. R. Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; daily to Detroit. Daily except Sunday to Mt. Clemens. Through coach to Niagara Falls.  
7.00 A. M. train daily, through Pullman, wide vestibule sleeping-car to Montreal; also wide vestibule sleeping-car to New York via Niagara Falls and L. V. R. R. Also wide vestibule coach to Port Huron, and Port Huron to New York.  
**WESTBOUND.**  
8.52 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

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

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

Office of the Pennsylvania Tract Society,  
Williamsport, Pa., Sept. 23, 1898.

Dear Brethren:

Your favor of the 19th inst., concerning the question of stimulating a missionary effort among our people throughout all our churches, was duly received. Among the things you suggested was the selling and distributing of the book "Steps to Christ." We are glad to hear from you on this point, and that you are about to put forth a strong effort to introduce this book, and stimulate a missionary spirit among our people. We think there is no book among us that breathes so excellent a spirit as does "Steps to Christ."

We are willing to take hold of this matter, and do all we can to awaken an interest in this book among our people. We have already begun to introduce this spirit in correspondence with the canvassers and the church officers. Also, as our quarterly meetings for this quarter are about to be held, it will be a good time for our elders and ministers to introduce the subject, and see if there are not a great many of our young people, and older ones, too, who will take up the work of selling this book, or giving away copies of it in missionary work. It seems to me that at the reduced price you have established, there will be no trouble in selling the book; thousands of copies ought to be sold between now and the holidays.

No better book can be put into the homes of the people as a forerunner of Sister White's larger book, "The Desire of Ages." These two books are the most wonderful books that have ever been presented to the reading public. They are filled with the gospel and Spirit of Christ, and awaken a lively interest in the Lord's people, and cause them to long for more of just such godliness as is expressed in them.

In the past we have sold a great many copies of "Steps to Christ," and had one canvasser who sold it almost exclusively, with excellent success. This book always leaves a good impression wherever it is sold.

We hope that thousands of copies of this precious little book will be sold among the people between now and the holidays, and will do all we can to stimulate an interest in this work among our people in this Conference. In the institutes about to be held in different parts of the State, this question will be brought up and agitated. We will also lay the matter before our canvassing agent, and have him interest the canvassers and librarians.

Yours in the work,

PENNSYLVANIA TRACT SOCIETY,

W. M. Lee, Secretary.

## 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. This was done in order to encourage our people to use "Steps to Christ" in missionary work everywhere. Truly, we can put no better book than this little volume into the hands of unbelievers.

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.

PUBLISHERS.

### "A VERY EXCELLENT LITTLE WORK."

ONE of our prominent Pennsylvania workers, who has been reading our new book, "Making Home Happy," writes as follows:—

"I have read a considerable portion of 'Making Home Happy,' and consider it a very excellent little work. It is very touching; and as I am a father of a small family myself, I can appreciate the value of such a book. There are few families that will not appreciate it; and I know it will do a large amount of good. I will do all I can to help in its circulation."

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

### "LOOKING UNTO JESUS."

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

The object of the author of this volume is to present Christ to the world in his supreme divinity, over against the view that he is a created being with all human (im)perfections, but not "God over all, blessed forever." He draws his views and conclusions entirely from the Sacred Scriptures; and he considers first in order Christ as Creator and Redeemer, his incarnation and atonement, his priesthood, and the lesson of the cross. He explains the symbolism of the sacrificial system, of the temple and the sanctuary service and the new covenant. He also interprets the prophecy of Daniel, the seventy weeks, the seven last plagues, the close of probation, and the Judgment, in accordance with the views of the Second Adventists. The volume is illustrated with fine views of Scriptural scenes, and is issued in good style.—*Lutheran Observer, Sept. 23, 1898.*

### ANOTHER STATE AGENT WHO WILL HELP SELL OUR 50,000 EDITION OF "STEPS TO CHRIST."

WE are just in receipt of a letter from Brother W. L. Killen, State canvassing agent for the Carolinas. Speaking of the Review and Herald Pub. Co.'s plan to circulate 50,000 copies of "Steps to Christ," this fall and winter, he says:—

"I note carefully your plan in regard to the new 50,000 edition of 'Steps to Christ.' I heartily endorse this plan, and feel that it will bring about the desired result,—the general awakening of our people everywhere to missionary activity. 'Steps to Christ' never leaves a prejudiced mind behind it; and taking all things into consideration, no better forerunner of that grand book, 'The Desire of Ages,' could be chosen. We will heartily cooperate in this plan in the Carolinas. We think we can sell our share of these books, and not in the least hinder the sale of the larger books."

For full instructions and particulars in regard to our plan, please address your State tract society. Those in Michigan should address the Review and Herald Pub. Co., Department of Circulation, Battle Creek, Mich. PUBLISHERS.

### DO YOU REALIZE

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

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

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

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

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

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

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

### WHAT USE DO YOU MAKE

Of the copies of the *Youth's Instructor* that you receive in your Sabbath-school? Would it not be a good idea for our young people to organize into local missionary societies, and take these *Instructors* and *Little Friends* that come to the Sabbath-schools, and send them out as pioneer missionaries to those who are not of our faith? Some churches are also ordering, in addition to the papers already taken by the Sabbath-school, extra clubs to use in this way.

The *Youth's Instructor* will be furnished to missionary societies at the following club rates: 5 to 9 copies to one address, each, 70 cents; 10 to 100 copies to one address, each, 65 cents; in clubs of 100 or more, 60 cents a copy. The *Little Friend* will be furnished at the following club rates: 5 to 10 copies to one address, each, 45 cents; 10 or more copies to one address, each, 40 cents.

Address your State tract society.

### NO. 15, EXTRA,

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

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

## THE DESIRE OF AGES.

You are probably aware that Sister White has been engaged for years in writing that has been known as a *Life of Christ*. Some portions of the manuscript have been placed in the hands of our leading ministers and others, who have used them to good advantage in public services. It is possible therefore that you are acquainted with it in a general way; but no series of quotations, and no description that can be given here, can more than hint at the wonderful riches contained in the completed volume, which will contain nearly 900 7x10-inch pages, and over 300 beautiful half-tone engravings, all of which were prepared especially for this book, and will be entitled "THE DESIRE OF AGES."

It has been called a *Life of Christ*, but it is more than that; it is a soul of that life as a *Light to illumine the path of every soul striving for translation*. It is pre-eminently a book for

### THESE LAST DAYS

and deserves most careful and prayerful attention. We are in testing times, therefore the author refers us to the great test in Galilee, when so many ceased to walk with him. Here are the words:—

"The test was too great. The enthusiasm of those who had sought to take him by force and make him king grew cold. They had welcomed his miracle-working power; they were eager to be freed from disease and suffering; but they would not come into sympathy with his self-sacrificing life."

This chapter is filled with precious instruction concerning complete consecration, and in closing says:—

"This is what it means to live 'by every word that proceedeth out of the mouth of God.' This is eating the Bread that comes down from heaven."

The circumstances leading up to the

### TRANSFIGURATION

as told in the following quotation will give you an idea of the new light thrown upon many other incidents in Christ's life:—

"The light of the setting sun still lingers on the mountain-top, and glids with its fading glory the path they are traveling. But soon the light dies out from hill as well as valley, the sun disappears behind the western horizon, and the solitary travelers are wrapped in the darkness of the night. The gloom of their surroundings seems in harmony with their sorrowful lives, around which the clouds are gathering and thickening. . . . Presently Christ tells them that they are now to go no farther. Stepping aside from them, the Man of Sorrows pours out his supplication with strong crying and tears. . . . The Saviour has seen the gloom of his disciples, and has longed to lighten their grief by an assurance that their faith has not been in vain. . . . Now the burden of his prayer is that they may be given a manifestation of the glory he had with the Father before the world was. His prayer is heard. . . . the heavens open, the golden gates of the City of God are thrown wide, and holy radiance descends upon the mount, enshrouding the Saviour's form."

The chapter entitled "A Servant of Servants" contains much additional light concerning

### THE ORDINANCES

and the circumstances surrounding their first celebration. We quote:—

"Christ knew that the time had come for him to depart out of the world and go to his Father. He was now in the shadow of the cross, and the pain was torturing his heart."

On this last evening with his disciples, Jesus had much to tell them. If they had been prepared to receive what he longed to impart, they would have been saved from heart-breaking anguish, from disappointment and unbelief. As he

looked into their faces, the words of warning and comfort were traced upon his lips. Moments passed in silence. Jesus appeared to be waiting. . . . There was a 'strife among them, which of them should be accounted the greatest.' Another cause for dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for this service. The pitcher, the basin, and the towel were there in readiness for the feet-washing; but no servant was present, and it was the disciples' part to perform it. . . . The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then he, the divine Teacher, arose from the table. Laying aside the outer garments that would have impeded his movements, he took a towel, and girded himself. With surprised interest the disciples looked on, and in silence waited to see what would follow."

We would suggest that portions of the above matter be read in connection with your quarterly meeting occasions, as it is well calculated to soften hearts and bring in a spirit of harmony.

### PARENTS AND THE CHILDREN.

The Scriptures have told us that in these last days the hearts of parents and children would be turned to each other. This book contains inspired instruction along that line. Let us quote one paragraph:—

"He is as verily the Helper of mothers to-day as when he gathered the little ones to his arms in Judea. The children of our hearths are as much the purchase of his blood as were the children of long ago. . . . Jesus knows the burdens of every mother's heart. He who had a mother that struggled with poverty and privation, sympathizes with every mother in her labors. Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. . . . Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother."

The instruction to the children is just as plain as is the above to the parents, and will be found in the chapters devoted more especially to his early life.

There is one other thing that should not be lost sight of in connection with this book, and that is our

### SABBATH-SCHOOL LESSONS

will be on the life of Christ as recorded in Matthew for one and a half years, commencing with January, 1899. No student of these lessons can afford to be without the help this book contains.

### THE WORKMANSHIP

in this volume is of the highest possible character. Entirely new type has been used throughout the whole book; the paper has been made to order, and is especially adapted to the printing of fine engravings, while extra care is being taken with the sewing and binding, that the book may be *strong enough to be handled by every member of the family*. Each book will be protected by an extra paper wrapper, and the full morocco will be enclosed in a box. Referring to these special features, a prominent artist and art critic said, "This book marks a striking departure from the methods in use in our publishing houses."

### IN CLOSING

we would urge you to get this book, even if you have to sacrifice to do so. It is well worth it, for it will carry a blessing wherever it goes.

#### PRICES.

|   |        |
|---|--------|
| Fine Maroon Cloth, marbled edge.....        | \$3 50 |
| Fine Olive Cloth, gilt edges.....           | 4 25   |
| Library Leather, marbled edges.....         | 5 00   |
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Address All Orders to Your State Tract Society or THE REVIEW AND HERALD PUB. CO.,

Chicago, Ill.

Toronto, Ont.

BATTLE CREEK, MICH.

Atlanta, Ga.

## The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 8, 1898.

THE autumn class in medical missionary work entered upon regular work at the Sanitarium, Thursday, November 3. There are about two hundred in the class; and they are a fine lot of young people. The inauguration services in the Sanitarium chapel on Thursday evening were interesting, pleasant, and profitable.

NEXT August it will be fifty years since the first issue of this paper, then called *Present Truth*, was printed. We would like to know if there are any among our readers who have been subscribers continuously since that time. If so, we would be glad to hear from them, and would regard it as an especial favor if they would give us the particulars of their uniting with this people. Further, have any of our readers Vol. I, No. 1, of *Present Truth*? If so, let us know.

THE folly of time-setting is still rife among those who have not a knowledge of the truth. Captain Totten is now out with "pages of calculations, mathematically perfect to a hair, all based on passages of Scripture," claiming to prove that next March "will witness the second advent of the Lord." This is one of the "lo here's" and "lo there's" that the Saviour warned his disciples against, and is a trick of the devil to bring into disrepute the real knowledge of the Bible concerning the second coming of Christ.

THE other day, Chauncey M. Depew, one of the leading business men in the United States, was asked the question, "Had you any special advantages in the way of money, books, or training?" and he answered: "If you want to call excellent training a superior advantage, I had it. Training was a great point with us. We trained with the plow, the ax, and almost any other implement we could lay our hands on. I had some books; but our family was not rich, even for those times." Such as that is still excellent training, and the young man who has it has a superior advantage.

TRULY the "winds" are being held. Rumors and threats of war in the Old World have of late been like the clouds of a spring day, — now shadow, now sunshine, fearful apprehensions followed by smiling confidence. The world does not understand these things, and some declare that all the ado is but a repetition of the story of the shepherd boy who cried, "Wolf! wolf!" But by and by the wolf will come as a "thief in the night" "on all them that dwell on the face of the whole earth." Now is the time to work, now is the time to throw our whole soul into the message; for this holding of the winds is only that time be given for the sealing of the "servants of our God."

CHARLOTTE, Mich., ministers are in trouble. Some time ago, through their efforts, the city council passed an ordinance enforcing the Sunday law. It was generally obeyed; but at the next meeting of the council, it was thought by the members that the ordinance smacked too

much of the old "blue laws," so they remodeled it. The violations were numerous. The ministers, not wishing to lose the fruits of their labors, each devoted the following Sunday evening's service to a discussion on the Sunday law. They advocated boycotting and other severe measures to bring about the desired result; and it is probable that a test case will soon be brought into the courts to ascertain which element is supreme.

A YEAR ago we said that during the year we would present to our readers, articles, illustrated and otherwise, on the signs of the near coming of the Lord, which are predicted in the Bible, and are now being plainly fulfilled in the financial world, the labor world, the social world, the meteorological world, and any other world that may come to mind. This we have done, and we are going to keep on at it. Indeed, that is all that THE ADVENT REVIEW exists for, and we should make it false to its title if we did not keep this up constantly. And the predicted signs of the Lord's coming are now being fulfilled so rapidly that diligent work is required to keep the paper "up to date" in noting them. Strides so mighty toward the coming of the Lord that they could not have been dreamed a year ago, have surely been made, in the year past, before the eyes of all the world. Such will continue to be made; and THE ADVENT REVIEW will continue to call the attention of all people to them, and urge all to "get ready, get ready, get ready."

The Sabbath, too, will still be heralded as it is in Christ. And thus THE ADVENT REVIEW AND SABBATH HERALD will continue to proclaim the third angel's message, which is the great threefold message of the judgment hour, the fall of Babylon, and the keeping of the commandments of God and the faith of Jesus, — and all in view of the soon coming of the Lord.

An extra large number of subscriptions will expire December 31. Please renew as soon as possible *between* now and December 31, so that in the greatly increased amount of work at the beginning of the year, there may be no delay in your paper. *And ask your neighbor to subscribe.*

THE illustration of "The Open Grave," on page 711, recalls the visit which it was our privilege to make to that spot in 1894. Of that incident we spoke as follows in the REVIEW of Sept. 4, 1894: —

"'The Open Grave' has become an object of such general interest that photographs are made of it for public sale. The inscription on the metal plate covering the great stones, which, piled one upon another, constitute the tomb, states that this grave was never to be opened. The story is that the person [who was there buried] was an atheist, who denied and defied the doctrine of the resurrection of the dead, and intended that this grave should ever stand as a testimony in support of that doubt. But in the construction of the tomb by some means a little seed was deposited in some crevice [such is the local tradition], and took root. This has now grown to be a large tree, and the roots have worked their way through every joint of the structure, and displaced every stone in the pile. Thus that grave which was not to be opened, even by the res-

urrection, is already opened by one of the simplest agencies, apparently, which God has at his command. It must be looked upon as more than a coincidence, — it is a standing rebuke upon man's doubt and presumption."

In time, or at least by the close of time, man will learn that he is too weak a creature to defy the Almighty.

U. S.

### A MEDICAL MISSION IN GREATER NEW YORK.

THE time seems to have come when a medical mission should be organized in New York City. A beautiful building has been rented in Brooklyn, just across from New York proper, on Fulton street, about a block and a half from the ferry. The location seems to be a providential one. The building, although worth several times as much, has been obtained until May 1 for the small sum of forty dollars a month. The president of the General Conference has paid the rent for the first month. Who will pay the rent for the next month and the next?

Other things are needed besides rent. One of the things needed *right away* is an organ. Is there not, among our New England friends, some one who has a good organ that he would like to give to this mission? A lunch-counter ought to be started. Beans, peas, corn-meal, canned fruits, dried fruits, and other wholesome articles of food are needed. Several nurses and others have agreed to give a few months of their time to help start this mission; but they are practically without money, and so can not afford to pay their board while working for the mission. Rooms have been rented at a low price, and by living economically, expenses will be low. Contributions of food will be gratefully received for use by the nurses as well as for the lunch-counter. Partially worn clothing can also be used to good advantage.

Besides other things, money is needed. The total cost of keeping the mission running will probably be about two hundred dollars a month; but it will be a light in a very dark place, and we trust will prove the beginning of a grand work, which will be world-wide in its influence. If the friends in New England will take this new institution under their fostering care, it is safe to predict that they will, in a few years, see a work develop that will be fully as successful, and perhaps greater in magnitude, than the work that is now being carried on in Chicago.

The Medical Missionary Board now expects to open a sanitarium at South Lancaster as soon as the way is fully prepared, perhaps by next spring, or in the early summer; and this sanitarium and the New York medical mission will be able to co-operate together with the same advantage and success as the sanitarium at Battle Creek and the Chicago medical mission now co-operate. New York is, next to London, the most influential city in the world; and we feel sure that all friends of medical missionary work will recognize the organization of this work as an important step in advance, and we trust it may have the hearty co-operation that it needs for complete success.

A fund will be opened for the maintenance of the mission. The money should be sent direct to the *Medical Missionary*, and will be forwarded as it is needed.

J. H. KELLOGG.