

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE IS THE FIELD IS THE WORLD

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

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THE KING IN HIS BEAUTY.*

R. F. COTTRELL.

The King in his beauty is coming, erelong;
 Prepare ye, prepare ye to meet him,
 To share in his glory, and sing the new song,—
 Who, who, will thus joyously greet him?
 Then wake thee, and haste to arise;
 Already the day-star is beaming;
 Let slumber depart from thine eyes,—
 No time now for indolent dreaming.
 O get ready
 The King in his beauty to see!

He comes not an infant in Bethlehem born,
 He comes not to lie in a manger;
 He comes not again to be treated with scorn.
 He comes not a shelterless stranger;
 He comes not to Gethsemane,
 To weep and sweat blood in the garden;
 He comes not to die on the tree,
 To purchase for rebels a pardon.
 O no! Glory,
 Bright glory, environs him now!

With chariots celestial behold him descend,
 With glory ineffable beaming;
 And all the blest angels around him attend,
 In heaven's bright panoply gleaming.
 The trumpet of God sounds, Arise!
 The dead now awake from their slumber,
 And straightway mount up to the skies,—
 A multitude no man can number.
 Shouts of Glory!
 And Victory! now fill the air.

And now, safely standing upon the glass sea,
 They form the triumphal procession,
 To celebrate duly the grand jubilee
 Of captives now freed from oppression.
 Then lift up your heads, O ye gates!
 The King in his glory will enter;
 His army, victorious, awaits
 Fair Zion's redeemed to present her.
 Ope, ye portals!
 The King in his glory comes in!

Earth's captives, now rescued, will sorrow no more,
 Nor hunger nor thirst shall annoy them;
 No pain shall afflict them, their sufferings are o'er,
 No sickness nor death shall destroy them:
 But freed from mortality's woes,
 Eternity opens before them;
 Its pleasures are never to close,
 God's glory forever beams o'er them.
 Glory! glory!
 The King in his beauty is there!

CHRIST'S ATTITUDE TOWARD THE LAW.

MRS. E. G. WHITE.

THE great plan of redemption was laid before the foundation of the world. Christ did not stand alone in this wondrous undertaking for the ransom of man. In the councils of heaven, before the world was created, the

Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What a price was this for heaven to pay to ransom the transgressor of the law of Jehovah!

Christ did not come to change the Sabbath of the fourth commandment; he did not come to weaken or set aside the law of God in one particular: he came to express in his own person the love of God, and to vindicate every precept of the holy law. Instead of abrogating the law to meet man in his fallen condition, Christ maintained its sacred dignity.

The Lord does not save sinners by abrogating his law, the foundation of his government in heaven and earth. God is a judge, the guardian of justice. The transgression of his law in a single instance, in the smallest particular, is sin. God can not dispense with his law, he can not do away with its smallest item, in order to pardon sin. The justice, the moral excellence, of the law must be maintained and vindicated before the heavenly universe. And that holy law could not be maintained at any smaller price than the death of the Son of God.

Christ bore sin in man's behalf, that the sinner might have another trial, with all its opportunities and advantages. "Whosoever committeth sin," says John, "transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him."

When Christ gave the sermon on the mount, the Pharisees were present, watching every word. The Saviour read their hearts; he knew that they were bracing themselves to resist light. Their prejudice against him was strengthening. They were saying in their hearts, "He is doing away the law. We will have no such teaching." But while they were bottling up their wrath, there fell on their startled ears the answer to their unspoken thought: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

This is the judgment pronounced in the kingdom of heaven. Some have thought that the commandment-breaker will be there, but will occupy the lowest place. This is a mistake. Sinners will never enter the abode of bliss. The commandment-breaker, and all who unite with him in teaching that it makes no difference whether men break or observe

the divine law, will by the universe of heaven be called least among the human agencies. For not only have they been disloyal themselves, but they have taught others to break the law of God. Christ pronounces judgment upon those who claim to have a knowledge of the law, but who, by precept and example, lead souls into confusion and darkness. They are teaching for doctrines the commandments of men, and making void the law of God through their traditions. "For I say unto you [my disciples], That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." As long as heaven and earth remain, not one jot nor tittle shall pass from the law. As long as the canopy of heaven is above our heads, and the earth beneath our feet, there should be no argument nor controversy over this question. Until the heavens and the earth remove, you may be sure that the law of Jehovah will hold its exalted place.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness." In "fulfilling" all righteousness, Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps of grace in genuine conversion. He did this as an example, that we should follow in his steps. In his humanity, Christ filled up the measure of the law's requirements. And this he did as an example to us. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the strength of his divine nature, may become partakers of his character.

Satan will use every subtle argument to deceive men and women as he did in Eden to deceive Adam and Eve. "Yea, hath God said, Ye shall not eat of every tree of the garden?" Satan said to Eve. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Adam and Eve both ate of the fruit, and obtained a knowledge which, had they obeyed God, they would never have had,—an experience in disobedience and disloyalty to God,—the knowledge that they were naked. The garment of innocence, a covering from God, which surrounded them, departed; and they supplied the place of this heavenly garment by sewing together fig-leaves for aprons.

This is the covering that the transgressors of the law of God have used since the days

*Republished by request.

of Adam and Eve's disobedience. They have sewed together fig-leaves to cover their nakedness, caused by transgression. The fig-leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig-leaves into aprons will be begun, to hide the nakedness of the soul. But the nakedness of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work will come to naught.

The Lord Jesus Christ has prepared a covering, the robe of his own righteousness, that he will put on every repenting, believing soul who by faith will receive it. Said John, "Behold the Lamb of God, which taketh away the sin of the world." Sin is the transgression of the law; but Christ died to make it possible for every man to have his sins taken away. A fig-leaf apron will never cover our nakedness. Sin must be taken away, the garment of Christ's righteousness must cover the transgressor of God's law. Then when the Lord looks upon the believing sinner, he sees, not the fig-leaves covering him, but his own robe of righteousness, which is perfect obedience to the law of Jehovah.

Christ came to give an example of the perfect conformity to the law of God required of all, from Adam, the first man, down to the last man who shall live on the earth. He declared that his mission was not to destroy the law, but to fulfil it in perfect and entire obedience. In this way he magnified the law, and made it honorable. In his life he revealed its spiritual nature. In the sight of heavenly beings, of worlds unfallen, and of a disobedient, unthankful, unholy world, he fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all the commandments of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression can never be rewarded with eternal life. He came as a man to humanity, that humanity might touch humanity, while divinity laid hold upon the throne of God. But in no case did he come to lessen the obligation of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God himself. He came, not to set men free from that law, but to open a way whereby they might obey that law, and teach others to do the same.

THE CHRISTIAN INCARNATION.

THIS idea of incarnation is the central doctrine of all Paul's teaching. It is his remedy for sin, his basis of hope for the past and the future. As God was in Christ, so Christ, by the Holy Spirit, will be in his people, changing their hearts, transforming their lives, and making them fit for the very presence of God.

How far-reaching this idea is, may be realized by a little consideration. If God is present in any soul, there must be power. No temptation can successfully assail the citadel where he is. There must also be power for service. The man in whom God dwells must be irresistible when he takes his place in the army of Christ's followers. There will also be peace in the soul when God is there. The lower nature will be subject to the higher, rebellion will cease, and the rule of God will be supreme. No more struggles, no more self-reproach, no more internal strife, but a sweet peace, which comes from being in accord with our Maker.

There will also be progress. The whole idea of sanctification is not revealed at conversion. As the conscience becomes more active, more tender, more quick-sighted, the process of sanc-

tification goes deeper. It is not sufficient to refrain from sins of action and word; sins of thought become odious. Sinful desires must not be held in check; they must be cast out. The memory has to be purged, imagination has to be purified. With Christ in the heart, the whole nature is gradually brought under his sway until it is attuned to his spirit. We become, not so much his followers as his very impersonations. Our words and acts are his; and as he was, so are we in this world.

How is it that this delightful conception is not realized in every Christian? A hint of the reason is given by Paul in 1 Cor. 3:16-23. The temple of God is holy. But the temple may be defiled; the beneficent power may be resisted; there may be a lack of docility. A leaning to our own way, a dependence on our own powers, a hungering for old gratifications, may thwart God's will in us; for it is very gentle, and will force no man into the way of life. To get the full benefit of his presence, there must be not only submission, but cheerful acquiescence and a working together with him for our own salvation. This is the secret of success or failure.—*Signs of the Times.*

LIGHT AND THE GOODNESS OF GOD.

L. A. REED.

LET me summarize what was said in my last article. White light is emitted by ignited solid matter; while burning gas, though the gas may have been derived from a solid, gives but little light. In order for light to emanate, the solid must burn as a solid, and be heated white-hot, for at least a moment before it is turned into gas and consumed. The flame of pure hydrogen gives very little light, because there are no solid particles in it. From the wax, tallow, or paraffin, a gas, composed of hydrogen and carbon, is formed by the heat of the burning wick; the hydrogen, in this composite gas unites with the oxygen of the air a trifle sooner than does the carbon; the carbon has so strong a tendency to return to its solid form that the instant it is released by the hydrogen, it is left in the flame in the form of fine charcoal dust. This dust, being heated white-hot in the flame, gives forth the light.

God himself is operating in the candle flame. The Creator himself is there at work, producing the beneficent result. He makes the candle shine for the evil and for the good. "Of course," says one, "it could not be otherwise: the candle is as willing to shine for the unjust as for the just." But, my friend, there is no "of course" about it; it could be otherwise. It is true that the candle cares not for whom it shines; but the candle is only the instrument, the servant, which God uses; and God could make the candle shine for one and not for another. But he makes it shine for the evil and for the good, even as he "maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." All this is as God wills it, and it is ever what he wills it, and it is never anything but that which he wills it.

Some have an idea that the candle is a machine of some sort, set going once and for all, and that it continues to run with this inherent energy with which it was originally endowed. But the candle does nothing; God does it all. In the candle are manifested the power and intelligent presence of God himself. "Many, [are you one of them?] teach that matter possesses vital power, . . . that certain properties are imparted to matter, and it is then left to act through its own inherent energy. . . . This is false science, and is not sustained by the word of God. Nature is the servant of her Creator. . . . There is in nature the *continual working* of the Father and the Son. . . . His energy is

still exerted in upholding the objects of his creation. It is not because the mechanism that has once been set in motion continues to act by its own inherent energy."

"Those who dwell on the laws of matter and the laws of nature, in following their own limited, finite understanding, *lose sight of*, if they do not *deny*, the *continual* and *direct* agency of God." Do you deny the continual agency of God in the work of the candle flame? do you deny or lose sight of his direct agency in that work? or do you see and ever keep in mind that God is the continual and direct agent in it all? "There is, with many, a marked distinction between natural and supernatural. The natural is ascribed to ordinary causes, unconnected with the interference of God. . . . Matter is supposed to be placed in certain relations, and left to act from fixed laws; . . . nature is [supposed to be] endowed with certain properties, and placed subject to laws, and left to itself to obey these laws, and perform the work originally commanded. This is false science; there is nothing in the word of God to sustain it. . . . They [the laws] are not self-working.

"God is perpetually at work in nature. She is his servant, directed as he pleases. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all his works according to his will."—*Special Testimony, published in Daily Bulletin, Lincoln, Neb., Feb. 18, 1897.*

Then it is not forces inherent in oxygen, hydrogen, and carbon which give us the light of the candle; but it is God, the God perpetually at work in nature, who works in the candle flame. And in this work going on in the flame, God is simply using these elements as his servants. The fire in its work, even as the other operations of nature, "testifies of the intelligent presence and active agency of a Being who moves . . . according to his will."

God himself adjusts the attractive forces operating between the different elements, so that the hydrogen and the oxygen unite a fraction of a second before the carbon. If the Creator should give the oxygen and the carbon a slightly greater affinity for each other than they have at present, the carbon would be burned when first turned into gas; that is, the carbon and the hydrogen would burn simultaneously, and the flame would be slightly luminous, because there would be no charcoal dust left for an instant in the flame to radiate light. But on the other hand, if oxygen had less affinity for carbon than it has at present, the carbon dust would collect in the flame faster than it could be burned, and would escape in clouds of black soot.

During a period of time so short that it is entirely imperceptible to our unaided senses, the solid particles of charcoal are set free, are heated white-hot, and radiate, perhaps, but one wave of light; the next instant they, too, "rush into combination with the great fire element, and not a particle is left to dim the transparency of the air. The smallest variation in either force would destroy the adjustment by which this result is produced, and our lamps and candles would cease to give their light." But these forces never vary from age to age, because back of the force is the unchangeable God. The candle gives its light to-day, just as it gave it ages ago, not because it is subject to mechanical contrivance, but because with the Creator, whose work it is, there "is no variableness, neither shadow of turning."

Yes, God makes the candle shine for the evil and for the good; he makes the sun rise on the evil and on the good, and sends rain on the just and on the unjust. If you are a sinner, this goodness of his should lead you to repentance. Or if you claim to be already a child of his, it should lead you to "love your enemies, bless them that curse you, do good to

them that hate you, and pray for them which despitefully use you, and persecute you; *that ye may be the children* of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Thus the goodness of God revealed in nature, in sun and rain, in grass and flowers, yea, in the candle flame, should lead us to repentance.

But we must see God's goodness there before it can so lead us.

FROM AN AGED PIONEER.

THE following is from our aged brother, Washington Morse, who had a thrilling experience in the Advent movement of 1844, and was one of the first to accept the advanced light of the third message respecting the cleansing of the sanctuary and associated truths:—

"As we drew near the 22d day of October, 1898, I was made happy in calling to mind the scenes that took place fifty-four years ago, at the ending of the prophetic period when the investigative judgment began in heaven; and still further back, even to 1833, when Elder Wm. Miller gave his first lectures. In 1834 I had the privilege of hearing him give two courses of lectures, one in Brookfield, and the other in Braintree, Vt. In 1840 Elder J. V. Himes issued the first paper, called the *Signs of the Times*, concerning the second coming of Christ. From this time on, the message, 'Fear God, and give glory to him,' greatly increased in power. In July, 1840, Brethren Himes and Miller came to Rochester, N. Y. There they preached that we were in the little while between the second and third woes. Brother Miller said that that was the Scriptural and safe ground to occupy.

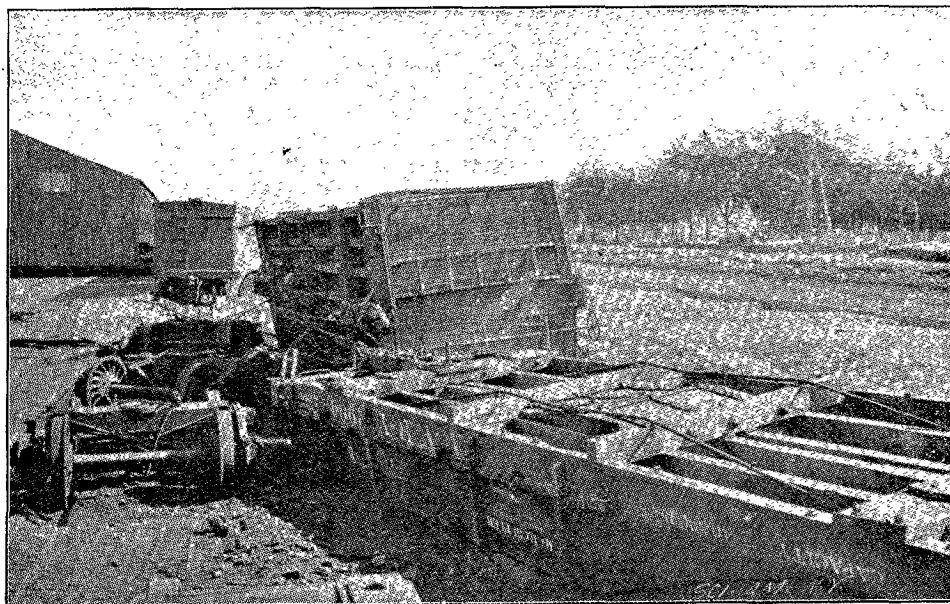
"Pen can not describe the trying scenes through which we passed from that time until March, 1850. Elder Joseph Bates came to my house, in Corinth, Vt., and brought us the light on the third angel's message. At that time I, with my family, began to observe the Bible Sabbath. In the spring of 1852 a Conference of Seventh-day Adventists was held at Jesse Thompson's, twelve miles from Saratoga Springs, N. Y., to consider the feasibility of having a hand-press of our own on which to print the REVIEW AND HERALD, with other matter. I, with about seventy-five others, was present. Six hundred dollars was raised to purchase and equip an office, and it was voted to establish it at Rochester, N. Y. The first number of Vol. III was issued from the newly equipped office, May 6, 1852.

"When I was last in Battle Creek, I had the pleasure of seeing the old press that was purchased for beginning the work in Rochester. It stands in one of the composing-rooms of the spacious office there, and is in daily use as a proof-press. Proofs of each page of the REVIEW, also of other papers, are taken on it before the 'forms' are printed on the large presses in the press-room below.

"As I stood looking at that old press, many long-forgotten memories were revived. I remember the words of Elder White when it was decided to purchase it. He said, 'I think this press will last us until our work is done.' We then thought that that printing outfit would be sufficient to carry on the printing business until the end of time. Now we can see that our view of the magnitude of the work was very

circumscribed. I suppose that in all our publishing houses in different parts of the world there are fifty presses now in use, many of which have from sixty- to seventy-fold greater capacity than the one first purchased.* Marvelous things have been accomplished in the forty-six years since that time.

"Now here we are at the fifty-fourth anniversary of the ending of all the prophetic periods; and in Dan. 12:13 a blessing is pronounced upon those who wait, and come to the end of the thirteen hundred and thirty-five days. This period began A. D. 508 and ended in 1843; and the blessing has reference to the increase of knowledge, and marks the full beginning of a work which is to continue unbroken till the Lord comes. The three messages of Rev. 14:6-12 constitute this work. These messages are inseparable, and all together form the last threefold message. The essential work of these messages is told in plain language; it is a warning of the judgment hour, the fall of Babylon, and the worship of the beast and his image. Now, how can any one receive the fulness of the blessing pronounced under this light without understanding the messages in their fullest extent? The thing which the angels desire to look into is the unfolding of God's word since the time of the blessing promised in 1843."



By permission of the "Scientific American."

FREIGHT-CARS WRECKED BY THE CYCLONE AT TONAWANDA, N. Y.

"SPIRITUALISM EXPOSED."

A. S. WRIGHT.
(Battle Creek, Mich.)

"WONDERFUL exposures" of Spiritualism are exciting some interest in this city at present; and while we do not at all impugn the motives of those making the exposures, the important question comes to us, What will be the effect of such a work?

We know that Spiritualism is altogether deceptive. But we know that while in many instances its deceptions are carried on by means within the natural powers of man, it also presents phenomena that are altogether beyond human control, and hence can not be explained on any such basis. We know this by the word of God, without studying its workings. And we know, further, by that prophetic Word, that the time is now ripe for this crowning deception to display greater power than it has yet shown.

Then what can be the effect, upon those who are ignorant of its character, of teaching that Spiritualism is only a first-class sleight-of-hand performance?—Plainly, it can not fail to make them want to see it for themselves. For a well-conducted sleight-of-hand performance will draw and entertain the most intelligent people

* Brother Morse considerably underestimates the number and capacity of the printing-presses employed in the work. There are over seventy-five power-presses in constant use in our various institutions, and among them are presses that have a capacity for printing ten times as many papers in an hour as could be printed on the old hand-press in a whole day of ten hours.

in any community. And to those unacquainted with, or unmindful of, the word of God, this investigation means deception just as surely as "seeing is believing" to the man who has not faith.

God warned man faithfully against investigating the power of evil when he said of that fateful tree of which Spiritualism is a poisonous leaf: "In the day that thou eatest thereof thou shalt surely die." But the arch-deceiver said: "'Ye shall not surely die.' God is afraid you will know as much as he knows. Investigate." Eve investigated. The result of her researches ought to be enough for us.

God's word is truth. That which rests upon a denial of a plain statement of his word is a lie, and needs no investigation by the man who believes God. Let us, in the name of the Lord, warn men *not to investigate* Spiritualism in any other way than in the word of God.

A CYCLONE IN NEW YORK STATE.

Scientific American.

A CYCLONE is a horror that we are apt to consider indigenous to the West, as far as this country is concerned. Fortunately, in the

East we rarely suffer from such manifestations of the power of wind; but on September 26 a funnel-shaped cloud appeared out of Lake Ontario a little before 4 P. M., and gathering force as it came from the lake, swept over the Niagara peninsula from northwest to southeast. Running parallel to the Welland Canal, it cut a swath fully three hundred feet wide from lake to lake, and did an incredible amount of damage, killing five people and injuring many others. The section of country involved includes Tonawanda, in New York State, and Merritton, in Ontario, Canada, where the damage was the greatest. In Tonawanda the tornado demolished houses, uprooted trees, overturned freight-cars, and

swept a clean path several hundred feet wide for a distance of ten miles. Our engraving shows some of the wrecked freight-cars at Tonawanda, showing how box- and coal-cars were wrenched from their trucks and thrown off. Tonawanda is the great center of the lumber industry, and the damage to the lightly constructed wooden buildings was naturally considerable. Thousands of feet of pine were swept into the river. After passing over Tonawanda, the tornado took a southeasterly course, and visited small towns farther on. While crossing from Grand Island to the main shore, the tornado formed a waterspout fifty feet high in Niagara River. As it swept east, it destroyed buildings right and left; thousands of telegraph-poles were demolished.

As already stated, Merritton was the greatest sufferer by the cyclone. It is a manufacturing town, one and one-half miles from St. Catharines, Canada, on the Welland Canal. There are two large paper-mills and a cotton-mill there. The two buildings of the Lincoln paper-mill were destroyed. The roof was picked up, the walls were smashed in, and the heavy machinery went tumbling through the floor. Eighty employees were at work, and it was a miracle that only one person was killed. Over \$150,000 worth of damage was done to the two buildings of the paper-mill. The ward schoolhouse, containing seventy-five pupils, was overthrown; one girl was killed, and a score were badly injured. Twenty chil-

dren were injured in another schoolhouse. "Orange Hall," the local home of the Orangemen, was razed to the ground.

Our engraving shows the terrible destruction of the cyclone. In front are the ruins of Orange Hall, the schoolhouse where the child was killed is in the background to the left, and the chimney of the Lincoln paper-mill is shown to the right. In the picture of the house of John Gardner is shown the cyclone's power, which in a moment turned a substantial house into kindling-wood, and also wrecked a brick house. The Presbyterian church was completely destroyed. The spire of the Episcopal church was torn down, and the power-house of the Acetylene Gas Company was also wrecked. In all, twenty buildings at Merritton were destroyed, and it is thought the loss will be fully \$225,000.

The cloud took a zigzag course through the town near the paper-mill, where there were several cars loaded with paper. They were tossed into the mill-race, and the air was filled with flying paper. Some bits were picked up five miles from Merritton. At Grantham the storm played several tricks. One house was blown down, and a red-hot stove was picked up and carried across the road. A baker's wagon at Merritton was picked up, and the boy driving it was carried sixty feet and deposited in the street. St. Catharines also suffered greatly. The cyclone lasted but five minutes at Merritton, and its approach was watched by many of the townspeople. Outside the tornado belt, the sun was shining brightly. A cyclone of this nature has never before been known in this region. The cloud, its appearance, and its method of working, as well as the devastation that it wrought, are all identical with the cyclone of the West.

GAIN comes in the effort to give, rather than in the effort to get. Muscular power comes through the use of the muscles in honest exertion, in struggles for the mastery, or in endeavors to help others, not through extra doses of any special nourishment that is warranted to increase muscular vigor. So mental power grows through speaking and writing, through endeavors to make truth clear to others, not through mere reading, or studying, or the effort to fill the mind so as to have it full. Spiritual power increases through the exercise of spiritual power, not through the desire to gain in spiritual power. The power to love grows through loving more and more, not through the desire to be loved. The power to get and the power to give come by giving rather than by getting. Self is helped only by forgetting self. — *Sunday-School Times.*

NO MORE CHURCH TRIALS.

C. J. HERMAN.
(Antigo, Wis.)

WHEN every member of the church becomes a worker for the salvation of souls, there will be no church trials; for the brethren will fight sin instead of sinners. They will use the weapons which "are not carnal, but mighty

beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7.

Where God reigns, there is peace. Sin has made this world full of woe and trouble; for this cause came Jesus into this world to bring tidings of peace. When the angels heralded the Saviour's presence in the world, they proclaimed, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. God sent Jesus to bring tidings of peace to sinners. He says, "Peace be unto you." We are to bring this message to sinners, even to those who are trying to harm us; for, said Jesus, "As my Father hath sent me, even so send I you." John 20:21. These words make our mission to the world very plain; we are not to sit idle, but are to bring the message of peace to those in trouble.

What a privilege to carry the message of pardon to the transgressors of God's holy law, to point them to him who will give them power to become the sons of God! We all need this power to keep us out of trouble, and to insure peace of soul. "O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea;" "great peace have they which love thy law: and nothing shall offend them."

To receive Jesus is to receive this peace; for he gives to sinners the power to become the sons of God. "If any man serve me, let him follow me; and where I am, there shall also my servant be." We are all to engage in the work in which Jesus was engaged when he was on this earth; and that means to live as he lived, to talk as he talked, and to walk as he walked. "Peace be unto you." To carry this message by might or by power is to use carnal weapons, which would be fighting sinners instead of sin. The Lord says, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

READ not to contradict and confute, nor to believe or take for granted, nor to find talk or discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.

Reading makes a full man, conference a ready man, and writing an exact man; and therefore if a man writes little, he had need have a great memory; if he confers little, he had need have a present wit; and if he reads little, he had need have much cunning, to seem to know that he doth not.— *Bacon.*

"SECRET prayer is most apt to be genuine."



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THE WORK OF THE CYCLONE AT MERRITTON, CANADA.

through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5.

Christ's servants do not fight sinners; for



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HOUSE COMPLETELY WRECKED BY THE CYCLONE AT MERRITTON, CANADA.

Jesus says, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." John 18:36. In Eph. 6:12 we read: "For we wrestle not against flesh and blood [or sinners], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [or wicked spirits] in high places." The feet of God's soldiers are to be shod with the preparation of the gospel of peace. "How

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.

MATER DOLOROSA.

BECAUSE of one small, low-laid head, all crowned
With golden hair,
Forevermore all fair young brows to me
A halo wear.
I kiss them reverently. Alas! I know
The pain I bear.

Because of dear but close-shut childish eyes
Of heaven's own blue,
All little eyes do fill my own with tears,
Whate'er their hue;
And, motherly, I gaze their innocent,
Clear depths into.

Because of little pallid lips, which once
My name did call,
No childish voice, in vain appeal, upon
My ears doth fall.
I count it all my joy their joys to share,
And sorrows small.

Because of little dimpled, waxen hands,
Which folded lie,
All little hands henceforth to me do have
A pleading cry.
I clasp them as they were small wandering birds
Lured home to fly.

Because of little death-cold feet, for earth's
Rough roads unmeet,
I'd journey leagues to save from sin or harm
Such little feet,
And count the lowliest service done for them
So sacred, sweet!

—M. E. Paull, in *Altruist Interchange*.

"GOOD FORM."

MRS. S. M. I. HENRY.

"Good form" is especially a society phrase; but it is full of meaning, such as has a direct bearing on even the life and walk of a missionary, and is of sufficient importance, is practical and simple enough, to become a subject of study in the most common, isolated home, especially if children are growing up in it.

It is good or bad form that constitutes the difference in manners which distinguishes the lady or the gentleman from the slattern and the boor. In the matter of *manners*, it is true again that "the children of this world are in their generation wiser than the children of light." One of the first things that men and women will do if they have an "ax to grind," or "something to borrow," will be to try to appear well. If they have anything "to push," any advantage to secure, which requires that men or women shall be "won over" to their way of thinking, they will study every movement, every turn, every word, and learn tact or anything else by which they hope to succeed.

Men have stood before a mirror for hours, practising facial expression, not for amusement but *business*, that they might be able to tone down or eradicate certain lines that gave an unfavorable expression. Just as one would erase marks from a slate, and draw others, so these business men would study to obtain control of just that expression of countenance that would give them a good introduction among those upon whom they had designs, whom they intended to use to their own profit or pleasure. This is done in the interests of self, and has resulted in forwarding selfish ends.

To the same end, men learn grace of carriage,—how to enter and leave a room, how to modulate the tone. All this they will practise laboriously in private so as to fix, as habit, everything that they believe to be desirable, that they may never be taken off guard by any rush of feeling that might jeopardize the interests that are at stake.

For the same end, even little children are put into early training of the most careful and exacting sort, and grow up almost perfect copies of some great master in certain forms which, while in themselves empty, are yet like buckets, capable of holding anything. And until Christians are willing to labor as faithfully to themselves become, and train their children to be, able to do the best of all work in the best of all ways, they have not yet come to love *the truth* as the world loves *self*.

The truth is to be carried to all people, high and low. A boor who loves the truth, and who is filled with the Holy Spirit, may do a good work in some lines. If he has had no opportunities to know how to carry himself among men, except such knowledge as comes by being a Christian, God will keep him where he can be used, and will use him, to his glory, and give him sheaves to bring home at last. But he would widen the scope of his testimony for Christ by every touch of refinement that would by and by lose the boor in the gentleman.

"Be a Christian" is an easy answer to the question, "How shall I conduct myself in such and such a case?" but a man may be a Christian, and yet, for the lack of some specific instruction in certain forms of procedure, perpetrate a blunder that will bring the laugh from the profane whom he wished to arouse to sober thought; or make a mistake such as will convey a serious misunderstanding, and scatter it wide, to the reproach of Christ and the hindrance of his work.

I am confident that in every home among our people there is a genuine desire to attain to the best training in everything that will make this best of all work go swiftly to the ends of the earth; but I am also sure that many have failed to appreciate that "*the cause*" has a right to be carried by the most perfect methods to which it is possible to attain. The truth is worthy of the best of all "good form" in home, church, and social life. Good form does not consist so much in putting on as in keeping out,—keeping out those things in deportment, in speech, in association, which are especially ungraceful, unwinsome, incorrect, and improper. Good form, even in society, represents just what Christ would do provided he should descend to the level of worldly things. That is, the world has taken the best that it can comprehend of the Christ-life, and has carefully embodied it in a certain code to which it professes to hold itself, and to which it does hold itself in public, whatever it may do behind the scenes. It is manifestly true that the man who has the mind of Christ ought to grow, apple-tree fashion, as much of courtesy, gentleness, and all that goes to make an agreeable appearance, as the world can possibly buy in the market of good manners, tie on, and wear, Christmas-tree fashion.

It is by his first appearance that the canvasser will open or shut a door to the truth which he carries in a book or in samples of health food. His manner in the homes where he is entertained, in public, on the train, the street, at camp-meeting, on the platform, will close or open the hearts of even the hungry to the spiritual food that the minister is sent forth to serve in the Master's name. The *manner* of those who occupy the field will play no insignificant part in the work of building up the school, the college, the mission, and reaching the uttermost parts with the gospel. And as the children now under training in the homes of our people will have a share in all this work, in the time when it will mean more to the cause than it ever did for its servants to carry weights and hindrances of any sort, it seems a good thing to take up the consideration of what constitutes Christian conduct, or good form.

I have had my attention called to this subject by many questions from young people, as well as from parents; and so, as the time of

camp-meetings has passed, and the possibility of more uninterrupted hours is at hand, and I can again take up my pen for the REVIEW Home department, I shall begin with the discussion of some of these topics. Questions are invited. Let the boys and girls, young people and parents, write just what queries may be in their thought on this subject; and I will try to bring plain, reasonable answers to all questions, and all in harmony with that Spirit that spun every ray of light, wove the darkness, garnished the heavens with beauty, and wrote his name of love in a thousand exquisite forms all over the bosom of the earth.

WHAT THEY BOTH THOUGHT.

It was twenty-five minutes past seven. The buggy was at the door to take him to the train. His hand was on the knob. "Good-by," he called out. There came from somewhere upstairs, through the half-open door, in a feminine voice, "Good-by." Then he went out into the glad spring air, odorous with the foretokens of coming life, and musical with the songs of the nest-builders. But there was no song in his heart, no spring hope and light in his life, as he took the reins out of his groom's hand, and spoke sharply to his impatient horse. And as he rode through the royal avenue that led up to his house, this is what he thought:—

"If I had been a guest, Martha would have been up and dressed. She would have had a spray of fresh flowers at my plate. She would have sat at the table and seen that my eggs were hot, and my toast was brown. And I should have had at least a parting shake of the hand, and perhaps a wave of the handkerchief from the balcony. And I should have carried away with me that smile that is brighter than the sunshine, as the last gift of her gracious hospitality. It is a chance if she would not even have proposed to ride to the station with me, to see me off. But I am only her husband; so I can eat my breakfast alone, as if I were a bachelor, and get it as it chances to come from a careless cook. Nobody cares. And when I go, 'Good-by' is flung after me like a dry bone after an ill-cared-for cur."

And this is what she thought, as she put the last touches to her hair before her glass, and tried hard to keep the tears back from her eyes, before she went down to see that the family breakfast was ready:—

"I wonder if Hugh really cares anything for me any more. When we were first married, he never would have gone off in this way, with a careless 'Good-by' tossed up-stairs, as he might toss a well-cleaned bone to a hungry dog. He would have found time to run up and kiss me, and tell me that he missed me at breakfast, and ask if I was sick. He is gracious to his friends,—a perfect gentleman to every one but his wife. I believe he is tired of me. Well, I must n't think such things as these. Perhaps he does love me, after all. But it is coming to be hard to believe it."

And so with a heavy heart she went to her work. And the April sun laughed in at the open windows, and the birds chirped cheer to her all day, and the flowers waved their most graceful beckonings to her in vain,—all for want of that farewell kiss.

O husbands and wives! will you never learn that love often dies of slightest wounds; that the husband owes no such thoughtful courtesy to any other person as he owes to his wife; that the wife owes no such attentive consideration to any guest as she owes to her husband; that life is made up of little things; and that often a little neglect is a harder burden for love to bear than an open and flagrant wrong?—*Christian Union*.

"As is the workman, so is the work."

The Review and Herald.

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

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"DESIRE spiritual gifts." Do you? If not, why?

Surely this is as plain an injunction as there is in the Bible. Why, then, should you not obey it?

Perhaps you will say that you have long desired to see spiritual gifts manifested in the church, and have even wondered why they were not.

But that is not what the Scripture says; it does not say, Desire spiritual gifts manifested in the church; but, "Desire spiritual gifts;" that is, Desire them manifested *in yourself*.

"Hast thou faith? have it to thyself before God." Rom. 14:22. Suppose you should see all the gifts manifested *in the church*, and yet none of them be manifested *in yourself*, what good would that do? You could even see all this, and yet be lost yourself. Do you not know that thousands, yes, *the whole world*, will see all these gifts manifested in the church, and yet it will do them no good?

No; this is an individual matter. True, the gifts are to be manifested in the church; but this can be only by their being manifested in *each individual member* of the church. The gifts are divided "to every man *severally*."

Are you a member of the church? Do you belong to the body of Christ? Do you believe in Jesus? Then you are to desire that the gifts of the Spirit shall be manifested in yourself. If this is not so *with yourself*, you can not be ready to meet the Lord.

Yet to "desire spiritual gifts" is only a part of the injunction,—the subordinate part, too. The whole of it is, "*Follow after charity, and desire spiritual gifts.*"

To desire spiritual gifts is altogether proper. Yet to do this without charity's being held solely in view, would be altogether vain; because though we had all the gifts, and yet had not charity, it would profit us nothing, and we would be nothing.

Then as the only true way to desire spiritual gifts is to desire them *upon yourself*, and as the only proper connection in which to desire them is to *follow after charity* and desire them, it follows that you must follow after charity *yourself*, and desire spiritual gifts manifested upon yourself in order that you may attain that thing after which you are following.

And the charity after which you are to follow is the bond of perfectness, it is the love of God. And as "this is the love of God, that we keep his commandments," then it is certain that the thing after which we are to follow while we are desiring spiritual gifts, is the keeping of the commandments of God. And the *keeping* of the commandments of God and the faith of Jesus is the third angel's message.

There can be no true keeping of the commandments of God without charity; there can be no true charity without spiritual gifts; there can be no spiritual gifts without the gift of the

Holy Ghost: therefore without the gift of the Holy Ghost, there can be no true third angel's message.

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

GOD'S REST.

IT was God's rest into which Israel were to enter in the land to which he would lead them when he brought them out of Egypt.

This is certainly true, because when he tells us of Israel's unbelief, he declares that the consequence was, "They shall not enter into *my rest*."

God's rest is eternal rest; for as God is the eternal God, *his rest* can be nothing else than eternal rest. And as it was *his rest* into which Israel was to enter in the land to which he would have led them when he brought them out of Egypt, so it was eternal rest which they would have found in the promised land if they had believed God.

As God is Spirit, so his rest is only spiritual. And as spiritual things are only spiritually discerned, the only way in which the people of Israel could possibly enter into his rest, was by faith. Therefore while it is written that "they could not enter in because of unbelief," it is also written, "We which have believed *do enter into rest*."

As it was God's rest into which Israel was to enter, and as God's rest is eternal, so it was not only eternal rest into which he desired Israel then to enter, but it was the very rest which he prepared at the foundation of the world for man *then* to enter and enjoy eternally. For as "the works were finished from the foundation of the world" (Heb. 4:3), so also was the rest prepared from the foundation of the world.

But though this rest was prepared for man at the foundation of the world, there *the man* missed it, there *he* failed to enter in; and he failed because of unbelief.

Then when the time came for Israel to leave Egypt, "the time of the promise drew nigh, which God had sworn to Abraham" to give to him and to his seed, which is Christ, the land which he had promised, which was the world to come, the place which he had made for himself to dwell in, the mountain of the Lord's inheritance, the sanctuary which his hands had established. In other words, the time had then come for them to enter the rest which was prepared for man at the foundation of the world, but which, through unbelief, the man missed. And through unbelief they also missed it; they also failed to enter into God's rest.

Yet though man at the foundation of the world failed to enter into this rest that God had prepared; and though Israel also failed to enter into this rest which, at the foundation of the world, God had prepared, this is not by any means to say that *this rest itself* has failed.

No; this rest remains. Thank the Lord! It remained after Adam's failure, and waited till the time when the promise drew nigh which God had sworn to Abraham. And when Israel failed to enter into it, it still remains, it still waits for people to enter in. It was prepared at the foundation of the world for mankind to enter and enjoy forevermore. And being prepared for this purpose, it still remains, and waits, for that great purpose to be

fulfilled. It was prepared for mankind to enter, and mankind must enter into it.

"Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day, after so long a time; . . . to-day if ye will hear his voice, harden not your hearts." Heb. 4:6, 7.

"For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day." That is to say, If Joshua had led the people into the rest which God had prepared,—God's rest,—then God would not afterward, away down in David's time, have said: *To-day* if ye will hear his voice, harden not your hearts, as did *they in the provocation in the wilderness*, lest you fail to enter into my rest as they failed to enter into it. And as in David's day this rest remained, and waited, for men to enter in, so in *our* day it still remains. Thank the Lord!

"There remaineth [present tense] therefore a rest to the people of God." And it is the same rest that Adam missed, and that Israel missed; and both through unbelief.

"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." Heb. 3:13.

TRUE MORAL SCIENCE.

IN the realm of morals, which is character, since men have forgotten the true morality, and have become altogether immoral; since "they have all gone out of the way," and have "together become unprofitable;" since "there is none that seeketh after God,"—unless God should abandon them utterly, it is essential that there should be set before men the true standard of character in such a way that they shall be drawn to the contemplation of it.

Yet though man had become altogether immoral, God could not abandon him; because he is "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."

Therefore he formulated for man a transcript of his own character in such a form as to be particularly adapted to the condition and needs of man altogether as he is.

This transcript of the character of God, this true standard of character, is formulated in the law of God, the ten commandments. And while "the God of nature has written his *existence* in all *his works*," he has also "written *his law* in the *heart of man*." And here are the ten commandments:—

"1. Thou shalt have no other gods before me.

"2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

“3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

“4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

“5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

“6. Thou shalt not kill.

“7. Thou shalt not commit adultery.

“8. Thou shalt not steal.

“9. Thou shalt not bear false witness against thy neighbor.

“10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.”

It was necessary for the Lord to present his law, the transcript of his character, *in this form*, just because of the essential immorality of mankind. For “the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.” 1 Tim. 1:9, 10.

As this is a description of man just as he is naturally, in the world, it is easy to see how perfectly adapted to his condition, how perfectly calculated to awaken him and draw him away from himself, is that law saying to him: “Thou shalt have no other gods before me;” “Thou shalt not take the name of the Lord thy God in vain;” “Remember the Sabbath day, to keep it holy;” “Honor thy father and thy mother;” “Thou shalt not kill;” “Thou shalt not steal;” and “Thou shalt not bear false witness.”

This would reveal to man the knowledge of himself, would show him that he is altogether wrong, and would awaken him to the desire for something better and the longing to get away from himself. Then, to satisfy this desire, “the Desire of all nations” would “come,” and present himself to him; and, when accepted by him, would deliver him from the bondage of corruption into the glorious liberty of the children of God.

So “the law entered, that the offense might abound. But where sin abounded, grace did much more abound: THAT as sin hath reigned unto death, EVEN so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Rom. 5:20, 21.

And “what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified [made moral] in his sight: for by the law is the knowledge of sin [immorality]. But

now the righteousness [the morality, the character] of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned [have become immoral], and have come short of the glory [the character, the morality] of God.

“Being justified [made moral] freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness [his morality]: that he might be just [moral], and the justifier [the one who makes moral] of him which believeth in Jesus.” Rom. 3:19-25.

This transformation of men from immorality to morality by the faith of Jesus Christ is the only true moral science: it is the only true science of character.

This is divine science, and it is the only moral science that is worthy to be studied in any Christian school, in any Seventh-day Adventist school.

SOME GOOD PRINCIPLES IN EDUCATION.

IN answer to questions as to what are the characteristics which adapt a boy to become a naval officer, Mr. Park Benjamin publishes an article in the *Independent* of October 5, in which are found valuable hints to any boy who would succeed anywhere in life.

First, he must have “sound health and a good constitution.” Then, having these, he must have “quick intelligence and a *capacity for study*.” And while to be a naval officer he “has got to be a navigator, a seaman, an astronomer, a gunner, a lawyer,—versed in both international and military law,—an electrician, a surveyor, a torpedoist, a chemist, a diplomatist, a metallurgist, and a steam engineer,” he must really be competent in all these things, and “must avoid being a ‘Jack of all trades and master of none.’” And “the only solution” of this problem “lies in *study capacity*,—the power to recognize and grasp *principles*, rather than to memorize tasks.”

And there is a world of valuable suggestion in this statement: “The prize scholar, who declaims Burke's orations at school exhibitions, or writes thoughtful essays on his understanding of Robert Browning's poems, is *less promising*, on the whole, than the youth who has a bulldog grip on the multiplication table; and who, in these days of Keely motors and gold-from-sea-water delusions, can not be led by any mathematical or mechanical jugglery into a doubt that the product of two and two is ever anything but exactly four.”

There is also instruction for schools and teachers everywhere in the statement that “the Naval Academy does not cram its students, nor attempt to do so; but it requires from them this *capacity for study*, and then teaches them how to use it: and as a consequence there is a sort of versatility . . . which enables them effectively to grapple with widely separated branches of knowledge. The boy, therefore, who shows no talent except such as depends on the power of memory will be handicapped in

the naval race. . . . The navy is no place for dreamers, nor for people who merely know *why*, without knowing *how*.”

These are sound principles, and are worth thinking of by all, in these days when thousands in the world are longing for something better in education than is commonly given; and when God is longing to show to the world the very best principles and system of education.

ALL NUMBERED.

IF any one is tempted to doubt and mistrust God's providence and special care over himself, let him read Matt. 10:30: “But the very hairs of your head are all numbered.” Nothing is better fitted to beget assurance and strengthen faith than the announcement of this seemingly impossible fact. But the affirmation is from the lips of the Saviour himself, and so is to be taken without hesitation or question. If this is so with regard to that feature of our bodies which is considered so unimportant and of so little account; if God's inventory of our physical frames is so minute that it takes account of, and even numbers, the hairs of our heads, how much more surely must the more important and necessary parts be taken notice of and numbered also. Well may the psalmist declare that all our members are written in God's book.

IN the light of the affirmation that even the hairs of our heads are numbered, how almost inconceivable seems the care that God bestows upon his people; for if he numbers the hairs, he must surely notice and number everything that affects the hairs,—the pressure of age and trouble that turns them gray, and the diseases that sweep them away. We are accustomed to say that the great things include the less, but here is an instance in which the lesser things include the greater; for if God cares for us in these little things, how much more will he care for us in the greater concerns and experiences of life!

Hairs! how heedless we are of them! How they are combed and brushed away, and lost; and we do not miss them. They have become the proverbial name for utter trifles. Yet the Lord so cares for them that he numbers them. He makes use of them to give a point of supreme force to his promises. Speaking of the time of the great persecution of the church, he said to his disciples, “There shall not a hair of your head perish.” This is spoken of that time when his people would be “hated of all men” for his name's sake; when parents and children would betray one another; and when some of them would be caused to be “put to death.” “But,” he says, “there shall not a hair of your head perish.” What! not a hair perish, and yet they be put to death?—No; for the promise takes hold on the life to come; and in comparison with that, the loss of this life is not so much as the loss of one hair of the head. This should lead us to trust and not be afraid, knowing that by this promise we are secure from the smallest real loss.

The expression shows that even the hairs of the head are precious to God; how much more, then, the whole head, the whole body, the mental and moral nature! How much does the Lord esteem us worth, if our members are so minutely catalogued that the hairs of our heads are all numbered? The expression

shows, further, that God knows us better than others know us, or better than we know ourselves; for neither we nor they have numbered the hairs of our heads. It shows that God takes better care of us than we can take care of ourselves; for while we are solicitous to number our dollars, our goods, our cattle, our crops, we have never tried to be so careful of ourselves as to number the hairs of our heads. The mother, in her solicitude for the safety of her child, exclaims, "Not a hair of my darling's head shall perish!" So with God with regard to his children, for whom he has feelings more tender than those of earthly parents for their offspring. John Keble gives expression to this sentiment in the following beautiful stanza:—

"Thou art as much his care as if, beside,
Nor man nor angel lived in heaven or earth;
Thus sunbeams pour alike their glorious tide
To light a world, or wake an insect's mirth;
They shine and shine with unexhausted store:
Thou art thy Saviour's darling; seek no more."

The sweep of God's power and care from the greatest to the smallest things is set forth in the following eloquent words from Mr. Sumner Mowry, to the graduating class of the South Kingston (R. I.) high school:—

Study that infinite Victor who, while he holds hourly communion with angels, still cares for the falling sparrow; who turns from numbering the worlds to count the hairs of your heads; who hastens from wielding a scepter over revolving worlds, to lift his hand in benediction on a babe; who turns aside from building suns and systems, to articulate the skeleton of a spider; who while with an earthquake he could shake the earth to an impalpable dust, or wipe out continents with a comet's tail, prefers to feed the grass with dew, or make nature sparkle with silent sunshine.

An Italian martyr in the sixteenth century was most cruelly treated in the prisons of the Inquisition. His brother, who with great difficulty obtained an interview with him, was deeply affected at the sight of his sufferings. "My brother," said the prisoner, "if you are a Christian, why do you distress yourself thus? Do you not know that a leaf can not fall to the ground without the will of God? Comfort yourself in Christ; for the present troubles are not to be compared with the glory to come."

Thus in the fears and forebodings with which the enemy would seek to harass us, the Lord sends us comfort, and animates us with courage. He makes all things work together for our good, as the apostle declares in Rom. 8:28.

U. S.

A CORRESPONDENT of the *Christian Herald*, Dr. Talmage's paper, asks this question: "How many Christians are there in the United States?" The answer is as follows: "The total number of communicants in the churches of the United States, according to Dr. Henry K. Carroll's statistics for 1890, is 23,205,901. Deducting from this number, Mormons, Seventh-day Adventists, Jews, and communistic societies, the total is 22,823,711."

Well, well! this is the first time we were aware that Seventh-day Adventists could not be regarded as Christians. The *Christian Herald*, apparently, has as little knowledge of who Seventh-day Adventists are, and of what they believe, as does the *Missionary Review* concerning their missionary operations, reference to which was made a short time ago. Never mind. Seventh-day Adventists will continue to

represent Christ in their daily lives, and people will take knowledge that they have "been with Jesus," whether they can be classed as "Christians" or not.

But hold; maybe we are too fast: the correspondent asked for the number of *Christians*. The *Christian Herald* gave the number of *communicants*, deducting the Seventh-day Adventists, and others. As we are deducted from *communicants*, maybe we might be allowed among the Christians about whom the correspondent asked; for, plainly enough, not all communicants are Christians.

"PEOPLE'S CHURCHES."

"PEOPLE'S churches" are becoming quite common in every part of the country. The spirit of the age in which we live seems to demand something different from what in general has been, and is, in the way of church organization.

It is quite possible that the churches are, to a greater or less extent, responsible for these "people's churches." When churches rise above the common people, who are always the majority, the people will seek something that will have the appearance of meeting their desires. If the churches become so exacting in enforcing the letter of their man-made creeds that more effort is made to vindicate certain rules than to teach the gospel, many will seek for something that is better adapted to their way of thinking. These and many other evils in the churches create openings for new organizations.

Many of these churches have adopted good mottos to characterize their organizations. "The fatherhood of God," "The brotherhood of man," "The unity of nature," and such like phrases, are good and Christian. But the development of these ideas by human minds makes the organizations which profess them as intolerant as some of the present church creeds. More than this, many of these new societies are making the way so broad that no moral change is required for the mass of the people to become identified with them. Here is a danger. The work of the atonement, the work of regeneration, and the power of Jesus Christ to keep individuals from sinning, are largely left out; and in most instances the whole thing is made to depend upon human will power. This makes the road easy, and lulls to sleep thousands who will awaken to find that they have lost what they most needed, and that what they have avails them nothing.

There is a people's church that is founded not on mere mottos, but on living *principles*. This is the church of which Jesus Christ is head. There is in it no caste. No favors are granted to wealth, but all stand on the same level. Only one thing is respected, and that is character. There is no respect of persons. All who believe the Word of truth are members of this body. It is a church for the people; therefore it is a "people's church." In this church there is no lowering of the true standard. There is no courting of wealth or of fame. The membership may not have any record in earthly annals; but it has a record on high. The creed is simple, yet it contains all that is good. "Believe on the Lord Jesus Christ, and thou shalt be saved." "As ye would that men should do to you, do ye also

to them likewise." "Here are they that keep the commandments of God, and the faith of Jesus."

THE GREAT OCTOPUS.

THE reader is well aware of the agitation that is caused in the commercial world, and the antagonism aroused among the working classes everywhere, by the formation of the great trusts of the present day, which, like gigantic octopi, thrust out their tentacles all over the country, crushing out individual competition, wrecking small dealers and manufacturers, and throwing multitudes upon multitudes of men out of employment. So great has the evil become, that legislation has been invoked to protect society against it. But legislation finds itself powerless to cope with this evil.

For instance, the attorney-general of Ohio recently attempted to investigate the Standard Oil Company; but the company calmly refused to show their books, or to permit witnesses to testify: so the whole effort of the State resulted in just nothing.

And now we find, in a single magazine, notices of the following organizations, which have already been, or are about to be, formed, on the same lines:—

The Ohio breweries are about to be consolidated into a trust, with a capital of \$50,000,000.

Nine Boston banks are soon to be merged into one giant institution.

The great furniture manufactories of the West are to form themselves into a gigantic trust.

Thirty-two refrigerator firms have consolidated, with a capital of \$6,000,000.

Twenty-six glass factories have consolidated, with a capital of \$8,000,000.

New York capitalists have bought out all the Chicago ice companies, and formed a trust, with a capital of \$7,000,000.

The tobacco trust is already completed, with a capital of \$70,000,000.

Plans are under way for the consolidation of all the war-ship building interests, which represent a capital of \$200,000,000.

We gather the foregoing facts from a Chicago magazine called the *New Time*.

Thus there are eight new combinations announced, six of them representing a capital of \$341,000,000, the other two not being specified. What, then, is the prospect that this great people-crushing, government-defying evil is about to decrease and disappear, and that times will grow better? U. S.

ANOTHER "notable" event in the journey of the emperor of Germany to Jerusalem was the sultan's making to him a present of a piece of ground on Mount Zion, which, according to tradition, was formerly occupied by the abode of the Virgin Mary. October 31 the Turkish and German flags were hoisted together on the spot, and formal possession was taken by the emperor, who immediately gave it to the German Catholics, and sent to the pope the following telegram:—

I am happy to be able to inform your Holiness that, thanks to the benevolent intervention of His Majesty the sultan, who has not hesitated to give me this proof of his personal friendship, I have been able to acquire at Jerusalem the abode of the Holy Virgin. I decided to place this ground, consecrated by so many pious memories, at the disposal of my

Catholic subjects. It rejoices my heart to be able thus to prove how dear to me are the religious interests of the Catholics whom divine Providence has placed in my care. I beg Your Holiness to accept the assurance of my sincere attachment.

The pope replied, thanking His Majesty, and expressing satisfaction at the gift, for which he was sure the German Catholics would be deeply grateful. And Cardinal Kopp, Prince-Bishop of Breslau, whom the emperor had informed of his acquisition of the abode of the Virgin, said to him:—

Your Majesty has added a new link to the chain of current proofs of your just disposition and sovereign solicitude for your Catholic subjects; and at the same time you have instituted a lasting inheritance, which has given joy to the whole of Catholic Christianity, and will always be held and cherished by German Catholics in grateful remembrance of an emperor's magnanimity.

THE SPIRIT OF THE MESSAGE.

It will be recalled by many of the REVIEW readers that some time ago, through the efforts of our mission workers in Chicago, a street waif, a bootblack, was converted, and that the Lord used him mightily in many places to preach the truth. One of these was Cooper Union, New York City, where he fairly astonished his audience by a sermon on the second coming of Christ. One of our ministers remarked, at the time, "I wish I could have heard that sermon. I would have learned more from it than from a hundred nominal sermons on the subject,—not of the theory, but of the *spirit*, of the coming of the Lord."

Clothed with power from on high, and all imbued with the spirit of the message he had to bear, Jonah so preached to the inhabitants of the great city of Nineveh that in one day they all, from the king on his throne to the peasant on the street, repented in sackcloth and ashes. So it is to-day. It is not the *theory* of this message, beautiful as it is, that moves the people to accept it; but it is the *spirit* in which it is given. We are told that "the words we utter to-day in the ears of the people, the works we are doing, the *spirit of the message we are bearing*, will be a savor of life unto life, or of death unto death."

There is everything now to encourage. The Lord is truly clothing his people with power to go forth in the demonstration of the Spirit to work for the lost. With this, wonderful opportunities are opening up for an education for this work,—opportunities that a few years ago were not dreamed of. Just as the angel laid his hand on Lot and his wife and daughters to hasten them from the doomed cities of the plain, so at this time, when "the passing moments are weighty with eternal interests," the Lord has placed within the reach of his people every means whereby the work committed to them may be cut short in righteousness, those in the highways and hedges may be compelled to come in, and the lost may be saved. The evidences are thickening that we are surely "on the very border land of the eternal world." There are opportunities for work for every willing soul. Pray for a new conversion, and more of the real *spirit* of the message, which will carry conviction wherever that message is given.

W. E. C.

"THE WORD of God is the vessel that holds the oil of the Holy Spirit."

LAST-DAY SCOFFERS.

"KNOWING this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Jude 11.

The way of Cain is murderous infidelity. The error of Balaam is the wilful opposing of God, and the leading of his people into idolatrous fornication. The gainsaying of Korah, Dathan, and Abiram is the representing of ecclesiastical authority as priestcraft, and civil authority as tyranny. All these sins are to be represented by the last-day scoffers; but there will be true faith in the world at the same time.

"By faith Abel offered unto God a more excellent sacrifice than Cain." In what did the faith of Abel consist? Wherein was his sacrifice more excellent than his brother's?—He believed in the Redeemer to come, whose blood was to be shed for his transgression. By this faith, Abel offered the bloody typical sacrifice of a victim. Cain had no such faith; but rejecting the work of atonement, he offered the bloodless, untypical sacrifice of the fruits of the earth.

While the great masses of the people are denying the atonement, and the personal second coming of Christ, there are a few, here and there, who believe the word of the Lord. These live by faith, although scoffers are on every hand. In fact, the scoffers strengthen the faith of the believers, instead of discouraging them. When they hear the scoffers say, "Where is the promise of his coming?" they remember that the Lord has said that in the last days men will say these very words. By this they know that they are living in the last days. They know that when the scoffers *have* come, it will not be long until Jesus *will* come. "Even so, come, Lord Jesus."

"GO, AND DO THOU LIKEWISE."

WE have lately received a letter from a sister in Wisconsin, recounting the Lord's dealings with her and her husband, when by faith they moved out from an established church, and let their light shine. They were poor in this world's goods, yet they did not hesitate to "go forward" as the Lord commanded. They moved to a place where they were impressed that he had called them, not knowing any one there. Afterward they found a sister with four small children, and four young people there; but their light had almost died out. A Sabbath-school was soon organized. In a short time, sorrow entered their circle. Two young men died. Then hard times came on; the husband could not secure employment sufficient to meet the family expenses; so the wife was obliged to do plain sewing, washing, etc., to make up the deficit. They prayed daily for bread; the Lord did not send loaves, but *work to earn the loaves*.

During all this time they ceased not to do missionary work. They held Bible readings, distributed papers, lent tracts, and sold books. The Lord blessed their efforts, and soon the

seed sown began to spring up and bear fruit. One after another accepted the truth, until now they have a church membership of twenty-seven, fourteen of whom came into the truth through Bible readings held. Their Sabbath-school numbers forty-seven; and the end is not yet, as there is at present a greater interest to hear than ever. Meetings are held in a commodious hall. The members have caught the missionary spirit, and are faithful in paying tithes, and are alive to the work of the message in all its phases.

This brother and sister are obliged to earn their living by day's work; yet aside from their daily labor, they are themselves using one hundred copies of the *Signs*, twenty-five *Sendebuds*, twenty-five *Väktares*, and ten *Hausfreunds* in house-to-house work, besides holding some Bible readings. The sister says there is nothing that so rests and refreshes her after a hard day's labor as to go to the home of some earnest inquirers after truth, and sit down and unfold to them the truth as it is in Jesus.

We commend this to many in our large churches, who have heard the message, "Arise, shine;" for just as surely as this brother and sister, who were obliged to borrow the money to pay their moving expenses, were blessed of the Lord in this act of faith, so surely will hundreds of others, who will do likewise, receive a blessing. We shall soon see more of this work; for the Lord is clothing his people with power to go out as witnesses for him.

Let the glad day hasten when our people will everywhere awake to the possibilities within their reach of telling the world of the Saviour's soon coming.

WORK TO A PURPOSE.

MANY a young person fails in life for want of a purpose; and many more do not accomplish half that they might if they only had some specific object in view when they enter school. Spending long years in school, poring over books, with no definite object in view, only to acquire "mental" training and crowd the mind with abstract facts, is not education. There is much to-day that passes for education that is of no practical value, and all the time spent on it is worse than wasted. These are times when it is better to have a *thorough* knowledge of one or two things than to be in possession of a smattering of information on a variety of subjects. In mechanics it is better to be master of one trade than to be "Jack of all trades, and master of none."

Every student who enters any of our schools this fall should not do so without first deciding to what use he is going to put the knowledge that he gains. Then if he will work to this object, whatever it may be, he will accomplish two or three times as much as he could possibly accomplish with no definite object in view.

The other day we saw a practical illustration of this: A young man in the Review and Herald Office has been working here for nearly two years. Like many other boys of his age, he had no object in view except to "learn the trade." This being so, he took no pains to learn anything beyond his daily routine work; his thoughts were dismissed from his work the minute the whistle blew at six o'clock. The result is that while he has done as well as boys of his age usually do, he has not accomplished half that he might have accomplished if he had

taken a keen interest in his work, and labored with some definite object in view, and with his mind thoroughly set to accomplish it. Now there is a prospect that he will go to a foreign country; and a knowledge of printing, such as he might have secured, but which he has not obtained, would prove highly valuable. "If I had only known that I was to be called off in this way, I would have worked differently," he says; "I would have learned much more about the business than I now know. I wish I could stay here six months longer."

The thought we desire to impress on our young friends is that opportunities for qualified workers are increasing every year. Whatever work falls to you, put into it all your energies. Master your work as you go. Then if you are thus called off, you will not be a bungler, but will be able to do *well* what comes to your hand.

"He that is unjust in the least is unjust also in much." A student who learns a lesson simply to recite it does not really learn the lesson, and does not know it. Only he who learns his lesson to *know* it, really knows it. The boy who "learns a trade," or a part of a trade, to get a job, will not be fit for the job when he gets it. He will be a bungler. He who learns a trade or a part of a trade to *know* it, to be master of it, will be fit for any job in that line, and can not only get it, but can keep it, *because* he is fit for it. "Whatsoever thy *hand findeth* [not what your eyes see] to do, do it with thy might."

DR. PARKHURST, of New York City, has heretofore entertained very optimistic views of the future, and has been particularly sanguine regarding the efficacy of legislation to make men better. He seems to be undergoing a change of sentiment. According to the daily papers, he has lately begun a series of Sunday sermons in his Madison Square church, which are decidedly pessimistic. He claims that despite all that men may say to the contrary, the world is going from bad to worse. He is quoted as saying:—

Behaving one's self regularly, makes a man tired. There is no kind of work a man does wherein he so soon feels the need of a vacation as the work of "being good." The tendency toward deterioration that began to work even during the apostolic age of the church has been working just as distinctly, if not so rapidly perhaps, since the days of Luther. I am speaking of what observant Christian people know to be true when I say that the English Established Church stands to-day just as much in need of a Luther to recover it from its soullessness and apostasy and general mummery as did the church in the fifteenth century. With its crucifixes and its confessionals, it is as Romish as Rome, apostate, only lacking the courage of its apostasy. Rome is the destiny of every church.

Rome and perdition *are* the destiny of every church that does not obey the call to come out of Babylon.

THE world is full of nominal Christians, who profess faith in the word of God, and affirm that they believe its promises; but there are few who really do believe them. Would you be a man of faith? Cultivate the faculty. Put your finger on the passages of Scripture on which your faith rests, and believe them, never wavering. This will give you the constancy of Jacob; and, like him, you may have your name changed to Israel.

The Institute.

THE BEST WAY TO SUPPORT HOME, CHURCH, AND CONFERENCE SCHOOLS.

J. D. GOWELL.

IN considering this subject, we should first call the attention of the people living where such schools are to be established to the importance of these schools, and also to the fact that the Spirit of God has spoken in no uncertain tones concerning this work. We should also inspire the hearts of the people with the thought that they are to have a teacher come into their homes whose heart is fully consecrated to God. This should be the first consideration of every one who expects to teach in our home and State schools. Great blessings will surely come to those homes, and to the children in them, by constant association with such teachers.

We would suggest that these teachers board at the homes of their pupils. By so doing they will carry sunlight into those homes, and help both parents and children. In many cases they can help the parents in healthful living, in studying the Testimonies and the Bible, and in praying with them. This would work well in church schools.

The teacher should also take special pains to encourage the children to plant and cultivate gardens, or take up some other work, to raise money to pay the expenses of the school. In so doing, the child will be educated in industrial work. Parents can also set aside a certain portion of land, or, say, a second tithe of what they raise, to carry on this work. Carpenters or other mechanics could set aside a portion of the proceeds of their labor, and thus help provide for these schools. Children and teachers should go together to the garden, and there cultivate the crops, and bow down together, asking God's blessing upon the crops; and God's blessing will surely come.

I think it should be a rare case in which the church should be used for a school building. Cheap houses should be constructed, that can be built by the ordinary carpenter and the students. These humble houses can be made attractive by the teacher and pupils, and the blessing of God will come into them. I would also advise that before the school is opened, we *always have the money to carry it on*, for at least one term of three months, and that we do *not go into debt*.

In State schools we should first establish the school in some place, and then procure all the help we can by contributions in the immediate vicinity. We should have at least one hundred acres of land connected with the school. This should be good, productive land, in a locality where fruit-raising can be a success. If we can procure one hundred and sixty acres of land at a reasonable price, it would be well to secure it. We should at once set out a quantity of small fruits, such as strawberries, raspberries, etc., and should endeavor to raise all the fruits and vegetables we need for the use of the school. This will furnish work for the students. We should also improve the land. This will enable us to help those who wish to attend the school to prepare for labor in some part of the cause of God.

We should also have departments of work to provide labor for the young women who wish to attend our State schools. I was talking with a woman in Grand Rapids, who works in an overalls factory: she says there is a fair profit made on these garments when the business is conducted in a proper way.

We should have different kinds of work in our schools, so that all the students may be interested in some branch of industrial work,

and that the schools may be made as nearly self-supporting as possible. Besides this, to make up the deficit, we could solicit aid in the different parts of the State where these schools are established.

Progress of the Cause.

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

THE COLLEGE.

WORDS are too feeble to express the experience through which the students of Battle Creek College have passed during the last week. As one who had been wonderfully delivered from sin said, "Such knowledge is too wonderful for me; it is high, I can not attain unto it."

The school opened with the most flattering prospects; hence it is not surprising that Satan came in with his strongest forces, taking one brick after another from the wall, until the structure was ready to crumble. But God was caring for the institution. At just the moment when delay was fatal, the power of the Spirit was felt. It came, as the Saviour said, as a reprover of sin.

About one week ago, in a students' meeting in South Hall, twenty-three young men expressed a desire for a new life. Sabbath evening in the ladies' dormitory there came a breaking away; hearts were melted before God, and the first steps were taken toward confession. Sabbath afternoon the young men of the home held a meeting pronounced to be one of the most powerful ever witnessed by those in attendance. Those already having a hold on the arm of the Lord took their less fortunate brethren by storm. They so completely surrounded them that by the close of the Sabbath there was but one boy in the hall who had not yielded to the pleading of the Spirit.

All day Sunday, hearts were rejoicing in the deliverance from sin. Monday morning the faculty felt that the work had only begun. Those who had already stepped out could retain the blessing only by working for others. At the chapel services, after the reading of a selection from the Testimonies on the present situation, the meeting was given into the hands of the students. It was indeed a most touching sight to see the young people all over the room working quietly, as guided by the Spirit, for those who were in the dark. With tears flowing freely, they would kneel in prayer. It was a solemn occasion. For four hours the work went on without interruption until about seventy-five came forward for prayers. The same work was continued in the afternoon, and again in the evening.

Tuesday morning during the chapel hour a spirit of confession began to come in. The day was devoted to prayer and work for burdened souls.

Wednesday came, and the question of continuing the meetings, or resuming school work, was left to the students. God so plainly led out that the meeting became one of general confession. Only the Spirit of God could give the young heart the bravery to lay bare its sins as was done by hundreds. Humiliating as it was, faculty and students mingled their voices in confessing all sorts of injustice, lack of faithfulness in performing duties, petty thievery of foods from the kitchen, disobeying the rules of the school, and perhaps more than anything else confessing a failure to step out on the principles of health reform.

Lessons were taught that God's Spirit alone could teach. Slaves to appetite broke the fetters that bound them; wrong combinations of food, eating too rapidly, wasting money on drinks, and kindred sins were seen in a most glaring light.

Wednesday night Professor Sutherland read selections from a personal letter regarding the position which the faculty and students should take on the subject of manual training. An after-meeting followed,—one of the most solemn ever witnessed in the school,—in which a firm stand was taken on this question. Students and teachers there decided that God knows what is the best method of teaching, and that there is truth in the statement that work is a blessing. This opened a question, the answer to which will materially change the work of the school.

Thursday was a day of powerful meetings. Again and again, students were on their feet confessing sins as the Spirit brought them to remembrance. At worship in the evening such a powerful influx of the Spirit was felt that all in the room were prostrate before the Lord. The statement from a recent Testimony, that "the people of God are now receiving the mark of God in words, spirit, character, and worship of Immanuel," brought before every mind the awful weight of responsibility resting upon one who stands before the Judgment. Christ is about to leave the courts of heaven as our High Priest. Are we ready? This is the question before each one of us.

M. BESSIE DE GRAW.

THE SOCIETY ISLANDS.

AFTER counseling with our brethren at Tahiti, it was decided that the families of Brethren Green and Stringer move into the same house, and care for our family of children until other arrangements may be made. This gave my wife and me an opportunity to get out into the field to work. We at once came to Raiatea, as this seems to be the most needy field at present. Two of our children returned to their homes here on Raiatea, and another came to stay with us. That leaves seven at Tahiti, besides two who were living with Brother Green.

Most of the white people on Raiatea speak English, and we have never known them to feel so friendly and so much interested in the truth as at present. Our English meetings are well attended; and some, who are considering the matter of keeping the Sabbath, attend the Sabbath services, but have not yet taken a decided stand. In view of the deep interest manifested by some here, we deeply feel our need of wisdom and grace from God, that we may be the humble instruments in his hands of helping these souls to make right decisions. The people have been generous so far in helping to supply our temporal needs.

There is a strong call for a school, and the majority of the people here are anxious that we should establish one. There is a church school here in Uturoa, taught by a Swiss missionary and his wife; but the people are much dissatisfied, because, apparently, their children do not learn as they should. But few of the white people send their children to this school, but there is a law compelling the natives to do so. Many have asked us to teach their children, but we have to tell them that we must have a French teacher for that. We can, however, give all the private lessons we have the time for, and we have taken a few pupils to teach in this way.

We have bought the lease of a piece of land on Raiatea, and expect to use it for an industrial school. It contains one hundred acres, and has about four thousand cocoanut-trees on it. The lease cost eleven hundred dollars, and will last as long as the rent, amounting to thirty dollars a year, is paid. There are no buildings, but the cocoanut-trees are of considerable value, and the land has a barbed-wire fence around a good portion of it. A stream of water runs through it, and there is plenty of fertile land for raising the various fruits and vegetables of this climate. The first thing needed there will

be buildings of some kind, and we shall need some help for these. We shall use mostly native material, and will be as economical as possible. We hope and pray that the necessary money will soon be provided; and that we may soon have a home for our children, and, later, a regularly established school.

B. J. CADY.

SUVA, FIJI.

SEPTEMBER 14, in company with Elder Fulton, my wife, baby, and myself, with our Fiji boy, went aboard our missionary cutter "Cina" (pronounced "thena;" means "lamp"), and started for a two-weeks' trip among some of the islands of this group. The first places visited were along the Rewa River of this island. This is very large for an island river, and through its many mouths pours a large volume of water into the ocean.

The population is greater along this river than anywhere else in the island. Here the Wesleyans have one of their strongholds. We stopped over Sabbath and Sunday at the town of a head chief, and were hospitably entertained by one whom the government has given charge over a certain district. Here we attended a service at a native house of worship. We might with profit copy one or two things from their service, such as bowing in prayer on entering the church, and refraining from talking. The churches have no seats except mats on the ground.

The head chief sent a special request for us to visit him Sunday evening. He inquired of Elder Fulton concerning the principles of our faith, and asked why we keep the seventh day. He appeared to be pleased with the explanations given. Having a little organ with us, we sang some gospel hymns in both English and Fijian.

Monday morning we raised anchor, and after pulling, poling, and rowing for one day and part of the night, we passed out of the river into the ocean, being still inside the reef. We passed the Wesleyan mission station at Navaloa, and at midday we were becalmed off the Island of Moti Riki. A breeze springing up, we reached the Island of Ovalau at dusk. Rain compelled us to seek shelter on land. We landed on the opposite side of the island from Levuka, our destination, but we were made welcome at the native village of Tavia. At the house of the native teacher we were glad to have a warm supper of boiled taro and bananas.

The sound of our little organ called together a company of young people and a few of their elders. They wished to learn some tunes we were singing. We taught them two; they enjoyed this, and could not be persuaded to disperse until midnight. After sleeping on a Fijian mat, we pursued our journey, beating against a heavy sea and head wind.

Reaching Levuka, we could not anchor because of the heavy sea. Going farther around the point, we stopped at a native town. Here we waited nearly a week for the heavy sea outside the reef to calm down. Meantime, we visited a number of towns, and Elder Fulton was invited to preach three times in the native churches.

Although we had planned to go beyond to islands outside the reef, the Lord directed us to return. We stopped the night of September 26 at a beautiful seashore village on Moti Riki. We were much impressed that this island would be a good place to begin our work. The ordained native preacher entertained us. When we left, the family accompanied us to the boat, and urged us to take such food as they had cooked.

Tuesday morning, after adding more ballast to our boat, we started for the Rewa River, thirty miles away. We reached its mouth at

dark, and seeking to enter, ran on a mud flat; we had to sleep on an incline of ninety degrees. Shortly after midnight, the tide coming in, we pushed off, and by the light of the moon were able to make the river before daylight. Passing down the river a short distance out into the lagoon, and safely passing the coral patches, we rounded the point, and entered Suva harbor. This insight into the homes and customs of the people will be of inestimable value to us, and we praise the Lord for this opportunity.

C. H. PARKER.

ONTARIO.

ST. THOMAS.—The work is onward here. Since my last report, five persons have followed Christ in baptism. About twenty have united in celebrating the ordinances of the Lord's house, and are paying a tithe into his treasury.

In the western part of the city we have established a rescue mission. Since the opening meetings there, November 29, the interest has steadily increased. Some very wicked men and women have expressed a desire to be saved. The Spirit is at work on the hearts of many. We have seen God's providence manifest in sending us into this place. Brother and Sister Allchin have rooms near by, and are actively engaged in visiting those who are needy.

We need help to buy some more seats for the place. If any of our people in Ontario wish to aid in this, the first effort of the kind in Ontario, their assistance will be thankfully received. Send remittances to R. A. Heard, care of John Heard & Co., St. Thomas, Ont.

P. M. HOWE.

A REMARKABLE MEETING.

THE Oklahoma camp-meeting, held at Edmond, was in some respects a remarkable meeting. Especially was this true in regard to the stand taken by both ministers and people on questions of healthful living. One and all felt, as never before, the importance of gaining the victory over every besetting sin, and saw in a new light the necessity of health reform in order that this might be accomplished.

Probably no camp-meeting ever held by our people had more time given to the discussion of these principles than the one mentioned. Every morning at 10:30 Elder Irwin conducted studies from "Healthful Living;" and the interest, compared with that manifested in the past, was truly good to see. The writer spent nearly an hour each day discussing questions of practical importance. The work among the Germans was not neglected. Elders Shultz and Westphal conducted studies in health reform, and testified from personal experience to the value of these principles.

Two German brethren, who came to the meeting prejudiced against the instruction on this subject, testified publicly, without solicitation, of their change of sentiment and of their appreciation of the food furnished at the dining-tent. The people and the ministers were a unit in the desire to learn and practise all that the Lord has for us on these subjects.

This meeting surely gives evidence of the advanced stand that is being taken by our people everywhere on all reforms. I believe that none of us—ministers, doctors, workers, or lay members—have a proper appreciation of the health principles revealed to us; but we shall before long test their benefits if we are willing to put them into practise. It is surely a beautiful thought that every requirement of God is given to enhance our happiness. If we cheerfully follow the light given, God is glorified, and we receive benefit.

E. H. MATHEWSON, M. D.

CAMP-MEETING NOTES.

THE time has now come for healing power to be manifested among the remnant people of God. We have long expected that the time would come when "miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." Praying for the sick is just as much a part of the ministering of a minister as is praying for sinners, or preaching in the pulpit.

"To preach the kingdom of God, and to heal the sick," is the command of the Lord; and it is as binding now as it was eighteen hundred years ago. But this part of the work of a minister is almost extinct among us. It must be revived. It will be revived. Praise the Lord, it *is being* revived! Let every one who loves the truth of God pray for the revival of the signs that should follow them that believe. Here is a model prayer, offered by the apostles, which pleased the Lord: "Grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus." Acts 4:29, 30.

It is true that mistakes have been made, but it does not follow that this part of God's work should be neglected. Let us see to it that we neither run ahead of the Lord nor lag behind. Sometimes prayer is offered for the recovery of the sick; and when healing does not appear, we slip out of it with the complacent excuse, "Doubtless it is not the Lord's will to heal." It is true that there are circumstances where it is not in the providence of God to heal; but this excuse is often made when it is but a cloak to cover unbelief. This truth was shown at a recent camp-meeting.

A Methodist lady attended the meeting, and sought forgiveness of sins and the keeping power of God. While not keeping the Sabbath, she manifested a determination to walk in all the light she saw. Finally she asked that prayer be offered for her healing. Who should be called to pray? was the question. Who had faith? When prayer was offered by the three ministers present, the healing power was not manifested. Finally, all left the sister lying alone on the bed in the tent, too weak to rise. Later, a sister who was present when prayer was offered returned, and knelt by the bedside of the afflicted one; and together they sought the Lord for healing, and it came in power. The sister was healed, and arose praising the Lord. She left the meeting to go home and keep *all* the commandments of God. It was evident from this experience that the Lord wanted to heal this sister, but was actually prevented by unbelief from healing her. Let us therefore be careful that we do not cover our unbelief with the excuse, "Doubtless it is not God's will to heal."

We ought to mourn the lack of power among us, and humble our hearts, and seek the Lord until apostolic power in preaching and healing shall be restored to the remnant people. Reader, are you doing this? The gift of healing is one of the gifts of the Spirit. This gift will appear when we receive the Holy Spirit, and not before. "Receive ye the Holy Ghost."
A. F. BALLENGER.

THE THIRD TIME.

PAUL, when writing to the Corinthians, said: "Behold, the *third* time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you." 2 Cor. 12:14.

While making the trip from Michigan to California, for this *third* time, to enter upon labor in this State and other parts of the Pacific Coast, these words of Paul came forcibly to mind; and my prayer to God was that I might have much of the Spirit that actuated the

apostle when he said, "And I will very gladly spend and be spent for you." Verse 15.

Of Paul's *first* labors in Corinth we have an account in Acts 18, when he abode a year and six months with Aquila and Priscilla, working at tent-making, seeking on the Sabbath and all favorable opportunities to bring many to the faith. We should judge from this second epistle, that his *second* call upon them (whether made personally or by letter) was an occasion of stirring them up to the importance of showing tangible proof of gratitude of heart for the gift of God to them in the great salvation provided through Christ. It seems that he induced them to *promise* freely for the support of those who had communicated the gospel to them. He says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward ["willing," margin] a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:9-12.

Again: "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting." 2 Cor. 9:2-4.

The apostle gives them to understand that his *third* coming was for no personal gain to himself on account of his former labors among and for them. It was not their substance that he sought, but them. It was his desire that through God's blessing, his coming might be a means of imparting some spiritual benefit to them.

My *first* coming to California was in company with Elder D. T. Bourdeau, in the spring of 1868. We came by sea, crossing the Isthmus of Panama. Over a month was required for our journey from Battle Creek, Mich., to San Francisco. We arrived in California, July 19. Our cause on the Coast was new at that time; so our work was that of presenting the standard of truth, and raising up believers in the message. Elder Bourdeau remained with me about two years, but I stayed until the fall of 1878. It was at that time that I left this field, and in response to the call of the General Conference, entered upon the work in Great Britain.

After an absence of five and one-half years, in the spring of 1884, I came the *second* time to California, making the trip from Chicago to Oakland in seven days. I labored on this Coast six and one-half years, leaving Oakland for the East, Oct. 13, 1890.

Having labored east of the Rocky Mountains for the last eight years, my mind became deeply impressed that the Lord would have me return and labor for a few months in the fields west of the Rocky Mountains, presenting to our people, many of whom have newly accepted the truth, those rehearsals of the Lord's dealing with his people that have cheered and strengthened our people in other fields. I do not come to take any responsibility in the management of the Conferences or institutions this side the mountains; but as a General Conference laborer, to do what I can, with the blessing of the Lord, for the encouragement of the work and workers on the Pacific Coast. Accompanied by my wife, I arrived in Oak-

land, October 13, making the journey by rail, from Chicago, in three days and six hours. Of my work here I can say, with the apostle, "I seek not yours, but you."

After arriving in California, it was my privilege to attend the camp-meeting at Hanford, in central California, and to meet many old acquaintances, together with many who have newly accepted the truth. The camp of fifty-nine family tents, besides tents for meetings, etc., was in the edge of the city. Two hundred and seventy of our own people were in attendance. The laborers at the meeting were Elders Knox, Mc Clure, and Wilcox, of the California Conference; and Elder Breed and the writer, General Conference laborers. Elder Richards, of the San Francisco mission, and Dr. Moran, were present to aid in the health and Christian Help work.

The meetings were well attended by the citizens of Hanford. On several evenings Brother Richards, with a company of singers, held meetings on the streets just before the evening service in camp, and scores responded to the invitation to come to the camp. Earnest labor was done by our people in putting away wrongs, and seeking for the fulness of the Spirit. The Lord came especially near with his blessing, and many were converted. Sixteen were baptized the last day of the meeting. Our people in central California will long remember Oct. 25 to Nov. 1, 1898, as a waymark in the heavenly journey.
J. N. LOUGHBOROUGH.

TENNESSEE RIVER AND FLORIDA CONFERENCE.

THE Tennessee River Conference and camp-meeting were held at Guthrie, Ky., August 26 to September 4. The attendance and interest seemed equal to that of former years; but that is not the standard to which Christian effort should be directed. Perfection is the requirement of the Lord, and nothing short of that will secure the final acceptance that will insure an entrance into the kingdom of God. Perfection is a possibility of the gospel, and every possibility is to be the experience of the children of God. Too many are satisfied with mere form and profession.

It was the constant effort at this camp-meeting to awaken the mind and conscience to see the need of deeper experience in Christian life, and encourage the exercise of that faith that brings the light of life into the individual soul. In the Tennessee River Conference there are a number of young men and women who should more fully realize the time in which we live, and be thoroughly awakened to a true sense of the situation, discern the present issues of the gospel, and by a wholly consecrated life to the service of God secure themselves against the prevailing evils of the times.

The business of the Conference passed off harmoniously. Elder F. D. Starr was again elected president of the Conference and the tract society. Elder J. D. Pegg, formerly of Iowa, and Elder C. P. Bollman, are both connected with the work in this Conference. The laborers present from other fields were Elder E. H. Gates, Prof. C. W. Irwin, of the Southern Industrial School; and Brother A. F. Harrison, district canvassing agent. Considerable interest was shown in the school. Several young people promised to attend. In Florida our State and Conference meeting was held at Terra Ceia, Fla., September 27 to October 3. Owing to sickness and quarantine for fear of yellow fever, none of the laborers of the Conference or members of the Conference Committee were in attendance but Elder Crisler, and he was too feeble to do any of the preaching until the closing service. The business of the Conference was postponed until a more favorable time for an attendance of the labor-

ers and delegates. The time was principally spent in spiritual work. The work and power of the Spirit of God were dwelt upon. Cleansing from the power, as well as the guilt, of sin was shown to be a necessary work of Christian perfection. We are to be filled with the Spirit, that the Spirit may use us as instruments, not that the Spirit is an instrument that we may use. "For it is God which worketh in you both to will and to do of his good pleasure."

Several responded to the invitation to yield to him who alone can work his own purpose in us. It is ours to consecrate, his to sanctify, the life laid upon the altar. Precious fruit is what the Husbandman is seeking for. The evidence of Christianity is Christian experience. This alone will convince the world of the power of the gospel. "Now when they saw the boldness of Peter and John, . . . they marveled; and they took knowledge of them, that they had been with Jesus." The world needs more of such evidence to the power of the truth. The message is onward in the Southern field.

N. W. ALLEE.

THE WORK IN CHICAGO.

THE various branches of medical missionary work in operation here are all moving rapidly and harmoniously along. This work is a practical demonstration of Isa. 58:6-8.

During the summer there was not a very large force of workers at the training-school; yet we were able to assist the Star of Hope and Life Boat missions, and also to carry on other work that had been begun. The senior medical students have now arrived, and each one of them has volunteered to give three evenings a week to rescue work. The class numbers twenty-four, so this will give an average of about a dozen each evening.

The Star of Hope Mission and the Life Boat Mission are both doing a great work. Taken together, the weekly average of those who make a start for the kingdom is over a hundred. Some weeks the number reaches a hundred and fifty. Some one will ask where all these converts go. Before I answer that question, I will read the following text: "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." By God's grace, we do the gathering, but leave entirely to him the matter of sifting and casting away.

But even from those who are at the mission but one evening, and who then pass on and are lost to our sight, we frequently hear good reports. One case will illustrate: A young man, George Randall by name, was converted in the Life Boat Mission one evening last summer, and went next day with the troops from Chicago to engage in the war with Spain. In his testimony that evening, he said that he was to start the next morning, and Brother Card asked in what regiment and company he was going. It was the same as that in which Brother Card's son had enlisted; so he asked Brother Randall to meet his son, and become acquainted with him. We heard no more of Brother Randall until the troops had returned. This news came through the son of Brother Card. He said that Mr. Randall was one of the most exemplary Christians he had ever seen. During the whole time he was in the army, he never failed to hold up Christ in word and deed. His spare time was spent in studying the word of God, and in practising its principles. Many of the boys were stricken with fever, while some were wounded, and others were sick from various causes. In the hospital, Brother Randall showed the character of the

Master. He was constantly busy in caring for the wants of the sufferers, doing all he could to cheer and comfort his afflicted comrades. At last they started for home; but just as they were at the side of the train, Brother Randall fell to the ground. To one who ran to his assistance, Brother Randall said, "I guess I'm done for." He lived, however, to reach Chicago, and was taken to St. Luke's Hospital, where he died a few days later. Thus we know that his conversion was genuine. Yet had it not been that the Lord took this way to bring us word, doubtless we should never have heard of him again. The Lord is able to care for his own. He will follow those who drift from our sight; and if they are sincerely seeking him, he will guide them into all truth.

"He has delivered us from the dominion of darkness, and *transplanted* us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of our sins." Col. 1:13, 14, Conybeare and Howson's translation. This work of transplanting from the kingdom of darkness to the kingdom of light is a delicate one. Suppose you plant some vegetable seeds, — cabbage and tomatoes, for instance, — in a box, and as soon as the plants begin to grow, put them down cellar, and shut every ray of light away from them; then when they are grown sufficiently, you transplant them into the garden. How would the hot sun, the wind, and the rain affect them? — Doubtless a majority of such plants would die. It is even so here; yet the Lord tempers the light and heat, the storms and the calms, so that many of these people are taking root, and are rapidly developing.

Many of the converts from the missions, who have no home in the city, find temporary accommodations at the Workingmen's Home, at 1341 State St. Here they are met by Brother Connerly, a devoted worker who himself was rescued from great darkness a few years ago, when he was a miner in Colorado. The Lord has given him the hearts of these men; and through his efforts many are being built up in the faith. Several have requested baptism, and are ready for it. Several have also begun to keep the Sabbath. Each week there are additions to this list.

I thank the Lord that he has so arranged it that we *can not keep track of all these results*. If we could, we might begin to boast; but as it is now, the Lord scatters these people as soon as they are converted. Brother Mackey said, last Sabbath: "During the past week fifty-two persons have really got hold of God, and many more than this number raised their hands for prayers; yet I could not put my hand to-day on ten of them if you would pay me to produce them." It may be that some who read this will think that they could regulate this matter so that most of these converts would be held together in church capacity; perhaps others will think that it is all excitement, and that the hearts of these people are not really touched by the grace of God: but those who have had experience in this work know that both these ideas are at least partly wrong.

The Spirit of God is with the workers and in the work, as I have not seen it elsewhere.

E. J. HIBBARD.

COLORADO.

CANON CITY.—About a year ago the Conference sent me here to open up the work. Several efforts had been made with a tent, etc., but it seemed a hard place to get the work established. Prejudice was very bitter. This being an important point, as Canon City has about five thousand inhabitants, and is a resort to which many people come, we felt that the Lord's cause ought to be established here.

I did not begin to work in a public way, but canvassed for the *Signs* and premium Bible, and held Bible readings. In two or three months, several earnest believers took their stand for the truth. The interest continued to grow; and with a few brethren who moved in, assisted by Elder Rees, a church of sixteen members was organized last March. I continued the *Signs* and Bible work until July, when a tent was pitched, and, assisted by Elder W. B. White, I began a series of public meetings. The Lord blessed in this effort, as the people were prepared by private work to listen to the preaching.

The attendance was good, and much interest was manifested. We continued the tent work until the first of October. As a result of these combined efforts, there is now a live church of forty-two members, with others who will unite with us soon. To the Lord be all the praise.

G. W. ANGLEBARGER.

News of the Week.

FOR WEEK ENDING NOVEMBER 12, 1898.

- St. Louis, Mo., has passed a curfew ordinance.
- Out of 6,573 new books published last year, 2,677 were novels.
- It is estimated that over \$1,000,000 was wagered on the New York elections.
- Missouri's apple crop last year was worth \$12,000,000. This year it will bring only \$1,000,000.
- Dr. Joseph Sidney Mitchell, president of the Homeopathic Medical College at Chicago, died November 4.
- November 7 an incendiary fire at Pitkin, Colo., destroyed forty buildings, one of them a general store and bank.
- In a panic that followed an alarm of fire in a Cleveland theater, November 8, many persons were injured, some fatally.
- Forty-two States held election on the 8th inst. Governors were elected in twenty-two States, and legislatures in twenty-three States.
- Nothing succeeds like success. The Mergenthaler typesetting-machine has paid its stockholders more than \$2,000,000 in cash premiums during the year ending October 1.
- Burglars at the town of Danforth, Ill., early in the morning of the 8th inst., robbed three business houses, one being the bank, from which they secured \$6,000. They escaped.
- November 7 the railroad shops of the Southern Pacific Railroad, at Sacramento, Cal., were nearly destroyed by fire. The loss was about a quarter of a million dollars.
- In President McKinley's message to Congress will be an urgent appeal for immediate legislative action for the construction, under government direction, of the Nicaraguan Canal.
- Russia has just made public a scheme she has of joining the Baltic and Black seas by a huge canal, at a cost of \$155,000,000. Much of the distance covered will be through natural watercourses.
- During the past season, fourteen vessels of the Gloucester, Mass., fishing fleet were lost, eighty-two men drowned, twenty-three women made widows, and fifty-five children left fatherless: property loss, \$170,000.
- It is announced that after much experimenting and investigation, the problem of making paper from corn-stalks has been successfully solved, and that its manufacture from this material will soon be an assured fact.
- The farmers of Kansas refuse to sell their wheat at present prices, preferring to place their holdings of about 80,000,000 bushels in elevators for higher prices. This is having a serious effect on the railroad traffic of the State.
- On the 1st inst., the Clyde Line Steamship "Croatan," bound from New York to Southern ports, was burned at sea eighteen miles off Cape Charles. Five persons were drowned, and the remainder, twenty-two, were rescued.
- Seven men were killed, and three severely injured, November 7, at the Exeter colliery, West Pittston, Pa., by the falling of three loaded cars down the 360-foot shaft, crashing with frightful force into a car carrying ten men.

— In a race riot the day before election in Phoenix, S. C., one man was killed, and six were injured.

— By the collapse, November 7, of the new "Wonderland," a five-story theater in process of erection in Detroit, twelve men lost their lives, and many more were injured.

— Victor H. McCord, who was unjustly imprisoned during one of the revolutionary outbreaks in Peru a few years ago, has just been awarded \$40,000 damages by a Canadian government official to whom the matter was referred.

— A combine which involves the consolidation of almost every manufactory of school desks and furniture in the United States is about to be made. Thomas M. Boyd, of Indianapolis, Ind., is the promoter of the enterprise.

— The members of the Methodist Church in all parts of the world are to be asked to contribute to a "twentieth century thank-offering fund" of \$20,000,000. The money will be devoted to charitable and educational institutions now maintained by that denomination.

— The exports of silk from the United States amount to \$150,000,000 annually, while the imports are only \$2,300,000. To show how this industry has developed, it is only necessary to say that thirty years ago, practically all the silk used in this country was imported.

— An Italian chestnut-vender in New York City found a package on the street containing \$25,000, which had been accidentally dropped by a messenger carrying it from one bank to another. He promptly delivered it to the bank addressed, and was substantially rewarded.

— It is announced from Leipsic that Herr Meyer, in acknowledgment of his gratitude to Providence for the deliverance from captivity and safe return of his son, Hans Meyer, the African traveler, has given 1,000,000 marks for the building of twenty-seven workmen's dwellings in Leipsic.

— There is a serious cabinet crisis in Newfoundland. The minister of finance has been forced to resign, the ostensible reason being that while acting in this capacity, he is also general counsel of a large railroad contractor. Important business interests are threatened injury by this action.

— The "Maria Teresa," which was raised by Hobson at Santiago, was swamped during a storm while on her way to Norfolk. The crew of over one hundred men abandoned the ship, and it was supposed that she soon sank; but later advices indicate that she drifted until grounded on an island, where she is reported to have been seen by a passing steamer.

— There is now an envelope combine, which "is not in any sense a trust;" but nevertheless, for some reason, the price on envelopes has been increased from twenty-five to forty per cent. And since this combine has the capacity of 17,000,000 envelopes a day, which is about ninety per cent. of the output in the United States, it will be hard to make an unsophisticated public believe that it is not a genuine trust, created for precisely the same purpose that all trusts are created.

— Not since the collapse of the old Ford Theater several years ago, when many lives were lost, has Washington been thrown into such a state of excitement as it was on November 6, when a terrific explosion occurred in the great Capitol building. The room of the United States Supreme Court was badly damaged; the library of the court, containing 20,000 volumes, was greatly injured, and priceless legal records were destroyed. The monetary loss is said to be large. The explosion was caused by escaping gas in an underground room. No lives were lost. Already steps are being taken to provide a modern fire-proof structure, in which the records can be safely kept. It is said that for this purpose an appropriation of \$5,000,000 will be asked of Congress at its next session.

— Consul McCook has just furnished the Department of State a report from Dawson City, the metropolis of the Klondike country. He says: "Dawson City, probably the largest mining-camp in America, is built on a bog, or swamp, and contains a shifting population which now numbers about 20,000. Forty thousand prospectors have passed through here from the White and Chilkoot passes. Most of them had a year's provisions. Hundreds are going away daily, not being able to stay long on account of the cost of living. A dinner costs \$2.50; breakfast and lunch, \$1.50. Lodging is \$1.50 a night in a bunk, and a hotel charges \$6.50 a night for a bed. The price of property in the business locality is enormous. A lot of convenient size upon the main street can not be had under \$40,000. Lots in a bog off Main street bring from \$5,000 to \$10,000. To rent a log cabin costs \$200 a month. The prevailing price of labor is \$1 an hour, but there are so many idle hands waiting for employment that the supply exceeds the demand, and may bring the price down. There is great distress among the people."

Special Notices.

UNION COLLEGE ANNOUNCEMENT.

THE winter term of Union College will open December 20. This will be a favorable time for new students to enter. Several new classes will be formed, and the daily program rearranged. All who are planning to come should arrange to be here, if possible, on the opening day. Write at once for the college calendar, or the winter announcement, and for any special information concerning the college work. W. T. BLAND.

College View, Neb.

NOTICE.

THE annual meeting of the stockholders of the South Lancaster (Mass.) Academy, will be held at South Lancaster, Mass., Dec. 1-4, 1898, for the election of a board of trustees, and the transaction of such other business as may properly come before that body. The first legal meeting will be held Thursday, December 1, at 10:30 A. M.

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

R. A. UNDERWOOD,
H. W. COTTRELL,
A. E. PLACE,
K. C. RUSSELL,
H. C. BASNEY,
I. N. WILLIAMS,
S. F. SVENSSON.

CHICAGO MEDICAL MISSIONARY INSTITUTE.

A NEW course of instruction in medical missionary and evangelistic work, to last three months, will begin December 1, at the Medical Missionary Training-School, at 1926 Wabash Ave., Chicago. Elder Hibbard, who was formerly in charge of the Bible instruction in Battle Creek College, and who has now been connected with the work in Chicago for several months, will give a course of Bible instruction in gospel principles and methods. Brother W. S. Sadler will give instruction in cottage-meeting work, street work, rescue work for boys, slum work, etc. Instruction will also be given by experienced teachers in rescue work for women, Christian Help work, emergency methods, etc.

The work of the mission is now well organized in connection with the various departments connected with it, including the Workingmen's Home, the Star of Hope Mission, and the Life Boat Mission, and will afford ample opportunity for practical experience under most favorable conditions.

The plan is to give a short, yet practical and thoroughgoing, course to fit up persons for immediate work. About twenty-five students can be received in addition to those who are already in the school. Application should be made at once.

No charge will be made for instruction. The expense for board, etc., will be about \$2 a week. Those who desire to do so will have a chance to earn this by canvassing for small books, selling the *Life Boat* and other papers, etc.; but none should come without at least a few dollars in hand to meet current expenses, as the weekly expense for board and lodging must be promptly met to save the mission from embarrassment.

Further particulars and more extended announcements, giving details of instruction to be given, will be sent on application. Address the *Medical Missionary*, Battle Creek, Mich.

NOTICES.

EMPLOYMENT WANTED.—F. P. Shultz, Warriors Mark, Pa., desires employment at blacksmithing. Has had some experience in horseshoeing.

EMPLOYMENT WANTED.—Charles Dell, Birmingham, Mich., wishes a place to work on a farm or at any kind of work, for Sabbath-keepers.

FOR SALE.—An interest in an established and paying manufacturing plant. Reason for selling, more capital needed to meet the increasing demands

of the business. Employment furnished to investors if desired. For particulars address Lock Box 2367, Battle Creek, Mich.

ALL mail for J. D. Gowell, except the laborers' monthly reports, should be directed to Hesperia, Newaygo Co., Mich. The laborers' reports should be sent to Battle Creek.

PUBLICATIONS WANTED.

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

J. R. Skies, Quitman, Miss.

Mrs. S. M. Kennedy, Mt. Vernon, Mobile Co., Ala.

G. W. Webster, Portage la Prairie, Manitoba, papers and tracts.

Esther Smith, 4026 Binney St., Omaha, Neb., *Little Friends and Instructors*.

E. A. Himsbaugh, Verona, Pa., *Signs, Sentinels, Instructors*, tracts, and health-reform literature.

J. C. Clemens, Cor. Maria and Shea Sts., Knoxville, Tenn., *Good Health, Medical Missionary*, tracts, etc.

Mrs. Sherman Adams, Elba, Neb., would like all our English papers and journals sent regularly, also Danish, Swedish, and German papers.

Obituaries.

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

SEAMAN.—Died Oct. 19, 1898, at Roanoke, Tex., our only son, Clarence T. Seaman, aged 20 years, 10 months, 11 days. He had a great desire to enter the medical missionary work.

MR. AND MRS. J. C. SEAMAN.

CAUNAM.—Died in Canby, Mich., Oct. 2, 1898, Brother John Caunam, aged 64 years, 4 months, 3 days. The funeral services were conducted by Elder Bates, of the Methodist church.

MRS. MYRTLE GILL.

RANDALL.—Died at Tallahassee, Fla., Oct. 31, 1898, after a lingering illness, Mrs. Almira Randall, aged 62 years, 4 months, 3 days. She was a firm believer in present truth, and died with a bright hope.

MRS. HATTIE G. B. RANDALL.

COLBURN.—Died Oct. 28, 1898, at Almena, Mich., of cholera infantum, Ruby, youngest daughter of Justin and Juliett Colburn, aged 2 years, 9 days. The parents are comforted in their affliction by the blessed hope.

H. C. GOODRICH.

DOBINS.—Died at Vinton, Iowa, Nov. 1, 1898, Sister Marion Dobins, aged 47 years, 2 months. Words of comfort were spoken by the writer, assisted by Elder Lovering, of the M. E. church.

E. S. SHEFFIELD.

OWEN.—Died at Viroqua, Wis., Oct. 30, 1898, Sister L. M. Owen, aged 73 years. She accepted present truth about twenty-five years ago. Words of comfort were spoken at the funeral by the writer, from John 5:28, 29.

I. SANBORN.

CLARK.—Died at Chafee, N. Y., Sister Lydia Clark, in the eightieth year of her age. She received the truth in 1862, and was faithful till death. Funeral services were conducted by Elder Colby (Baptist) and the writer.

D. A. BALL.

ABBOTT.—Died at Agra, Kan., Sept. 27, 1898, of ulceration of the stomach, Brother Alvin C. Abbott, aged 39 years, 5 months, 8 days. He was a faithful Christian. Words of comfort were spoken by Brother S. E. Northup, from 2 Tim. 4:7, 8.

EMILY ABBOTT.

HOUGH.—Died at Watrousville, Mich., Sept. 25, 1898, Sister Elsie Hough, aged 85 years, 10 months. She and her husband accepted the third angel's message in 1855, and she died with a bright hope. Words of comfort were spoken by Elder H. D. Day, from Mark 14:8.

BERTHA BARTHOLOMEW.

HUTCHINSON.—Fell asleep in Jesus, Oct. 23, 1898, at Fruitvale, Cal., Brother John J. Hutchinson, aged 73 years, 13 days. He accepted present truth about three years ago, while he was at the sanitarium at St. Helena, and rejoiced in the blessed hope till his death. Funeral services were conducted by the writer.

E. E. ANDROSS.

HOLBROOK.—Died at Alford, Tex., Oct. 23, 1898, of heart and lung trouble, our little daughter, Annie Blanche, aged 9 years, 10 months. She was a faithful child, and loved to study the Bible. She has learned the Sabbath-school lessons since she was three years old. We know that we shall meet her soon.

MR. AND MRS. J. A. HOLBROOK.

Publishers' Department.

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NO. 14, EXTRA,

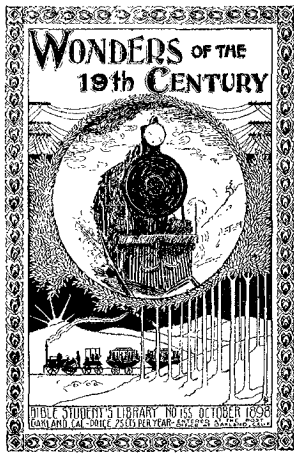
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"Has Come None too Early."

We quote the following from a letter just received from W. L. Killen, State agent for North Carolina, in regard to our new book, "Making Home Happy," by Mrs. L. D. Avery-Stuttle:—

"In regard to 'Making Home Happy,' I would say that we all think it is a grand little book. My wife, her mother, and her brother have read it through carefully, and esteem it very highly. I expect to use it as a 'help' in my city work, as the 'Gospel Primer,' has been used in the cities. I believe it has come none too early; for such a 'help' is needed in every home, as well as by our canvassers. We welcome it to our sunny Southern land, and promise to give it a hearty support."

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Table with columns for EAST, WEST, and various stations (Chicago, Detroit, Buffalo, etc.) and times for different services (Night Express, Detroit Accom., Mail & Express, etc.).

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.

GRAND TRUNK RAILWAY SYSTEM.

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

Table showing departure times for EASTBOUND and WESTBOUND trains to Montreal, New York, and other destinations.

SLEEPING AND THROUGH CAR SERVICE.

8:27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibuled sleeper to Montreal and from Montreal to Portland daily; 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.

8:52 A. M., 4:05 P. M., and 12:55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

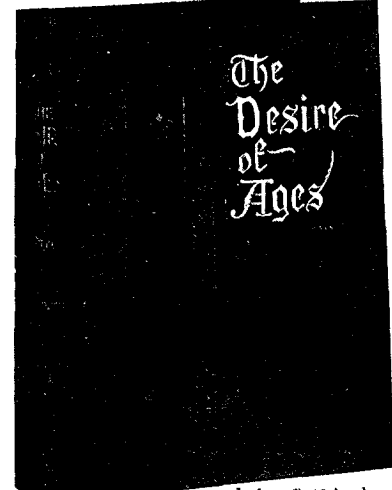
7:00 A. M. and 3:45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

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

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The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 15, 1898.

"LESSONS learned, and degrees won, with no ulterior purpose, are as wheat cast into the soil to perish instead of to germinate."

THE mayor of Boston had notices of the Sunday-evening concerts in Music Hall sent to the teachers of the city schools, urging the teachers to attend, and to recommend the concerts to the schools. This set all agog the New England Sabbath Protective League, which loudly objects to having the rising generation so directly informed of such popular forms of "Sabbath-dodging."

THE other day United States Senator Faulkner said, in an interview, "We owe it as a duty to Christianity to take all the islands [of the Philippines]." "The wars of the future will be in driving Mohammedanism and Buddhism from the East and in Christianizing that part of the world." This is about the only view of Christianity that obtains any sanction nowadays. But whatever it may be, it is not Christianity in any sense.

WASHINGTON authoritative correspondence says that President McKinley "has been flooded with letters and petitions from representatives of many churches, urging him to hold all the Philippines for the cause of humanity." The correspondent naively remarks, upon this: "There is a deep religious strain in the President's make-up, and it is believed this church influence has been taken by him as a strong reflection of the sentiment of the religious elements of the country." No doubt.

THE emperor of Germany has declared himself the protector of Catholics. In his journey to Jerusalem, he visited "the Hospice of St. John." The director of the hospice spoke of the building as standing under the shadow of the emperor. And the emperor followed up the thought to this effect: "This shadow is cast by the same black-and-white German shield which is also stretched over the Catholics in the far East, who sacrifice their lives and shed their blood in propagating the gospel. To protect them, my brother is now in those regions with the mailed power of the imperial navy."

Not long ago a successful man in the United States, who is a lawyer, a statesman, an orator, a railroad man, and a general business man, and so successful that he stands, or has stood, at the head in each profession, thus defined what it is to be successful: "Any man is successful who does well what comes to his hand, and who works to improve himself so that he may do it better. The man with the ideal, struggling to carry it out, is the successful man. Of course there are all grades of ideals, and the man with the highest, given the proportionate energy, is the most successful. The world makes way for that kind of young man." That is the truth. Indeed, it is all expressed in that verse of Scripture: "Whatsoever thy hand findeth to do, do it with thy might."

THE visit of the German emperor to Turkey is bringing quick returns and large profits. Permission has been granted to the German company that controls the principal railroad to extend it clear to the Persian Gulf. This, it is said, "gives an immense impetus to German commercial influence, and, in the opinion of the sultan, constitutes an effectual check to any advance of Russia from Erzerum." By the power of these contracts, "Asiatic Turkey comes within the zone of German influence." All these movements are full of meaning, and are worth watching.

THE National Reform Bureau at Washington informs the public that the Omaha Exposition was open on Sundays all the time; that Sunday ball-games "have been more common this year than ever before;" that "jurors and even judges have been hostile, and Christian laymen, and even Christian women, have been not infrequently outspoken on the side of" Sunday play; that "Sunday excursions have also increased, every military camp being utilized by the railroad and trolley companies for this purpose. Sunday camp-meetings have also co-operated with Sunday trains in many cases." And of course there are National Reform lamentation and progress accordingly.

THE Lord has again most graciously visited Battle Creek College. When he did so, the school was surrendered to him to lead and teach in his own gracious way. It was a splendid thing to see hundreds of youth earnestly seeking the Lord; and scores of those who know him working Christians to help others into freedom and light. While we know that the greatest battle is yet to be fought,—to hold steadily against the power of the enemy that which has been gained,—and that therefore the most vigilant watching must be maintained, we are glad to know that at the very beginning there is this great advantage possessed. As the students again take up their regular class work, it will be but the same thing in another way; for in not a single study will their attention be upon anything but the word of God.

THE COMING GENERAL CONFERENCE.

MANY inquiries have come in as to the time and place of this important gathering, and we are glad to be able now to answer these questions.

This matter has been under consideration for some time, three places having extended an invitation for this meeting; namely, Chicago, Milwaukee, and Nashville. In the first attempt to decide, by correspondence, where it should be held, the General Conference Committee were much divided. To get a fuller expression, the question was submitted to the presidents of the various Conferences and the heads of our large institutions. This resulted in a tie vote between Chicago and Nashville, with six votes scattering. This left the General Conference Committee to decide, by a very small majority, in favor of Chicago or Nashville, or to choose some other place that had not been mentioned.

While pondering over the best course to pursue, there came to my home on the Sabbath a special-delivery letter from H. W. Cottrell, president of the New England Conference, extending an invitation, in behalf of the executive committee of that Conference, to hold the

General Conference at South Lancaster, Mass. Elder Cottrell had passed in his vote along with the other presidents, his choice being Battle Creek at the time; but later, after reading a Testimony found in "Testimonies for the Church," Vol. I, page 159, he felt impressed by the Spirit to extend the invitation, and leave it with those upon whom rested the responsibility of deciding the matter.

This impressed me as being the leading of the Spirit, so I immediately wrote to the members of the committee, stating the situation, and enclosing a copy of Elder Cottrell's letter. The result has been a unanimous vote in favor of holding the Conference at South Lancaster. We trust this arrangement will meet with the hearty endorsement of all the brethren, and that the holding of the Conference in the East at this time will give a new impetus to the work.

February 14 to March 7 has been agreed upon as the time that will accommodate the majority. It is thought best not to have an institute precede the Conference, as heretofore, but have the Bible studies and instruction that are given, begin with the beginning of the Conference, and continue through the meeting, thus giving all who attend the benefit of all the instruction. The General Conference Committee and the Auditing Committee will meet one week before the assembling of the Conference, to attend to the auditing and make final arrangements.

Arrangements for board and lodging, transportation, etc., have been placed in the hands of proper committees, and will be announced in due time. For conducting the Conference, plans that are somewhat different from former methods have been agreed upon; and to insure their successful execution, I would request that presidents of Conferences at once send in to the General Conference secretary the names of the delegates selected to represent their Conferences. Those chosen by the General Conference Committee as delegates at large will be notified in due time by the secretary.

Superintendents of districts, presidents of societies or boards, heads of colleges and academies, treasurers, and any others who are expected to have written reports, are requested to have them all prepared in neat, legible writing, or in typewritten form, ready to place in the hands of the editor of the *Bulletin* the opening day of the Conference. A prompt compliance with this request will greatly facilitate the prompt issuing of the *Bulletin*, and will insure the publication of these reports in their proper place and time.

Further particulars will appear from time to time as arrangements are perfected.

GEO. A. IRWIN, *Pres. Gen. Conf.*

THE Brooklyn mission, reference to which was made in last week's issue, was opened November 6. Seven unsaved men gave themselves to the Lord at the first meeting, and the workers are much encouraged at the outlook. There is a great work to be done in that large city, and now that winter is coming on, the mission will doubtless be taxed to its utmost, as are all the missions in New York at this season of the year, to minister to those in want. The mission needs an organ, bedding, dishes, and knives and forks. All kinds of dried foods and fruits will be acceptable. The mission is situated at 43 Fulton St., Brooklyn, N. Y.

A KINDERGARTEN teacher is needed in connection with the medical missionary work in Chicago. No salary will be paid, but some person desiring to take a course of instruction in the Medical Missionary Training-School may like to improve this opportunity to meet expenses. Address Medical Mission, 1926 Wabash Ave., Chicago, Ill.