

# The Advent REVIEW AND HERALD And Sabbath

"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 COMING OF OUR LORD.

He is coming! O, how precious!  
 Till earth's shadows flee away,  
 How this hope should soothe and cheer us  
 As we tread our pilgrim way  
 Through the desert,  
 To the land of endless day!

Yes, we know that he is coming,  
 For 'tis promised in his word;  
 How our hearts should then be longing  
 For our faithful, loving Lord!  
 Ever watching,  
 That his footfall may be heard.

O, the joy of that glad morning  
 When we see him face to face,  
 In his beautiful adorning,  
 Love in every feature trace,  
 See his glory,  
 Know the fulness of his grace!

He will share his triumph glorious  
 With his well-beloved bride;  
 Over every foe victorious,  
 She will then with him abide,  
 With his presence  
 Be forever satisfied.

Angels listen to the story  
 Of our dear Redeemer's love;  
 Then shall he have all the glory,  
 All the praise from choirs above,  
 And forever  
 We his loving-kindness prove.

—Lizzie Howard, in *Light Bearer*.

## THE WORK REQUIRED OF GOD'S PEOPLE.

MRS. E. G. WHITE.

As God's people, we have a special work to do. All who have submitted their will to the will of God are to become laborers together with him. The invitation of Christ is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." All who respond to this invitation receive the assurance of him who is the way, the truth, and the life. If they will yoke up with Christ, they will become laborers together with God.

There are but two classes of persons in our world,—those who receive Christ, and those who reject him. All who receive him believe in him. John declares, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." But many have a spurious religion, and all the professions of Christianity in the world will not elevate the soul with God. His word declares: "Ye shall know them by their

fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

Are we obedient or disobedient to the commandments of God? Have we made Christ our personal Saviour? Have we put on the robe of Christ's righteousness? These are the questions that decide the soul's salvation. Said Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. . . . Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Let us seriously ask ourselves the question, Have I come to Christ? Have I put my neck under the yoke of Christ? Have I learned in the school of Christ his meekness and lowliness of heart? All who are doers of the Word build securely on the rock Christ Jesus. When the follower of Christ places implicit trust in the word of God, and yields obedience to it, his duty will be made plain to him. He will regard his talents as consecrated to the Giver, and will use them in laboring together with God.

The apostle Paul says: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

Here are presented the two great forces that are to co-operate in the work of saving souls: the strong, loving, working faith of the human agent is to unite with divinity. This is what Christ means when he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This is the condition of the partnership. We must be laborers together with God in seeking and saving the lost. Christ said, "I am not come to call the righteous, but sinners to repentance." And we are not to be

idle nor indifferent. Souls are perishing around us. It behooves all who claim to believe Christ to show their faith by their works. As soon as we leave the black banner of Satan, and stand under the blood-stained banner of Prince Immanuel, there is earnest work for us to do.

It is at the peril of our souls that we are willfully ignorant of the conditions under which we have enlisted in the army of the Lord. We are to be co-workers with Christ in seeking to save that which is lost. As God's professed people, we are to have an experimental knowledge of him. We are to search for the doctrine of Christ, armed with faith, and employing whatever resources God has provided. Diligent, prayerful search is essential. We must search for the truth as for hid treasure.

There must be well-organized effort and unity in our co-operation with Christ. Love must pervade the church. All evil-speaking and bearing of false witness is disloyalty to God and to his cause. There must be unity of action; love and disinterested benevolence must be revealed. "Can two walk together, except they be agreed?" Mutual love and confidence constitute forces that will be a power for good. Satan sees this, and he manages to sow tares among the wheat. God designs that his people shall press together; and all who have the mind of Christ will do this.

If our piety is sound and healthy, we shall have nothing to fear from open opposers; but there are deceivers,—those who sow the tares while men sleep. We want to be sure on which side we are working; for the crisis is upon us. We have no time now to work with divided interest. We must work with one spirit, even with the mind of Christ; and if we do this, new life will come into the church. If God, the great Master-worker, is with us, we shall withstand the great temptations that are to try us, and shall remain loyal and true to principle. We shall achieve victories which the littleness of our faith has led us to regard as impossible.

God calls upon every sincere believer to find his place in the work. Wake up, brethren! for Christ's sake, wake up! Kindle your tapers at the divine altar. God calls you to set your houses in order. Let personal piety pervade your homes. Let your influence tell on the side of righteousness and truth. Let every talent be put into exercise. God calls for a wise and unreserved co-operation with the principles of truth. He calls for active, whole-souled workers.

The call must be made, Who will be on the Lord's side? let him come over with the loyal and the true. The law of God, which binds us to render firm and undivided obedience to our Maker, tolerates no easy fellowship with the careless, the lax, the unconverted, who demonstrate that the truth has no power upon the heart and character, whose influence is not to gather with Christ, but to separate from him. Our churches must be purified from impiety, from many things that have accumulated to hinder the advancement of the work. "By their fruits," said Christ, "ye shall know them."

"We are laborers together with God: ye are God's husbandry, ye are God's building." God has chosen to bring to perfection nothing in the plan of salvation without the co-operation of the human with the divine. He could save the human race only through his Son, who combined humanity with divinity. In his divine plan of salvation, God gave his only begotten Son, that every voice may be silent upon the point that it is not possible for humanity to keep the law of God. In Christ, divinity and humanity bore every test of temptation; in him, humanity is exalted and honored. In Christ, man is privileged to become a partaker of the divine nature.

The part we are called to act in the work may be small and inferior; but that part is indispensable to the victory we are to gain over the world, the flesh, and the devil, through the intercession of Christ as our Advocate with the Father. The fragrant incense of the merits of Christ gives to the believing soul the virtues of his character. Thus it is that the co-operation of divine energy and merit with man makes him a complete overcomer in every sense, and elevates humanity in the scale of moral value with God.

We are not to think that we can honor God in any line except through the merits of Christ. We are to bear in mind that man, with his finite capabilities, can accomplish nothing. Every organ of the human machinery is dependent upon God for its action. Everything required to keep the being in health, God supplies. "Know ye not," says the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

In everything that tends to the sustenance of man is seen the concurrence of divine and human effort. "The earth is the Lord's, and the fulness thereof;" yet the Lord graciously causes the earth to produce for the benefit of man. But man must co-operate with God. He must prepare the soil, and sow the seed. He must act a part in the work to show his appreciation of the bountiful provision God has made. And the Lord takes care of the seed sown, giving sunshine and showers, dew and clouds. Without these agencies there would be no increase. And thus it is in every business pursuit, every department of study and science. We must have the power of divinity to unite with us, or our human efforts will be a failure.

Whenever man accomplishes anything in spiritual or temporal lines, he should bear in mind that he does it only through the co-operation of his Maker. There is great necessity of our seeking the Lord in our dependence. Too much confidence has been placed in man, too much reliance on human inventions. However sure man may be of his knowledge and his capabilities, he must, before he can co-operate with God, become meek and lowly in heart; he must wear Christ's yoke, and carry Christ's burdens. Immeasurably inferior is the part which the human agent sustains; but if he is linked up with the divinity of Christ, he can do all things through the strength that Christ imparts.

#### THE OLD EARTH AND THE NEW.

L. D. SANTEE.

"WHILE we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

No permanent home in a world like this,  
Where the wild winds sweep, and the dead  
leaves fall;  
How sharp its sorrows, how brief its bliss,  
How often is heard sin's tempting call!

But leaving the sins and snares without,  
I read with delight the inspired page;  
'Tis the voice of Jesus reproving doubt,  
And drawing the soul to its anchorage.

No place for fear; for the Lord has said  
That those who believe, and his word obey,  
Whether living or whether dead,  
Shall have life eternal, for ay and ay.

Yes, life eternal, with never a cloud  
To shadow the sun of an endless day;  
With never a mourner, and never a shroud,  
No dear ones sleeping beneath the clay.

O, 't will be joy when Christ appears,  
Sending through earth the life-giving cry,  
Opening the gates of the endless years,  
While the mists shall vanish, the shadows fly!

#### IMAGINATION IS IDOLATRY.

Present Truth.

IMAGINATION is not a gift of God. It is the perversion of God's gift. It is the result of refusing to let God himself direct the faculties that he has given us, and of trying to direct them ourselves. One has no right to imagine anything. Imagination is but an *ignis fatuus*, which leads men into a bog. The first chapter of Romans tells what it does for men. They had the knowledge of God,—that is, of the truth,—for God had showed it to them. But they did not like to retain God in their knowledge; they did not like to admit that they were not wise in themselves. So they proceeded to find out the truth by their own "reason." But God is the only source of reason, and "reasoning" without him is only vain imagination. They saw wisdom and power displayed in the things that were made, and were growing. But they would not acknowledge that God's power and wisdom were manifested there; for in that case they would have been obliged to acknowledge that it was only by his power and wisdom that they themselves lived and acted and thought. This they would not do; for they professed themselves to be wise, they put themselves in the place of God. Then there was nothing left for them but to say that the things that were made were God, thus changing the truth of God into a lie. Instead of seeing God in everything, they imagined that everything was God, because they rejected the truth to begin with. The truth is that God's power and divinity are to be seen working in everything that is made; the lie is to say that the power and wisdom originate in the things that are made, whether they be men or the grass of the field. When men substituted their imaginations for pure reason, it naturally followed that they gave those imaginations visible form; and image-worship was the result. Imagination is simply the forming of an image in one's own mind. The image that is formed is only the imagination of the heart made visible. To make images is idolatry, whether they are formed by the hands, or only retained in the heart.

The work of the gospel is to cast down imaginations. "Every high thing that exalteth itself against the knowledge of God" must be overthrown, and every thought must be brought into captivity to the obedience of Christ. Imagination has no place in God's work. He deals in facts, not in fancies. The gospel is a fact. There is no speculation about it. We

have only to believe what is real,—what has been done and is finished.

Think what heights of knowledge we all might have attained to, even in our short lives and with our meager advantages, if we had never learned anything but truth! We might not have been able to make much of a display, but we would have had something of solid value. One bag full of wheat is worth more than a thousand bags full of air. That which made Jesus of Nazareth superior to all the men of his day was the fact that he held himself rigidly to the truth. Thank God that even though we have turned every one to his own way, and have filled ourselves with winds of teaching, it is never too late to learn the truth. If we come to Jesus in humility, he will transform us by the renewing of our minds, even giving us his own perfect mind.

Jesus Christ is the wisdom of God, and he is of God made unto us wisdom as well as righteousness. God's word is the only source of wisdom; "for the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Now since imagination is the deadly foe of the truth and of wisdom, it is evident that in dealing with the Scriptures, above all things, every trace of imagination should be rigidly excluded. Nothing of self must be allowed any place. We must hold ourselves as nothing, not bringing to the study of the Word any preconceived ideas, or rather, what men are pleased to call ideas. We must be silent before the Lord, believing that every word of God is absolute truth, and allowing him to fill us. Then there will be no mistakes. Then there will be no danger that we shall fall into error. All who do this will see the truth, and will be "perfectly joined together in the same mind and in the same judgment." Only in this course is there safety. In thus humbly submitting to be taught of God, not presuming to originate a single thought for ourselves, there are possibilities of almost infinite wisdom for the poorest, humblest souls. They who acknowledge God as the One who is all in all, have access to "all the treasures of wisdom and knowledge."

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." 1 Cor. 3:18.

#### THE FAITH OF ABRAHAM WAS THE FAITH OF JESUS.

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ABRAHAM received the promise of an heir and an inheritance, as recorded in Gen. 15: 1-5; and verse 6 says, "He believed in the Lord; and he counted it to him for righteousness." In James 2:21-23 we are informed that the scripture quoted above had its fulfilment when Abraham offered up his son Isaac, about forty years after the events had occurred in connection with which the statement was made. That his faith in God's promise and plan was not perfect when the promise was made, is clear from the fact of his trying to fulfil the promise in an unlawful manner by taking Hagar. Gen. 16:1. James says it took a certain class of works to perfect that faith.

Fully to appreciate what the offering up of Isaac meant, read what Paul says of it in Heb. 11:17-19. Here we learn that God showed Abraham the resurrection of the dead; and Abraham grasped it, and this crowning act of faith was accounted to him for righteousness. No greater faith can be exercised than that which places the life back again in the keeping of the Life-giver. This Abraham did, and showed his submission to the divine will in the most perfect manner possible. When Abraham could take God's word for the life to come, which life was necessary to the fulfilment of

the promise, he was so brought into harmony with the divine mind that all other tests and considerations could have no weight to turn him from God. No greater faith could be developed, no greater test required.

This was the faith of Jesus. Step by step he gave all the minor particulars of his life into God's hands; and at last he gave up his life into the Father's hands: "Father, into thy hands I commend my spirit." "Wherefore God also hath highly exalted him." This is saving faith,—a faith which will exalt its possessor to a place with Abraham and Christ.

Herein is seen the work of sanctification by faith. The first inception of faith in Jesus brings forgiveness. As this faith is tested, the life is more and more yielded to God, until the soul has fully placed its life in God's hands. Then the sanctification is complete.

The great question is, Have I this faith of Abraham and of Jesus?

### CONSISTENT INCONSISTENCY.

*Sunday-School Times.*

THE Scriptures speak encouragingly, under certain circumstances, of those who change their lives,—who turn about, reverse all their previous conduct, and become, as it were, new creatures, thus making their after-life wholly and radically inconsistent with what it was before. Thus it appears that "consistency" has, in and of itself, no value. If the consistency is nothing better than a steadfast course of error and wrong-doing, it is most lamentable and disgraceful. The man who persists in believing an error when he is shown a better way, from a pride of "consistency," and because he is ashamed of the reproach of being a changeling, is both weak and wicked. We praise the man who has the moral courage to say, "I was mistaken." The world owes much to such men. Paul was such a one. He confessed himself ashamed of opinions that he once honestly held. He renounced them, and accepted their opposites; and both by his example and by his altered course became a benefactor of the race.

And yet, in a higher sense, Paul was consistent even in this change. As a fanatical Pharisee he lived in all good conscience before God and men. He was consistent in that he intended to be right, follow conscience, and, as he understood it, to please God. When he was destroying God's saints, he verily thought that he was doing God service. When he was enlightened, he did not change this radical purpose, but only saw that he had been mistaken as to the nature and character of that service, and sought to accomplish it in a wiser and better way. This was the higher consistency. In following out this purpose, he dared to become quite inconsistent; and in this he showed his true greatness. Free from all men as the servant of Christ, he was willing to become all things to all men, that by all means he might save some. In his magnanimity and condescension, he was willing to become a Jew, that he might gain the Jews; to be a Gentile, that he might win them; to the weak, to become as weak, that he might gain the weak. And all this he did for the gospel's sake. Here was the true center around which he gathered up and harmonized the lower conflicts and contradictions of his life. He was inconsistent in his sublime and unselfish consistency as an apostle of Christ and the servant of men.

Some have thought it a reproach to Luther, the great leader of the Saxon Reformation, that he may be quoted by the most variant parties in the Protestant churches as favoring their views. Accordingly, they have tried to maintain the thesis that thus and thus did Luther teach. The result has been that his views are shown to have been at different times quite va-

riant, and often confessedly contradictory. Is this to his dishonor?

Luther did not claim to be an oracle of infallible wisdom. In opposing papal infallibility he did not assume himself to be pope. He urged men to search the Scriptures; and counseled them, if his writings stood in the way of the Word, then to burn his books. He dared to be inconsistent in his higher consistency of being an earnest and honest student of the truth of God. Whether Luther could be harmonized with himself was to him a matter of little consequence; but whether Luther could be harmonized with Christ and his gospel was of supreme importance.

The truth, and that alone, together with the character formed by it and in harmony with it, is the only consistent thing worthy of human aspiration and applause. Let us dare the mortification of being found inconsistent with ourselves for the honor and joy of being found in harmony with Christ, who is the life, the truth, and the way.

But now, having found this life, truth, and way, we need to be very careful that we do not cause others to stumble over our conduct as inconsistent professors and followers of our divine Leader and Guide.

"THE times are prophets now;  
They preach impending doom;  
Let each, repentant, bow,  
And saints prepare for home.  
We wait for Jesus from the skies;  
Soon shall his glories greet our eyes."

### RIGHTEOUSNESS AND PEACE.

J. N. LOUGHBOROUGH.

In a special testimony to ministers, we read: "Those who are one with Christ have the mind of Christ, and work the works of Christ. They are ever improving, ever drawing nearer to God, ever uplifting the soul to Jesus. By beholding the world's Redeemer, they become changed into his image. A new spiritual life is created, a new motive-power supplied. When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Holy Spirit of Christ. Such a one has the faith which works by love, and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing, directing, so that he enjoys spiritual things. He is 'after the Spirit,' and he minds the things of the Spirit. He has no confidence in self: Christ is all in all. Truth is constantly being unfolded by the Holy Spirit: he receives with meekness the engrafted word, and he gives the Lord all the glory, saying, 'God has revealed them unto us by his Spirit.' 'Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God.' The Spirit that *reveals*, also *works* in him the fruits of righteousness. Christ is in him, 'a well of water springing up into everlasting life.' He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne?—'The fruit of the Spirit is love.' Mark the words—love, not hatred; it is joy, not discontent and murmuring; peace, not irritation, anxiety, and manufactured trials. It is 'long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.'"

Of the peaceful condition of mind which is the privilege of the believer in Christ, we have a statement in a Testimony bearing date of April 13, 1887: "There is really little in the Christian life that causes unhappiness. It is the unchristian life that weaves entanglements about the soul. There is not always on hand

a supply of grace for the imaginary trials of the morrow. When future duties are performed, future dangers met, then there will be a supply of grace to meet the emergency. O, the peace, the joy, which every Christian might possess if he would take God at his word, and trust him implicitly! It is hard to say things that would ruffle him, or *permanently* disturb; for God is his continual helper. Day by day his duties may become more taxing, his temptations stronger, his trials more severe; but he realizes that there is imparted strength equal to the duties and trials to be borne. We must watch and pray constantly lest we enter into temptation. O, did those who profess to believe the truth, think more, and pray more, how many hours of sorrow would be saved them!"

### GOD'S DAILY VISIT.

F. M. ROSSITER, M. D.

THOUSANDS of people in all generations have been asking, with the prophet of old: "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" Theologians, philosophers, thinkers, have emphasized the vanity of man's existence, its brevity, its insignificance. "My days are swifter than a weaver's shuttle;" "As for man, his days are as grass,"—quotations like these have been sounded in our ears from earliest childhood. But how many have called our attention to the blessed and solemn thought in Job's very next question, "And that thou shouldest visit him every morning, and try him every moment?"

Think of the wonderful truth in this statement. Did you ever think that our Heavenly Father knocks at the door of every human heart every morning?—He says so. "Behold, I stand at the door, and knock," said Jesus. To receive a daily visit from God! How many of us make any special preparation for this divine Guest? If one of our friends is coming to see us, we have everything swept and garnished. All unsightly objects are put away. Unpleasant words and thoughts are banished. We bring the best we have for the entertainment of our human guests. So it should be when Christ comes. His gentle knock should not find confusion in our hearts. We should be ready to receive him with more than the courtesy due to our earthly neighbors. There should never be so much uproar within that we can not hear his morning rap.

How pleased is a patient to see his trusted physician! He is especially glad to have him call early in the morning,—the time when so many people are "blue." If he is discouraged, or depressed, or has discovered some new symptom, he is eager to tell the doctor all about it. Christ is the Great Physician. When we wake in the morning with the "whole head . . . sick, and the whole heart faint," we may remember that our ever-attentive and faithful Physician is making his morning visits to his patients. If we are unrefreshed, sick, spiritually weak, we may tell it to him, and obtain the divine prescription; for "his mercies are new every morning, and fresh every evening."

"DRUDGERY is essential in all good work. Some drudgery must precede high effort and attainment in any and every sphere. Mixing colors is the drudgery in the painting of the greatest artist, as surely as in that of the young beginner in his profession. He who is not willing to do the needful drudgery in the work he undertakes will never be a success in any high realm of aspiration. No man who is not ready first to tread the lower rounds of a ladder can ever hope to stand at the top."



## Home and Health.

### A NEW THOUGHT.

HEARD ye this morning that birdie sing,  
Up in the clouds on tireless wing?  
How he warbled and trilled!

How his little heart thrilled!  
To the gate of heaven my soul he bore.  
Did he pause for me to say "Encore"?

Did he sing to win from his mates applause?  
He could n't help singing; he sang because  
His soul was aflame,

And his music came  
As the brook goes dancing adown the hill.  
Applause?—No, never! he could n't keep still.

O birdie! a lesson I've learned to-day;  
Half-discouraged, unthanked, I oftentimes say:

"Will no one praise me?  
Are there none who can see  
How hard I've toiled to do them good?  
Won't they thank me at all? I wish they would."

You've sung me a thought, O singer, that's new;  
Myself I'll forget, but I'll think oft of you,  
As you warbled and trilled,

And my sad soul thrilled.  
May duty be joy, no longer a task;  
Come praise or come blame, may I nevermore ask.

—Egbert L. Bangs, in *Advance*.

### GOOD FORM.—NO. 3.

MRS. S. M. I. HENRY.

It has become evident that I must try to make my readers understand why I think it important for our mothers to consider the things that come under the head of social "good form;" and also to assure them that I am not carrying things to an extreme when I write about how to use a handkerchief on the street, or about one boy's lifting his cap to another. There will be a good reason for every suggestion that I shall make. I have no time to write nonsense; but I must not fail to do my part toward making the most thorough equipment possible for those who are charged with so holy a commission as are the children of our faith. Social life is pre-eminently the channel through which the current of truth must flow.

Boys and girls must have a social life; and this juvenile social life will be the school in which they will become educated in those things that make for social righteousness and purity later on. As boys treat one another, they will, as a rule, treat one another as men. As boys and girls behave toward one another, so will they, as a rule, behave as men and women. Courtesy is necessary to the highest degree of success in any enterprise. The boy who is courteous toward other boys will be successful, as a man, in winning his way among men with any important message with which he may be commissioned.

The children in whose interests I am writing must be, in a peculiar sense, messengers of light to the world. They will be on the field of action in the very last scenes of the world's history, when souls must be *snatched*, by the force of a power of which few even among our people have any comprehension,—the power to *win quickly*, the power to reveal the truth as in a flash of light, so that the bewildered, desperate soul will recognize it at sight,—and the Holy Spirit must find somewhere those whom he can use for accomplishing these ends.

The truth which our people represent is worthy of the best possible investment. Its messengers should be thoroughly equipped in all that is most graceful, most scholarly, as true Christian scholarship goes; most refined, chaste, and agreeable as to deportment in both public and private.

They should be the most suitably dressed,—and that means the most tastefully. The theory of the world considers as "good form" that

each individual should dress according to the class that he represents; and the Christian who conscientiously and consistently dresses as his name "Christian" would indicate that he should dress will be respected even by the frivolous "butterfly of fashion," and will stand a good chance of a hearing from that same "butterfly," even in a most solemn message, provided it is accompanied with the simple, easy courtesy of good breeding, such as can not be suddenly assumed "for effect," but which is the result of life-long training. There are honest souls among the "social butterflies;" and we must train workers who can go out into the byways where they flit away their hopeless lives, as well as into the hedges, where social wrecks are huddled together in darkness and desolation.

Those who must do this work are now in our homes and schools, and very much that will determine the scope of their influence depends upon what the Spirit of God shall find available in them for use. A truly well-trained, courteous gentleman or gentlewoman can be used anywhere, among any people; while the uncouth and untrained must be kept for a limited sphere. The truly cultured man or woman, whose every gift and grace has been sanctified and consecrated, will be more sure to know what to do in the homes of the wretched and the haunts of vice, for the alleviation of distress and the saving of a soul, than those who have never thought it worth while to cultivate winsome qualities.

God has so arranged human relations that even the most aristocratic and exclusive must take note of, and plan for doing, the same every-day things that are common alike to all; and the only question of deportment that can ever come between the uncouth and the refined concerns simply the methods of doing these common things.

The mother in the humblest home, with the most meager opportunities, if she has a high enough appreciation of the mission to which her child is called as a representative of the precious "faith of Jesus," can, in him, place at the disposal of the Holy Spirit such graces of gentleness, such a beauty of holiness, such winsome kindness, such tact and address, as shall open the way for anything that he has to bring. But to do this, she must begin with the child in his relation to other children of his own age, with whom he stands on an equal footing. To treat with deference and politeness only those who, because of age or position, are recognized as his superiors, will train the child to sycophancy. The man who can *lead other men*, except by some appeal to selfish or brutal passion, is very hard to find. A "man's way" has passed into a proverb, and stands for heedlessness as regards his treatment of his equals. His natural sense of pity will make him kind to the helpless, provided he can afford it; and his selfish interest will lead him to court those who are in a position to bestow favors: but to be all that a consecrated Christian companion might be to those who are on the same plane with himself, is the great point of failure in the association of men with one another, and is the result of the almost universal idea that "boys don't need to be so very polite to one another," nor "so very particular" as to just how they talk when alone.

As stated last week, I am calling attention to a few principles that should be taught to the young; for it is by their behavior that they will be protected from, or exposed to, especial and peculiar temptations, as well as made more or less effective in truth-teaching and soul-winning.

To some parents it may seem ridiculous to make the use of the handkerchief on the street the subject of grave consideration; but it is a terrible fact that this little scrap of linen has become more dangerous than dynamite to the

thoughtless girl in her teens, who, for a lack of proper teaching, picks up the little tricks of flirtation for which it has become famous, and which have so defiled it that it has become almost indecent to handle it outside the seclusion of one's own room.

Let a bright-faced girl take her handkerchief in her hand on the street of even a small country village, and she will immediately become the center of attraction to every lewd fellow who haunts public places, until he has found out what she intends to do with it; and the code of signals for which it is employed is of such a character that the most innocent may be charged with a lewd invitation by what might seem its necessary use.

The same is true concerning the sound made by clearing the throat and nasal passages, and coughing. These are all used as signals of vice; and many a giddy, but innocent, girl has found herself in a situation of great humiliation and danger, simply because she had not been forearmed with a little knowledge as to proper conduct in public.

"Good form" requires that the handkerchief be carried in the pocket, out of sight, and *never* brought forth in public except in a case of necessity, and then used as unobtrusively as possible. The importance of this matter is sufficient to warrant the space for its repetition.

Those who will do the best service in the closing work of this world's history, and who will win the richest trophies for our coming King, will be those who, together with the "commandments of God, and the faith of Jesus," and the fulness of the Holy Spirit, will know and observe in deportment that which the world recognizes as "good form."

### DEAR'S WATER-WHEEL ADVENTURE.

*Sunday-School Times.*

THE saw-mill and turning-shop where Harvey Gates passed his days was a charmed spot to his little daughter Dear. She loved to run down the hill, and spring in at the open door to call her father to his dinner. She loved to see the glittering saw singing its way through the hard wood; and to watch her father as he stood at the turning-lathe with a paper cap perched on his head, and see the chip-like shavings fly from his chisel and settle over and around him, till he looked not like a snow man, but like a chip man, his brown eyes looking steadily out under the fringe of shavings hiding his eyebrows. But best of all she loved to stand at the open window over the great water-wheel, and watch it going slowly and heavily round and round.

The pond and mill-dam lay just above the shop, and the water came down in a high wooden trough, and then poured into the buckets set thickly around the outside of the wheel, constantly coming up to be filled, and constantly going down to pour out thanklessly the water they had so bountifully received; ever coming and going ceaselessly round and round. When the pond was full, more than enough water to fill the buckets came down the trough, pouring in a bright cascade over the wheel, sending showers of spray in all directions. It was a great delight to toss handfuls of shavings over this cascade, and see them glide down and float away like fleets of ships on a turbulent stream. But in June and July the fussy brook that fed the pond grew shy and capricious, giving barely sufficient water to turn the wheel a few hours each morning; and when August came, it hid away in still, dark pools overhung with alders and interlacing grape-vines, leaving long stretches of its stony bed white and bare in the blazing sunshine. Then the great wheel stood still for days and weeks together.

Dear's father and mother had made the stipulation that since it was necessary that Dear should have the care of the younger children, she should have one hour each day that should be absolutely free from care and responsibility. That hour should be her own, to spend in her own way, without question or comment. Outside of that hour she was to do, cheerfully and promptly, whatever was required of her. No one could tell what a relief this arrangement was to Dear. That one hour became the golden hour of the twenty-four.

Sometimes she spent it wandering up and down the brook that bounded their farm, north-easterly, till she knew every bend and turn, every clump of alders, every shining pool. Sometimes she spent it in the belt of woods on the opposite side of the brook, learning, half unconsciously, wonderful wood-lore. But as she grew older, the hour was oftenest spent hidden in some solitary nook, book in hand, lost to all things else, till a sudden blast from the tin horn her father kept at the shop warned her that the hour had come to its end. Not unfrequently during the long, hot summer days the hour was passed in the water-wheel, lying where the curve of the wheel sloped upward, with one hand under her cheek, cool and quiet, and reading uninterruptedly on and on. She fell into this habit early one summer, while yet the pond yielded enough water to turn the wheel a few hours in the morning. While that was possible, there was always a leakage from the pond. The gate which shut down over the entrance of the trough being under water, and not strictly water-tight, a small portion would trickle through, and run down to the wheel, slowly filling two or three of the topmost buckets; and when they were quite full, the wheel would suddenly turn half-way round, spilling the water out, and swaying slowly to and fro for a moment. Then the huge wheel regained its former poise, and stood waiting till more buckets filled, when the same operation was repeated again and again. Dear always knew by the tremulous vibratory motion when the wheel was losing its balance, and was ready to slide with it when the rush came. She liked that; it was better than sliding downhill, for there was no sled to drag up. She called the wheel her coach, and the buckets her horses; but she very well knew that her position would be a dangerous one if by any accident sufficient water should get into the trough to turn the wheel continuously. Escape between the revolving arms would be almost impossible, and she would soon become dizzy and exhausted in continually sliding with the turning wheel. For this reason she was careful to know before venturing within, that the wheel had stopped running for the day. But with all her caution, she was one day caught.

There had been a sharp shower the previous afternoon, and the pond had more than its usual supply for a July day, and after running till noon there was still sufficient water remaining to turn the wheel. The gate, however, was closed; and after dinner Dear saw her father drive off with a wagon-load of bobbins for one of the cotton-mills farther down the valley. Dear's mother was very busy, and the baby was fretful; so Dear agreed to take her hour later in the day than usual.

It was after four o'clock when Dear, book in hand, stole down to the silent mill. How cool and still it was! How pleasant it was to hear the drip, drip, of the water into the buckets, which slowly filled, and at long intervals suddenly turned the wheel half-way round! It was pleasant to hear the trickling of the stream as it hastily scud away from under the wheel; but pleasanter still to lift her eyes from the page, and see the noiseless nestle of the birds hidden in the cool, green alders at the opposite side of the brook. But presently she grew absorbed in her book, and lost all consciousness of sight

and sound, feeling, without thinking, the tremor of the wheel, and making ready for the rush as the buckets filled and went down from time to time.

Meanwhile the hour drew to its close. Harvey Gates had returned, and was stepping around in the mill overhead. Dear did not hear him, even when he began to whistle, thinking, "There's water enough to saw this lumber to-night, and that will help out to-morrow," and away he went to the pond, and lifted the gate.

Dear felt the quivering of the wheel, and was ready for the turn half-way round, and the usual sagging to and fro; but somehow, when the wheel got half-way round, it forgot to stop; it kept on going quite round. That aroused Dear, and she started up to hear the rushing of the water as it came down the trough. The gate was raised, and the wheel was going swifter and swifter. She heard the sullen grind, grind, of the cog-wheels that carried the driving-belt, and, a moment later, the sharp singing of the saw as it struck the plank in her father's hands. She knew instantly what had happened; she knew that she could not get out alive between the rapidly revolving arms of the wheel. She knew, too, that, shout ever so loudly, she could not make her father hear. She thought of her mother and of the children up at the house; and then, growing faint and dizzy, she clutched with a desperate grasp one of the arms of the wheel as it struck her hands, and instantly felt herself borne up and up as the wheel swept over, and then remembered no more.

Harvey Gates, whistling at his work, shoved aside the sticks of bobbin-timber as they were eaten through by the saw, when suddenly, above his whistling and the singing of the saw, he heard shouted in his ear, "*Shut the gate!*" He started and looked over his shoulder, spoiling a strip of wood that went into the saw awry. There was no one to be seen, there was no one in the shop; and stooping, he picked up another plank for the saw, when he heard again, "SHUT THE GATE!" The voice was strangely urgent and imperative.

"Something is wrong," said he, as he sprang out of the shop, and running up to the pond, shut the gate. "What's the matter? what's wanted?" he demanded, when he reached the mill again.

There was no answer. He looked indoors and out. There was no one in sight. He made a thorough search of the premises, with the same unsatisfactory result. There was no one in the mill but himself. He went back to his saw, perplexed and chagrined; for of late he was growing slightly deaf; there was a ringing in his ears, and he sometimes thought he heard voices when he was quite alone, and he grew impatient at the delusion. Never before had he been imposed upon to the extent of shutting the gate and stopping his work. Vexed with himself, he turned to go up and raise the gate again; but as he turned, he looked out of the open window over the water-wheel.

"The shower must have been severe north of us yesterday," said he, thinking of the increased waterflow which showed itself in the brook below the mill. Suddenly his eye caught something floating down the stream. Was it an open book? And what was that caught under the alders,—a blue gingham sunbonnet?

For an instant the man's heart stood still, and his breath came with a gasp; but the next moment he was around to the water-wheel, now quite motionless. Yes, there it was, just what he feared to see, a limp mass tumbled on the floor of the wheel. It took some time to unclasp the small arms clinging so desperately to one of the arms of the wheel; but at last it was done, and he carried Dear up, and laid her on a pile of shavings in the shop, while hot tears rained over the still, white face. "How can I take her to her mother?" he said; and then,

as if the tears on her face or the sound of his voice aroused her, Dear moved, and slowly opened her eyes.

"I'm all right, papa," she said, meeting his anxious face; and presently she added thoughtfully, and as if speaking to herself, "*He* heard me; I knew he would."

"Who heard you?" asked her father, raising her in his arms to make sure that no bones were broken.

"Jesus," said the child, softly. "You see, papa, I knew I could n't get out, and I knew I could n't make you hear, and I thought I had got to die there; and then I remembered Jesus could hear, and when I caught the arm of the wheel, I cried out, 'Lord Jesus, tell papa, *quick!*' And he told you, did n't he, papa?"

Harvey Gates could not speak. Dear looked wonderingly in his startled, illumined face. After a moment, seeing that she waited for an answer, he said, with unsteady lips: "Yes, Dear, I think he did."

#### THE LAND OF ANYHOW.

BEYOND the isle of What's-the-use,  
Where Slipshod Point is now,  
There used to be, when I was young,  
The Land of Anyhow.

Don't Care was king of all that realm,  
A cruel king was he;  
For those who served him with good heart,  
He treated shamefully.

When boys and girls their tasks would slight,  
And cloud poor mother's brow,  
He'd say, "Don't care! 'Tis good enough!  
Just do it anyhow!"

But when in after-life they longed  
To make proud fortune bow,  
He let them find that fate ne'er smiles  
On work done "anyhow."

For he who would the harvest reap  
Must learn to use the plow,  
And pitch his tents a long way from  
The Land of Anyhow!

— W. Manson.

#### DISEASED ANIMALS.

A. WEEKS.

YESTERDAY a butcher showed me an apparently healthy piece of beef hanging in his shop. He said it was from a fine-looking five-year-old cow; but her liver was a mass of disease, and she could not have lived long if she had not been killed. He said he would not eat any of her flesh. He declared that many of the animals that he killed were badly diseased.

At night I saw some hunters to whom I related this incident, and asked them if deer were also diseased. "O, yes," they said, "the livers of deer are often badly diseased." So it appears that if we eat the flesh of even wild animals, we are likely to eat diseased flesh.

And who would want to eat the milk of that fine-looking five-year-old cow? Has not the time come when it is not safe to use milk? True it is that vegetarianism has not come any too soon to God's people.

"Walk in the light," brethren, that God has so kindly given us.

THE employment of individual glass jars for the retention of milk delivered by peddlers has been prohibited by milk inspectors in several cities, on the ground that they are dangerous to public health. The objection is advanced that their sterilization is impossible, as water of the requisite temperature to destroy germs would break the jars. Safety is insured only by the use of receptacles that can be subjected to steam heat. The glass jar has been tabooed at the West Point Military Academy, and should be generally abolished, especially its pasteboard overlid.—*Philadelphia Medical Journal.*

# The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 29, 1898.

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WITHOUT faith it is impossible to please God. The reason for this is that "whatsoever is not of faith is sin" (Rom. 14:23); and of course sin can not please God.

This is why it is that, as stated by the Spirit of prophecy on the first page of the REVIEW, Oct. 18, 1898, "The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired."

And for this cause we shall hereafter, in this place in each number of the REVIEW, give a Scripture lesson on faith,—what it is, how it comes, how to exercise it,—that every reader of this paper may have this knowledge that "is more essential than any other knowledge that can be acquired."

"THERE shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25.

"And when these things *begin* to come to pass, *then* look up, and lift up your heads; for your redemption *draweth nigh*." And "when ye shall see *all* these things, know that it is near, *even at the doors*." Verse 28; Matt. 24:33.

These things *began* to come to pass long ago; for years we have been telling the people that this is so. But *now* we see *all* these things.

When these things *began* to come to pass, which was long ago, then redemption was drawing nigh. But *now*, when we see *all* these things, it is even at the doors.

The day of redemption, therefore, is certainly now at hand. But though this is so, though there is distress of nations with perplexity; though the nations are angry, and are ready to break forth into the time of trouble that will overwhelm all, yet the day of redemption can not come "till the servants of our God" are sealed.

For "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, *that the wind should not blow* on the earth, nor on the sea, nor on any tree.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, *till we have sealed* the servants of our God in their foreheads." Rev. 7:1-3.

Then as certainly as "all these things" are now seen, so certainly is the day of redemption at hand.

And as certainly as the day of redemption is at hand, so certainly is the time of the sealing

of God's people *nearer* at hand, because *these must be sealed* before that great day.

But it is "the Holy Spirit of God, *whereby ye are sealed* unto the day of redemption."

The Lord is now, and for more than a year has been, especially calling his people to receive the Holy Spirit. And as the work of the Holy Spirit is to seal the receiver unto the day of redemption, this demonstrates both that the day of redemption is at hand and that *now is the time* of the sealing of the servants of God, because the sealing of the servants of God must precede the day of redemption.

Thus every sign, both in the church and in the world, testifies with a loud voice that the day of redemption is at hand, and that the time of the sealing of the servants of God is also certainly at hand.

But do you want to see this clearly stated on direct authority? Here it is: "*The time has come* when all who work in Christ's lines will have *the mark of God*, in words, in spirit, in character, in their honor of Immanuel."—*Testimony, Sept. 20, 1898*.

God calls upon all to receive the Holy Ghost, because by the Holy Spirit "ye are sealed unto the day of redemption;" and "the time has come" for the servants of our God to be sealed, so that they "will have the mark of God in words, in spirit, in character, in their honor of Immanuel." Where stand you? *How stand you?*

"Get ready, get ready, get ready." "Ask, and it shall be given you." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

## GOD'S REST IS IN THE SABBATH.

Heb. 3:7 to 4:9.

WHEN God made man, he made him that he might enter into and enjoy God's eternal rest with God. However, this could be only upon the man's personal choice, freely made. The Lord therefore placed him on a season of probation. And in this probation, God prepared for the man, and gave to the man, the introduction to, yes, the very beginning of, this eternal rest, that in his probation the man might choose and enjoy God's rest with God.

When God's rest was prepared for man at the foundation of the world, it was in the seventh-day Sabbath that it was prepared.

For the seventh day is the Sabbath, *the rest*, of the Lord thy God, and the Sabbath was made for man.

So, the seventh day being the Sabbath, the Sabbath being God's rest, and the Sabbath being made for man at the foundation of the world, it is certainly true that it is in the Sabbath that God's rest was prepared for man at the foundation of the world.

And even so saith the Scripture. For, speaking of Israel, God said: "I have sworn in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world. For he spoke in a certain place of *the seventh day* on this wise, And God did rest the seventh day from all his works. And in this place again, They shall not enter into my rest."

That is to say: The works were finished from the foundation of the world. When the works were finished, the rest was prepared; for *then*

"God did rest . . . from all his works." This rest was prepared *in the seventh day*; for "God did rest *the seventh day* from all his works." This rest of God's was at that time prepared for man; for the seventh day is the rest of *the Lord thy God*: and the rest was made for man.

But through unbelief the man failed to enter into God's rest. He did not abide in God's work, and so he *could* not enter into God's rest. Through unbelief he entered into Satan's works, and so missed God's rest. *God's rest* never can accompany *Satan's works*; God's rest accompanies only God's work.

Then, though the man had failed, the rest remained; and he was given again the opportunity to believe, and so find God's rest,—the opportunity to believe, and so to forsake Satan's works and find God's work; and, finding God's work, so also to find God's rest.

And so God's rest still remained till the time of the promise drew nigh, which God had sworn to Abraham and his seed, which is Christ,—till the time when God would deliver his people from Egypt, from the world of sin: *then* he called Israel to enter into his rest,—into this rest which he had prepared for man at the foundation of the world, but into which man, through unbelief, failed to enter, and which yet remained for the people of God.

And so God called Israel to enter into *his* rest—to enjoy and observe his Sabbath. For the Sabbath is the Lord's, it is God's rest; and "the seventh day is the Sabbath."

But Israel failed to enter into God's rest: Israel would not believe, and so *could* not enter in. For "I swear in my wrath, They shall not enter into my rest." But "to whom swear he that they should not enter into his rest, but to them that *believed not*?" So we see that they could not enter in because of unbelief.

"What!" say you, "did Israel not keep the Sabbath?"—No; how could they, when they did not believe? "But," say you, "did they not rest on the seventh day?"—O, yes; they rested on the seventh day; but for all that they did not keep the Sabbath. There is a great difference between resting on the seventh day and keeping the Sabbath. A person might rest on the seventh day all his life, and yet never keep the Sabbath.

The Sabbath of the Lord is *God's* rest: only he who finds *God's* rest finds the true Sabbath; and only he who keeps God's rest, truly keeps the Sabbath. True Sabbath-keeping depends altogether upon whether a person finds *God's* rest, or only *his own*, on the seventh day. Israel rested on the seventh day, it is true; but it was only their own rest that they found, and entered into, on the Sabbath day.

God's rest is spiritual; only he who is spiritual can enter into it, and only he who is of faith is spiritual: therefore only he who is of faith can enter into God's rest, only he who is of faith can keep the Sabbath of the Lord. And though it is true that a person might rest on the seventh day all his life without truly observing the Sabbath, yet he can not truly observe the Sabbath without resting on the seventh day; for "God did rest the seventh day," and it is in the seventh day that God's rest is found.

But Israel did not believe, and so could not enter into God's rest; "howbeit not *all* that



came out of Egypt by Moses," but with the vast majority it was so. And so Israel, as man at the first, through unbelief missed God's rest, which was prepared at the foundation of the world, and which had waited so long for men to enter.

Yet though Israel failed to enter into God's rest, that rest did not fail: it still remains, and waits for men to enter it. Though Israel failed to discern in the seventh day God's rest, and so missed it, that rest, that Sabbath, of the seventh day did not vanish away: it still, even to-day, "remaineth," and waits for man to enter into it. For "seeing . . . 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." "There remaineth therefore a rest to the people of God;" and this rest is God's rest, which Adam missed, and Israel missed; but which, in the Lord's mercy, still remains for people to enter.

This rest that remains is the Sabbath; for the margin of the verse gives the literal Greek: "There remaineth therefore the keeping of a Sabbath to the people of God." And this Sabbath that remains is the seventh-day Sabbath; for in this place it is written, in direct connection: "He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again [he spoke of the seventh day on this wise], They shall not enter into my rest." Then seeing that some must enter into that rest, and they back there did not enter in, there remains therefore to the people of God this same rest, the keeping of this same Sabbath, which is "the seventh day."

Again: it is written that there "*remaineth* . . . a rest,"—the keeping of a Sabbath,—"to the people of God." Now that which *remaineth* is *something left over*, something continued of *what was before*. But the only Sabbath that there was *before*, in which was God's rest, was the seventh-day Sabbath. And as there *remaineth* a Sabbath; as whatever remains is something continued of what was before; and as the seventh-day Sabbath is the only Sabbath that there was before, in which was God's rest, it is therefore the very certainty of truth that the Sabbath which *remaineth* is the Sabbath of the seventh day. For "God did rest the seventh day."

Yet again: whatever remains is something left over, something continued, of what was before. The *remainder* is not the *beginning* of a thing. "That which *remaineth*" can not correctly be spoken of anything newly begun, of something only just now being set up. Now the most extreme claim for the origin of Sunday, the first day of the week, as a "day of rest" or "the Christian Sabbath" is that it was in "the primitive church" "in the apostolic times." Therefore as, according to their own claim, that time was but the *beginning* of Sunday observance as a day of rest; and as what *remaineth* is something left over, something continued, of what was before, it is the very certainty of truth that this "rest," this "keeping of a Sabbath," that "remaineth to the people of God," is NOT the rest of the *first day of the week*, commonly called *Sunday*, which, according to their own claim, was

just then having its *beginning*, but IS the rest of the seventh day, the Sabbath of the Lord, which was *prepared* at the foundation of the world, which *waited* for Israel to enter in, and which, thank the Lord! "REMAINETH to the people of God."

Does somebody say, "The Sabbath was abolished"?—God says it REMAINETH.

Does somebody say, "The Sabbath of the seventh day was changed in the days of the apostles, and by the apostles"?—The word of God, written *in the days of the apostles*, and *by an apostle*, declares that it REMAINETH.

And this "rest," this "Sabbath," of the seventh day, which "remaineth," is God's rest, is God's Sabbath; for "he spake in a certain place of the seventh day on this wise, And God did rest the seventh day. . . . And in this place again [he spoke of the seventh day, on this wise], They shall not enter into my rest."

God is the eternal God. His rest is, therefore, eternal rest. And the seventh day is the rest, the Sabbath, of *the Lord thy God*. Therefore the Sabbath, the *rest of the seventh day*, being God's rest, is eternal rest.

It was prepared for man to enter into and enjoy, at the foundation of the world. Through unbelief the man failed to enter into it. It waited till the time which God had sworn to Abraham; and, through unbelief, the people then failed to enter in. And still, "to-day," it remaineth; for "some must enter therein." "Wherefore, as the Holy Ghost saith, take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." For he has limited a certain day, saying, still, "*To-day*, after so long a time; . . . TO-DAY if ye will hear his voice, harden not your hearts."

**"THOU SHALT NOT EAT ANY ABOMINABLE THING."**

ONLY last week the New York *Tribune* reported, as a point of worthy and valuable information, that "Professor H. W. Wiley, of the chemistry division of the Department of Agriculture at Washington, has been experimenting for a year on the preparation of meat for eating, and here are some of his conclusions: 'Meats should never be eaten until they have ripened, like game; and this process is calculated to consume about three weeks.' He says that a chicken should be hung out of a window, head down, until the head falls off, when it is ripe for eating."

Now a chicken that hangs out of the window or anywhere else "till the head drops off," is simply rotten; and whoever eats it, eats meat that is rotten. Yet according to the estimation of this United States government professor, it is then just "ripe for eating."

And as a chicken so rotten that the head falls off is "ripe for eating," this explains what is meant by the same "professor" in the statement that "meats should never be eaten until they have ripened, like game," which is to say that meat should never be eaten till it is rotten. And the "process" of getting it sufficiently rotten to be "ripe" "is calculated to consume about three weeks."

There is hardly any doubt that this official information conveyed by the government pro-

fessor will be generally accepted throughout the country. Indeed, the way is already, and for a good while has been, prepared for this in the general practise of keeping meat *two weeks* before it is laid on the block to be retailed. The great majority of dealers—there is hardly an exception in the cities—will refuse to cut a quarter of beef before it has lain at least two weeks after killing. And another week only allows it to become somewhat more "ripe;" that is, more rotten.

The vast proportion of the meat now eaten is killed and prepared in the great slaughterhouses, as at Chicago, Omaha, and Kansas City, and is shipped from these great houses to the smaller dealers. By the time the animals are taken from the fields to the railroad, and shipped in crowded, rushing, jolting, jarring, swaying cars, long distances, occupying days and nights, to the places of slaughter, the excitement, the fright, the strain of long-sustained nervous tension, and the thirst,—all these make the meat absolutely unfit to eat, even when perfectly fresh; but when this meat is held two weeks before it is cut at all for the consumer, or three weeks, that it may be properly "ripe," it is plain enough that a chicken so rotten that the head drops off is a very appropriate illustration of the condition of the meat that is sold at the end of three weeks. This condition is only slightly relieved when the meat is sold at the end of but *two weeks*, which is the almost universal custom.

Yet meat that might have been eatable when it was fresh, is not fit to eat when two weeks old. It is corrupt and corrupting. Though not exactly a virulent poison, it is still a poison. It so corrupts the blood that often a slight cut, or even a mere scratch on the skin, is followed by "blood-poisoning." In such cases the cause of the blood-poisoning is laid on the thing with which the person is cut or scratched; but the true cause lies in the corruption in the blood, derived from the old, corrupt meat, which has been the food of the individual.

With pure blood, no ordinary cut, bruise, or scratch will cause a sore, much less blood-poisoning. But people who eat such meat as is now generally sold in the markets of the land—meat that has been kept two or three weeks after slaughter—are not safe for a moment. At any moment they are liable to a scratch, a bruise, or a cut; and when that is received, they are in danger of blood-poisoning because of the poison with which their blood is already laden.

It is plain enough, therefore, that the meat and game that are to-day generally sold in the markets are literally not fit to eat. And "thou shalt not eat any abominable thing."

It is worth mentioning, and is worthy of serious consideration by any who may still be lusting after the flesh-pots of Egypt, that in Bible times, where flesh was allowed to be eaten, the flesh of the sacrifices was *not* allowed to be eaten on *the third day*: "If ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the *same day* ye offer it, *and on the morrow*: and if aught remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. Therefore every one that eateth it shall bear his iniquity." Lev. 19:5-8; also 7:15-18.

These sacrifices represented the Lord Jesus, the one true Sacrifice. How is it that they could represent him, and be accepted, and the worshiper accepted in making them, the same day and the second day, but not at all on the third day?—The reason is plain enough,—on the third day, decay and corruption had begun; and so the sacrifice could not represent the Lord Jesus; for there was no corruption in him: even his flesh saw no corruption. Acts 2:31; 13:35-37.

That was true of flesh offered as a sacrifice, as a religious rite. And in this the truth was taught, not only that decay and corruption occur on the third day, but that when corruption has begun, flesh is not fit to be eaten, it is "abominable;" and the commandment was, and still is, "Thou shalt not eat any abominable thing." Deut. 14:3.

When Abraham would entertain the angels, he went to the herd, and "fetched a calf tender and good," and gave it to a young man, who dressed it; and when it was prepared, he set it before them, "and they did eat."

From all this it is perfectly plain that the flesh-meats that are to-day bought and eaten are abominable; and as "thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth, thou shalt not eat any abominable thing."

"Wherefore come out from among them; and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness [health] in the fear of God." 2 Cor. 6:17 to 7:1.

For without holiness "no man shall see the Lord."

At Streator, Ill., a Good Citizenship league was organized, November 13, with the names of over one thousand voters on the roll, for the purpose of "municipal purification and civic reform." They declare that "breakers of law are to be vigorously prosecuted; and if it should prove necessary, steps will be taken to impeach the city administration for neglect of duty." This uprising is the result of a revival effort that has been carried on in the city for the last six weeks, resulting in the addition of over six hundred names to the membership of the churches. Merchants who have hitherto kept their places of business open on Sunday have promised to close them; and all who will not do so will be prosecuted. We are in the time of false reformations; and these will increase and spread. "There will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." Satan's only influence is seduction; his only power is force: there is neither the influence nor the power of love. "There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's word it is not difficult to determine the nature of these movements: 'Ye shall know them by their fruits.'"

#### THE AVONDALE SCHOOL.

My wife and I have been connected with the Avondale School for Christian Workers for the last two years. Though I had never before experienced so much confinement, these years have been, in many respects, among the most enjoyable of my experience of over forty years in present truth. I have enjoyed presenting the truth to those who appreciate it, and seeing them go into the harvest-field, and make a success of gathering sheaves for the Master. The Spirit of God has been manifest throughout both years. Thirty-two persons, most of them students, were baptized this last term.

In the two years each colony except West Australia has been represented, besides some of the islands of the Pacific Ocean,—Tahiti, Japan, and the Fiji Islands. Miss Nicolas, from Raratonga, who had previously accepted the truth, and had held a position as government translator, and a Tahitian prince, were both baptized last year. A Japanese, who attended the school this year to learn the English language, was asked about God. Pointing to himself, he said, "Me God." Mrs. Hughes began with the New Testament in teaching him to read. Gradually he became interested in its contents until he decided that he would never give up reading it. One day he read, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." This arrested his attention; and after studying on it for about one day, he said he understood it, and in conversation he said: "Man made a book, and it said, Man evolved; world long, long time being created. God made a book, and he said he made the world in six days, and he made man. Me believe God." In a short time he was baptized. This season he goes out with a tent company. He longs to go to his countrymen, and tell them what he has found in Christ. The brother from Fiji will return there as a self-supporting missionary.

At the beginning of the present term there were fifty boarding-students besides the pupils in the primary department, against two boarding-students at the opening of the school, one year before. The entire enrolment during the term, including all departments, was one hundred and seventeen. Over thirty of the students enter the work, as follows: Five enter the canvassing work, and six will engage in the Bible work; three hold positions as stenographers, two as teachers, one as bookkeeper, one as translator, one as cook; one will enter the printing-office, and several will do nursing; while others, who are tradesmen, will remain to do painting, plumbing, brickmaking, carpenter work, etc. Some will attend the summer school, but a large proportion of the younger pupils will return to their homes during the vacation.

In some respects this school is different from any other of our schools, or from any other school I ever visited. Missionary work is a prominent feature. Two societies have been organized, one for the young women, and the other for the young men. Nearly every student has taken some part in practical missionary work. Meetings have been held in all the surrounding country. Temperance meetings have been conducted where the prejudice was strong, Bible readings have been held, and the Chris-

tian Help work has been taken hold of with a zeal not always seen. This, in part at least, may account for the desire of so many of the older students to enter the work.

Sabbaths and Sundays have been spent by the students in doing systematic missionary work, in addition to the Bible readings held in the evenings. The young men have been the pioneers in this work; but the young women have also held readings, conducted children's meetings, ministered to the sick, and done other missionary work. The work of caring for the sick presents an excellent opportunity to let the life of Christ shine out in his followers. A Brother Rodd, who is connected with the church, has given public instruction in ambulance work. This has created a strong sentiment among the people for a hospital, which has led us to decide to build one on the school grounds.

The result of all this is that a general interest has sprung up in all the country over a radius of fifteen miles. Five experienced workers could not fill the present openings for labor.

The Bible has had the foremost place in the school. It has been the foundation of all study. Text-books have been used for terms and descriptions, but the Bible for authority. The study of geography, both physical and descriptive, has had its foundation in the first chapter of Genesis. The names of seas, oceans, lakes, and rivers, descriptions of various countries, and the peculiar characteristics of the people, were taken from any and every text-book that could be used to profit; but the lessons that God designed to teach by these mountains and rivers, by the light and heat of these countries, and their effect on man, were drawn from the Scriptures. Three Bible classes for the older students, a verse-by-verse study in Daniel and Revelation, and a topical class were held daily, besides Bible classes in the primary and intermediate grades. Nature study was also made prominent. Science and revelation were shown to be in harmony.

The work of manual training in the school is in its infancy, but it has gone far enough to demonstrate its utility. Steps have been taken to place the gardening in charge of an experienced gardener. Roadmaking, building, and other occupations not already entered upon will be brought in as the circumstances will allow. Dressmaking, cooking, and various other lines of domestic economy have been taught. God has blessed each branch of this work. It may truly be said that God owns this school; and when wrong moves are made, his voice, by the Spirit of prophecy, is distinctly heard and appreciated by the managers.

The school is situated in the woods. Doctors in this vicinity are scarce. It is not uncommon to send twenty-five miles for a physician. This dearth of medical help presents an opportunity for Christian Help work where it is highly appreciated. While in every direction is the forest, and the country appears to be barren, yet in these woods, in every direction, are found intelligent, honest-hearted people. God has a promise for such localities: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and afterward will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." There are many undesirable city influences that we



do not have to contend with here, such as horse-racing, games, interference on the Sunday question, etc. It has been found absolutely necessary to build the main school building the coming season; also to enlarge the dining-room, increase our facilities for accommodating young women, and give more room for the intermediate and primary departments.

The character of the prophets' school has been studied; and with the counsel of Sister White, the blessing of the Lord has rested on our efforts. Whatever success has been attained is attributed to the endeavor to follow the light that God has given respecting this school.

S. N. H.

#### MAN'S IMPOTENCE AND GOD'S POWER.

THE word of God calls on men to do certain works; and in order for man to be saved, he must do these works. Certain things must also be forsaken. The Lord says, "Let the wicked forsake his way, and the unrighteous man his thoughts;" and in another place, "Cease from anger, and forsake wrath." Experience has shown that man, of himself, can not do these things. Some men are more independent than others, viewed from a human point of view; and by the exercise of great will power and intense concentration, wonders have been accomplished. In this way Demosthenes acquired wonderful eloquence against apparently insurmountable obstacles. Others have exercised such restraint upon *certain phases* of evil as to make themselves conspicuous in an age of fearful sinning; but profane history contains not one instance of power over *evil itself*,—to check it at the root.

The Bible alone shows One "in all points tempted like as we are, yet without sin,"—the "Man of Calvary." Although God's word demands of man perfection in right-doing, it also recognizes the inability of man, without power outside of himself, to reach this high plane of life. This is shown in the words, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." This language is regarded by some as hyperbolic, but really it is as certainly impossible for a man to do good, who is accustomed to do evil, as it would be to do the things mentioned in the text.

In view of this, many are led to inquire, as did the disciples, "Who then can be saved?" The secret of it all is shown by the Lord's answer: "But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."

Man's only hope, then, is to look to God,— "unto him that is able to do exceeding abundantly above all that we ask or think." The Bible relates some wonderful examples of God's power to work for those who realize that they can not help themselves. When Manasseh, the wicked king of Israel, was taken into captivity because of his sins, he humbled himself; and the Lord restored him to his kingdom. The experience of the thief on the cross is a wonderful example of the power of God to help when the power of man has been entirely taken away. While Peter trusted in his own strength, he denied his Saviour in the harmless presence of a girl; but when filled with the mighty power of God, he could say to the whole angry, threatening Sanhedrin: "We ought to obey

God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And *we are his witnesses* of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

These are instances of the power of the gospel; and the gospel is "the power of God unto salvation."

H. E. S.

## The Institute.

### PHYSIOLOGY THE BASIS OF ALL EDUCATIONAL EFFORT.

DAVID PAULSON, M. D.

THE great object of education is to know God,—to be able to recognize him in all his works, to work in harmony with his laws, and to help others to do the same. As man is the masterpiece of all the created works, it seems clear that in man will be seen the most of God. Physiology is the study of the human organism, which is nothing but God at work in human flesh; for Christ is all and in all.

A careful study of the history of education shows that there has been a tendency to lead the mind of the student to forget God. This is especially true at the present time. In the study of the various sciences, theories are enunciated for the express purpose of ignoring God; while the study of physiology has been practically ignored, at least until recently. We need not be surprised, therefore, that the Spirit of God has spoken definitely upon this subject. We are told that "physiology should be made the *basis of all educational effort*." That the ordinary study of physiology is not what is meant by this, is made clear by the statement more recently made, that while our schools have taken up the study of physiology, they have not done so with the *decided energy* that they should.

As man is God's masterpiece, it seems to me that, from the proper study of physiology, we should be able to get the key-note of all the sciences. Take the science of physics. In considering the subject of levers, every form and every law of the lever is illustrated in the human body. Why should not the student learn the uses that God is making of levers? Why should he not see how infinite Wisdom placed them to the best advantage to serve useful purposes, and illustrate their various uses in hydrostatics by what is seen in the attachment of the muscles to the bones? The circulation of the blood and lymph furnishes the most beautiful examples; and when the student becomes thoroughly familiar with this, his further study on the same subject becomes merely a comparison of God's great types.

In the study of light and its various phenomena, as illustrated in photography, how much grander the subject would seem if the student could first appreciate God's own application of it, as utilized in the human eye! In studying light and the human eye, do not neglect the opportunity of obtaining the spiritual lessons which the Bible furnishes on these subjects.

The production of heat and force is one of the most fascinating of studies; but thousands of students ponder over it, and do not realize that the human body is the greatest labor-saving machine in existence. Men have made scales so delicate that after accurately determining the weight of a postage stamp, a man may write his name on it with a fine-pointed pencil, then weigh it again, and find exactly the increase in weight; but how can this compare with the wonderful adjustment in the

human body, where heat-production and elimination are so accurately balanced that through all the varying changes of climate, changes of outside and inside air, putting on or putting off clothing, the sum total of the temperature of the entire body will scarcely vary, in health, the minutest fraction of a degree from one year to another? What a lesson we can learn from this,—that God can balance all our earthly losses and gains if we will allow him to do so!

Gases and their laws of diffusion can be studied in respiration, both external and internal; and when this type is firmly fixed in the student's mind, he can compare it with all he can have a chance to study in the material world.

Let us now take a glance at chemistry from this point of view. Instead of studying the chemical elements by themselves, as sodium, calcium, etc., and then little by little bringing out the truth that these same elements are found in the human body, have the students begin to study these things as parts of themselves, and the functions which, *in themselves*, they fulfil. If studied in this way, the student will continually be met with most pleasing surprises; and as he notes how God uses the same substances elsewhere in the world, he will appreciate a new meaning in the statement that "the Lord God formed man of the dust of the ground."

Synthesis (building up) and analysis (tearing down) are really the work of the chemist. The plant has the power of reaching down, and building up the dead, inanimate mineral, and making it a thing of life and beauty; man lays hold of this, and apparently reverses this order, and returns it to mother earth again. What a fascinating field here invites the student's mind, compared to the dull, barren waste that chemistry is as usually taught!

Acids and alkalies form an important part of chemical study. In the acids of the stomach and digestion, the alkalies of the intestinal digestion, and the alkali salts of the blood, a foundation is furnished for all future study. And the student is prepared to study these things wherever they may be found when he has become thoroughly familiar with all the acids and alkalies of his own body. I know some will say, "It is easier to get at it some other way." But it will always be found that God's way is the best; for Christ says, "Learn of me; . . . and ye shall find rest unto your souls." How different that is from the experience of students as they obey the invitation of the majority of teachers, who virtually say, "Come unto us, and you shall find *labor* for your souls."

In studying grammar, instead of putting before the students some such sentence as, "The day is dark and dreary," or some other sentence equally beautiful and equally meaningless, why not let every sentence and part of speech convey some grand truth concerning the human body and its care? I might give a homely example in three short sentences, as follows:—

John was sick.

What made John sick?

John ate green apples.

It has been argued by some that the meaningless phrases in our grammars are "selections from great authors." Instead of answering that, I would simply say that we want men who have been so thoroughly saturated with God's eternal truth that they themselves can become great authors. But such men must drink deep from the fountain of God's knowledge, instead of from the murky streams of the valley.

In teaching reading, instead of having the pupil read some such sentences as, "Do you see the cat?—I do see the cat," put into his hand some work like Dr. Kellogg's first work on physiology, and let him learn some of the

wonderful truths for which the world is perishing, and let these be associated with his earliest education. How important it is to educate his tastes in this way, that some day he will be able to say, with David, "I will praise thee; for I am fearfully and wonderfully made"!

In teaching mathematics in the elementary grades of simple numbers, set the children to work with illustrations from the human body, as fingers, toes, different bones, etc.; then go deeper, using as examples the five digestive fluids, five digestive organs, and five digestive food elements, etc.:  $5+5+5=15$ ;  $3 \times 5=15$ ; etc. In higher works, instead of teaching mathematics as it is now invariably taught, in abstractions, the mathematical law for the diffusion of gases, etc., will furnish examples and instruction as well.

In history there are great physical reasons for the strength and weakness of all the nations of antiquity; they fell because of the habits which they had acquired, and not because of the superior numbers of their enemies. And our own country is following in the same path. I would rather a student would see clearly why God allowed a nation to fall than almost any other fact; for that will teach him that unless he repents, he will likewise perish.

Do you think it would have been so hard to bring our young people into true allegiance to health principles if these great truths had thus been woven into their daily lessons in our schools?

## 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.

### CHINESE BOYS' SCHOOL IN HONOLULU.

THE first complete year of the Honolulu Chinese Boys' School closed June 24, with the maximum membership of fifty-seven. Four days later, at the request of three of our boarding-boys whose parents reside on the neighboring island of Maui, one hundred miles from Honolulu, the writer accompanied them to their homes. After spending ten days with them, and in visiting the principal villages on the island in the interests of the school, I returned to Honolulu, and made a three-days' tour of the Island of Oahu, in company with another of our boarding-school boys, who acted as interpreter.

While at Waiialua, on the opposite end of the island, the news of annexation reached Honolulu, and was telephoned to that village. Returning home the next day, the still more welcome information was received by the same steamer that signaled the news of annexation far outside the harbor, that two teachers, Brother and Sister Doble, of San Francisco, are to come to our assistance; and that Elder Howe and his wife, of California, are coming to engage in church work.

About three days later we received information that the trustees of the Bishop estate, whose tenants we are, would not extend our lease, which expires December 31; but that they wished to divide the land occupied by us into lots for sale,—a direct result of annexation and the consequent land boom. This would necessitate our finding other quarters for the school. The search was immediately begun, and continued for six weeks without success, real-estate dealers and property-holders being in such a fever that nothing desirable could be purchased or leased for a long term, except at the most exorbitant rates.

When the beginning of the school term was but two weeks distant, and we hardly knew which way to turn, a six-months' extension of

tenancy was granted, thus taking us to July 1. As our school will not close until the last week in June, some provision for the removal of the school will have to be made before the present year shall close, unless some unforeseen way should open for our remaining where we are. Recently the attorney-general of the Hawaiian government contested the right of the trustees to sell, and the matter is now in litigation. This, together with some decline in real estate, causes us to look forward with much interest to the outcome.

One week before school opened, we secured a rebate of two months' rent for repairs, and the work of repairing began a day or two later. To provide enough room for the school, our largest living-room was taken for that purpose, which necessitated our family's moving out into a small cottage near by. The moving, the cleaning of the grounds and buildings, the fitting up of the new schoolroom, and the printing and distributing of posters and circulars announcing the time and place of our opening the school, had to be crowded into five days, one of which was Sunday, when very little help could be obtained.

The school was opened September 12 in the two old rooms, with an attendance of forty,—twenty-three of these being boarding-students. September 14 Brother and Sister Doble arrived, and on the 19th took up regular school work. This year the work is divided into four grades. The first grade embraces the primer and first reader; the second, the advanced first reader and the second reader; the third, the advanced second reader and the third reader; and the fourth, the fourth and advanced fourth readers, with the attendant studies in each grade. Bible, writing, arithmetic, and spelling are taught in all the grades. To these are added, in the first and second grades, readings on nature; in the third, readings on nature, language lessons, and primary physiology and geography; in the fourth, grammar, political geography, and physical geography, to be followed by bookkeeping and typewriting, physiology, American history, and physics or astronomy.

The Bible work is conducted in the first grade by committing short texts and the ten commandments, with interlinear translations, into the Chinese, and by illustrations of Bible scenes; in the second by the use of the "Gospel Primer," sometimes begun in the first grade; in the third and fourth by prepared lessons on the book of John. In the third and fourth grades, questions are carefully prepared on an assigned portion of Scripture, with references for answers; those are then duplicated on the hectograph, and filed, by the boys, on boards supplied to them.

These boys do not take much interest in Bible study; and it is only by constantly varied methods and the help of the Holy Spirit, that their attention can be held. We are obliged to work in sheer faith in the promises, "The entrance of thy words giveth light," and, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." However, it can be said that the Bible work is more encouraging this term than it has been at any previous time.

Besides the regular Sabbath-school work, there have been given, in the Sabbath afternoon meetings, six lessons on the plan of redemption; and we have now entered upon a series of Bible studies on nature. The first lesson was upon the palm-tree, about seventeen fine specimens of which we have in our yard. We first examined all the passages in the Bible in which the palm is mentioned, and then studied the specimens before us in reference to their beauty, nature, methods of growth, etc., and closed by applying Ps. 92:12. The lesson was made more emphatic by cutting open a seed of the palm, and examining the

germ of life, the food surrounding it, the hard shell for its protection, etc. The Lord's blessing was added. As the palm-tree is so named because of the resemblance of its leaves to the palm of the hand, the next lesson would naturally be on the latter subject, based on Isa. 49:16.

During the first six weeks of the current term, our attendance increased sixty per cent., the membership of the school being sixty-six at the present writing. We are now preparing to give some public exercises, of a musical and literary nature, on the eve of Thanksgiving, to which all our Chinese patrons and friends will be invited, and at which will be exhibited some of the actual work done by the boys. All the teachers recently had the privilege of meeting the Chinese consul, just arrived from the Chinese legation at Washington, we being introduced by the former commercial agent and vice-consul, now both vice-consuls, and both our patrons.

The inquiry may naturally arise, "How has annexation affected the question of Chinese immigration to the islands?" I can not speak for the future; but up to the present I see no change. The last steamer brought one hundred and fifty-one Chinese (men, women, and children), the steamer before brought several hundred, and the steamer to arrive to-day will bring nine hundred and eighty Chinese and Japanese. In October the first fully commissioned consul, Yang Wei Pin, arrived in Honolulu.

The future of China is a living issue; and we pray the Lord of the harvest that he will send forth more laborers.

W. E. HOWELL.

Honolulu, November 1.

### THE IOWA STATE MEETING.

SUNDAY evening, November 20, closed one of the best meetings of gospel workers that it was ever my privilege to attend. The meeting was held at Osceola, Iowa, and nearly all the Conference laborers were present. From the first day of the session, all entered heartily upon the work for which the meetings were called. The entire five days were given to the consideration of those subjects that were best suited to give a broader comprehension of the work, and to deepen the religious experience of the workers. The themes discussed embraced the following: "Consecration to the Work," "God's Spirit as Constant Guide," "Missionary Work in the Churches," "How to Build up Older Churches," "Medical Missionary Work," and "The Importance of the Tithing System." Much valuable instruction was imparted on these subjects, and on other points that the laborers all agreed were necessary to their future success.

The evenings were occupied with preaching services, designed to give instruction to the young laborers, and yet so conducted as to give to those in attendance from the village the reasons of our peculiar hope. After the first evening the house was crowded at every service, and part of the time many were turned away who were unable to find seats.

But as interesting to me as any other feature, was that of the drawing spirit of love toward one another, which was expressed so happily by many. One of the Bible workers asked how that feeling could be cultivated; and the conclusion was soon drawn that when all would begin to pray for one another, they would be drawn more and more in tenderness toward one another. This point once settled, it seemed as if Heaven witnessed to the decision by an outpouring of the Holy Spirit, of which all were made deeply conscious. But the closing service of the series was the best of all. At that time Brother William Guthrie was set apart in the midst of his co-laborers to the

solemn calling of the ministry. It was really good to be there. The quiet, deep earnestness of the testimonies borne was an inspiration, because, being clothed with the breath of heavenly tenderness and loving devotion to the Lord's work, God gave instant evidence that he accepted the spirit in which they were given.

Personally, I not only enjoyed the rich blessing of the Lord's presence at the meetings, but was also cheered by fraternizing with the old pioneers of Iowa, with whom I met in camp so many years ago, and also by forming pleasant acquaintances with many younger laborers. May the Lord's blessing continue with the workers of Iowa, to lead them all onward to greater usefulness, and upward to higher attainments in spiritual life, until they shall truly be able to follow the glory of God, which shines in the face of Jesus Christ for all.

J. O. CORLISS.

#### SOUTH LANCASTER ACADEMY.

In every department of the cause of God the command is, "Go forward;" and by the true Israel, important advance steps are continually being taken in obedience to the command. The good soldier of Christ listens attentively for the command of the chief Captain, remembering that the battle is the Lord's; that it is nothing with him "to help, whether with many, or with them that have no power;" and that "there is no restraint to the Lord to save by many or by few." He hears his Leader saying to him, as he said to Joshua, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest," and he knows by experience that all his Lord's "biddings are enablings." He is indeed learning what it is to talk, to work, and to walk, with God. He sees that all fear, beating the air, and failure are man's; and that all courage, warfare, and victory are the Lord's. He takes no step backward; for he is keeping step with the Guide; and from all the rank and file of those who are trustfully following the same great General, he continually hears, in word and deed, the ever-fresh and refreshing watchword, "Be strong and of a good courage."

Early in the seventies the Lord said to his people: There should be schools of my planting for the education of your children; they should not be patterned after any other school, or schools, in existence. They should be for the development of the entire man. The time should be proportionately devoted to the development, or education, of the physical, intellectual, and spiritual powers; and all the work should be practical, for time and eternity. He told us by his Holy Spirit that his word and his work should be made first, and that these schools should be like the schools of the prophets. He has risen up betimes with instruction, reproofs, and warnings. He has told us what to do, and how to do it. He has also given us a personal promise of the Holy Spirit, with knowledge, wisdom, and power, thus leaving us without excuse if we do not do what he says.

It is the endeavor of those connected with the South Lancaster Academy to keep their eyes fixed on their Leader, and to bear his banner aloft. Difficulties have attended the march, and will attend it; but we know that those who, like Caleb, follow the Lord fully, will drive out the enemy, and inherit his land. When Bible study was placed in every year of the courses, an important advance step was taken; when a special normal course for Christian workers was prepared, it was known to be in harmony with the increasing demands of the Lord's cause. And now we see, as never before, the force of the instruction that our schools are not only to teach precious Bible truth, but

to give the students time to do practical missionary work in the school and in the community. We are glad to say that in South Lancaster Academy the providence of God has gone out before us, and prepared the way, so that the work of canvassing, giving Bible readings, doing Christian Help work, and holding special Sunday-evening services in the church, has already begun. A Christian missionary band has been organized, and a class has been formed in the theory and practise of giving Bible readings and of doing Christian Help work.

The broom factory, which was established for the assistance of worthy students, is now in operation, under the general management of Brother W. A. Wilcox, and the special instruction of Brother F. L. Kinne. From the manner in which the company was organized, and the work has been thus far conducted, we feel sure that it will be a success. Your special attention is called to an article on this department in another column.

We are rejoiced to report that so far as our experience goes, the books that have been written or published by our own writers and publishers have proved to be much better adapted for use in our school than the corresponding text-books written and published by others. Besides many other of our books used for reference, the following have been adopted in our classes: "The Gospel Reader;" "Bell's Language Series;" "Kellogg's Physiologies," two-book series; "The Empires of the Bible," and "The Great Empires of Prophecy," by Elder A. T. Jones; and "Potter's Geographies," two-book series, by Miss Morton.

The present attendance is one hundred and six, about twenty-five fewer than were here at the same time last year. This decrease is not at all surprising, as, contrary to our usual custom, there were no teachers in the field during the summer in the interests of the academy, special effort being made in behalf of the sanitarium. When this is established, the number of students will undoubtedly be greatly increased.

Several students have entered the normal course for Christian workers; and there ought to be forty or fifty young persons in this course, who can quickly prepare to go out into our churches in the district as teachers and home missionaries. This course is characterized by the study of the science of teaching, mental and moral science, and the theory and practise of teaching, of Christian Help work, of giving Bible readings, of canvassing, and of nursing, and is intended to be practical throughout. Earnestness and thoroughness are seen in every part of the work. Bible principles are recognized as the basis of it all. Correspondence in regard to this or any other part of the work of the academy will receive careful attention.

J. H. HAUGHEY.

#### THE NATIONAL W. C. T. U. CONVENTION.

A YEAR has passed since a report of the proceedings of the twenty-fourth annual convention of the Woman's Christian Temperance Union was presented to the readers of the REVIEW. The twenty-fifth convention, which is known as the "Crusade Anniversary, and the Memorial Convention," has just closed in the city of St. Paul, Minn.; and as the readers of the REVIEW have been especially requested to unite in prayer for the enlightenment of this organization, and for divine wisdom and power to be given to Sister Henry in meeting the issues of this convention, it seems appropriate to make a few statements concerning it.

The work which our sisters have been doing during the last year has resulted in an awakening upon the part of W. C. T. U. women, and some of the most prominent in that organization

have expressed themselves as deeply interested in the principle of religious liberty. Just how far Sister Henry should go in regard to pressing the matter of the abolition of the Department of Sabbath Observance at this convention was a perplexing question; but now that the convention is over, we realize that the best course was taken, and are sure it will bring the best results to our work. Sister Henry realized that in quietness and confidence was her strength, and was plainly impressed that it would be best to move cautiously, and not take a course that would bring things to a final crisis at this time; but simply to state the end she had in view, and thus remove some prejudice that apparently existed.

The convention was called to order at ten o'clock on Friday morning, November 11, by the acting president of the organization, Mrs. Lillian M. N. Stevens. After due greetings, first in order was a memorial service for departed comrades, which, on account of the absence of their beloved chieftain, who died February 17 of this year, was doubtless the most solemn and impressive service ever held by this body of women.

There were so many vital interests to be considered, so many encouraging reports to be listened to, so many plans for future work to be discussed and matured, that every moment of the six days spent in convention was completely filled.

Dr. Kellogg was on the program to speak Sabbath afternoon on "The Gospel of Health;" but on account of special work in the Sanitarium, he was unable to be present, and Mrs. Henry was asked to talk on that subject in his stead, which she did.

Elder A. T. Jones came on Friday to fill an appointment which was made for him to speak on "Human Rights" Sunday afternoon. He was introduced to the convention on Sabbath afternoon, as representing the Medical Missionary Association of Battle Creek, Mich., and responded in the following words:—

"I have known of your work for nearly twenty-five years. I studied it in the crusade days, and have studied it ever since. I can always join in work for temperance, and above all for *Christian* temperance. There is no true temperance but Christian temperance. Christian temperance is temperance by the power of Jesus Christ. So while we exalt temperance of all kinds, *Christian* temperance stands above all and over all. The members of the organization which I have been introduced as representing, are universally and uncompromisingly, men and women, prohibitionists all the time and everywhere.

"Though I never had the privilege of meeting, or even seeing, your fallen leader, I always, so far as in me lay, have worked for the two true and grand principles which she advocated,—total abstinence, and the 'white life for two.' I may say also that I had the privilege—and I count it a great privilege—of teaching Christian temperance in Willard Hall once a week for six months.

"I wish you Godspeed in the work of Christian temperance, and thank you for the honor which you have done me."

The address on Sunday afternoon on "Human Rights," was interesting and appropriate, and many expressions of appreciation were received in regard to it. Brother Jones also spoke at a meeting in the interests of social purity, under the auspices of the W. C. T. U. Our brethren and sisters in Minneapolis and St. Paul were also helped by the instruction that he gave.

The national officers assured Sister Henry several weeks ago that she would be permitted to speak before the convention in regard to the work that she is trying to do, and on Wednesday morning a short time was granted her for this purpose. She told the women that she



wished all to understand that she stood with them on the great *principles* originally espoused in their work, and how anxious she was that *they* should stand true to those principles. She said:—

“I do not wish to bring any woman to look at anything from my point of view. I would not lay the weight of my finger upon any woman to cause her to see things as I do. I would not lay my hand upon the established order of things anywhere, except by a living testimony. Truth must come to all by the teaching of the word and Spirit of God. I will read a resolution which will outline what I would like to accomplish in this organization. It is as follows:—

“Resolved, That, since the Woman’s Christian Temperance Union is composed of members representing every shade of religious belief, and even of no avowed faith, therefore, it is the sense of this convention that nothing which marks denominational difference has any legitimate place in departments or plans of work in the organization.”

This resolution was not presented for discussion at that time, because of the ordeal through which the delegates had just passed in a two-days’ debate on the Temple; but it was stated that this matter was something for them to think about, and be ready to take action on at some future time.

Sister Henry was given to understand that last year’s memorial would be considered in the post-executive session, of which she would be duly notified. So far, no word has been received from them in regard to this matter; but we are sure that more good will result from this quiet presentation of the principle involved than could have been done by any effort to force the convention to take definite action; for while many of the women are interested, and would be willing to see the Department of Sabbath Observance modified so as to be in harmony with true principle, there are others who are so engrossed with things of minor importance, which have crept into the organization, that they do not realize what is involved in religious liberty; and neither realizing nor understanding, they stand ready to oppose.

At the close of the session in which Sister Henry presented this resolution, many copies of the leaflet, “In the Name of Liberty,” were distributed; and many of the women seemed anxious to get literature on that subject, some wishing several copies for their own use.

Mr. Crafts is active in the W. C. T. U. conventions; and evidently has gained a very strong hold on the organization. He realizes what a powerful organization it is. Among other things, he said that the Woman’s Christian Temperance Union is composed of two elements,—sweetness and fire,—and that it is the most powerful and aggressive organization in the world,—aggressive not only in making laws, but in getting them enforced. He declared that the majority of the laws in our nation are made by the women of this organization, and encouraged them to go on in their work, assuring them that success awaits them.

Greetings were received from the Catholic temperance association, and their representative expressed the desire of the Catholic body that a closer unity should exist between the two organizations.

Twenty-five years ago the organization was in its infancy; and the noble women who took up the crusade work met persecution and rebuffs, which caused them to depend wholly upon God for guidance. To-day the work has grown until the membership of the organization numbers about three hundred thousand; but because of its popularity, it has become weak in the principles upon which it was first founded.

The devotional exercises of the convention were a spiritual feast. The exercises were brief; but all were ready to take part, and there

were no delays. At one meeting, between thirty and forty prayers were offered in ten minutes. This, in itself, will show something of the spiritual temperature of the organization.

The question of standing by the Temple was the principal subject of discussion, and great earnestness and determination were manifested on both sides. All ended peaceably, however; and the best feeling exists between those who were in favor of retaining the Temple and those who succeeded in carrying their point to drop it as an affiliated interest.

Mrs. L. M. N. Stevens was elected president, and Anna A. Gordon was elected vice-president at large. The women separated with a spirit of courage and hope for the coming year.

GRACE G. DURLAND.

#### ONTARIO.

BRANTFORD.—In the temporary absence of Brother Simpson, Sister Helen Mc Kinnon, at the earnest request of the Sabbath-school friends, gave us a Bible reading on Sunday night. The subject was “The Preparation of the Church Necessary to Meet Christ at His Coming.” The sweet influence of the Spirit came over the meeting, and many hearts were touched. After it was over, many tarried, feeling that they were on sacred ground. On the Sabbath, Sister Margaret Mc Kinnon gave an impressive reading on the work of the Spirit.

God is blessing the work in this city. We praise him for what our eyes have seen.

MRS. R. CORNISH.

#### VIRGINIA.

DANVILLE.—I am at this place holding meetings. The interest continues good. Some are taking up the cross as the truths are presented. The subject of health reform is making a marked impression on the people, and they are anxious to know how to live it out. This is a city of twenty-five thousand inhabitants. It has one hundred tobacco factories and a number of cotton-mills. There is an excellent opening here for a mission, and I am praying that God will provide the means whereby one may be established. Some of the necessary furniture has already been offered. I am delivering one hundred copies of the *Signs* each week, holding Bible readings during the day, and preaching at night. Several of the sisters are working to spread the truth a few miles out of the city.

T. H. PAINTER.

#### FLORIDA.

JACKSONVILLE.—I returned home from the southern part of the State, July 14. The following Sabbath and Sunday I met with the church here in Jacksonville in quarterly meeting. The following Sabbath and Sunday I met with the church at Waldo. A few days later, after returning to my home in Jacksonville, I was taken with the fever, and was confined to my bed nearly six weeks. In the meantime, Mrs. Huffman was taken down with the fever. Just at the time when we could both be up and around, our little girl was taken down with it, and now Mrs. Huffman is again ill.

Thus I have been kept out of the work for nearly ten weeks. I had the privilege, however, of attending the general meeting held at Fort Ogden, October 5-9. The Lord blessed, and we had some good meetings. While in that part of the State, I visited Punta Gorda and Nocatee, holding a few meetings with the new companies of Sabbath-keepers at these places. I found the believers growing in grace and in a knowledge of the truth. The prospect for establishing two or three strong churches in that part of the State is good. I

hope to be able to return to those places in a short time, and get the companies ready for organization.

I am of good courage in the Lord. I thank the brethren and sisters of the various Conferences for the many good letters I received during the illness of myself and family, and for the prayers offered in our behalf. I truly believe that the Lord heard prayer, and raised me up.

M. G. HUFFMAN.

#### IN THE STATES.

(Compiled from the State papers.)

##### Atlantic Conference.

HAGERSTOWN, MD.—Over twenty are keeping the Sabbath as a result of the tent-meetings held in this place.

##### California.

LOS ANGELES.—Three have been baptized as a result of a revival in the Sabbath-school and cottage-meeting work.

ST. HELENA.—Three have taken their stand to keep the commandments of God.

VENTURA.—The way has lately opened for Bible readings and cottage meetings in several families. Three were added to the church, one by vote and two by baptism.

##### Colorado.

BERTHOUD.—One was added to the company here by baptism.

FORT COLLINS.—A precious time was enjoyed at the quarterly meeting. After the ordinances were celebrated, one sister was baptized.

##### Illinois.

DUQUOIN.—Four united with the church, a Christian Help band was organized, and an elder and a clerk were elected.

FORREST.—God has wrought a mighty work, resulting in a complete change in the life of one brother, who, with his wife, has accepted the “faith of Jesus.”

PEORIA.—A building has been leased, and is being fitted up for a mission. Some good contributions have been made for the work.

##### Iowa.

ATLANTIC.—One was baptized, and two united with the church at the quarterly meeting here.

PERRY.—Since the tent work began here, nine have decided to keep all God’s commandments, four have been baptized, and others are interested.

RUSSELL.—Through the influence of the tent-meetings held here this summer, fourteen have accepted the truths of the gospel, and a Sabbath-school of over thirty members has been organized. One was baptized, and others expect to receive this ordinance later.

##### Nevada.

MADELENE.—As a result of the recent effort here, thirteen are keeping all the commandments. A distance of twelve miles had to be traveled to find a place for baptism. Seven received that ordinance.

##### New York.

SILVER CREEK.—From the preaching of the message here, four have begun to observe the Sabbath, and others are greatly interested.

##### Oregon.

GRAVEL FORD.—Two were added to the church by baptism. Several who were interested were unable to attend on account of sickness.

## Texas.

BRENHAM.—Several have accepted the truth, among whom is a German minister. Two have been baptized.

## Vermont.

EAST RICHFORD.—A general meeting was held here, October 28-30. The attendance was good, and there was a fair representation of the townfolk also. The presence of the power of God was marked, and a good work was accomplished. A successful effort was made to lighten the debt of the Conference.

## NEBRASKA CONFERENCE PROCEEDINGS.

THE twenty-first annual session of the Nebraska Conference was held in connection with the camp-meeting at York, Sept. 27 to Oct. 3, 1898. The harmony which prevailed allowed the business to be quickly despatched, only three meetings being called. Five churches, having a total membership of ninety-seven, were received into the Conference.

The following officers were elected for the ensuing year: President, N. P. Nelson; Secretary and Treasurer, J. F. Beatty; Missionary Secretary and Treasurer, Mary F. Beatty; State agent, F. Jencks. Executive Committee: N. P. Nelson, Victor Thompson, G. Mathiesen, W. W. Young, G. A. Kirkle.

Credentials were given to N. P. Nelson, Victor Thompson, W. B. Hill, G. H. Smith, E. L. Stewart, A. J. Howard, F. Stebbeds, Fred Anderson, E. Loeppeke, Luther Warren; ministerial license to J. W. Boynton, E. H. Adams, O. E. Jones, L. E. Johnson, C. R. Kite; and missionary license to nineteen persons. It was recommended that J. H. Wheeler receive ordination and credentials.

The work in Nebraska is in a prosperous condition. Four tents have been in the field during the season, and have met with success. About one hundred and fifty have been brought into the truth during the year, thus raising the total membership to twenty-two hundred. The canvassing work has also been greatly blessed. An average of about twenty have been engaged in this work, and most of them have done well. Our churches were active in distributing tracts on the war question. The tithe shows an increase of five thousand dollars during the year, and contributions to the various funds have been liberal. We are still somewhat hampered by debt; but it is decreasing by degrees, and we hope soon to be relieved of this burden.

Thirty-four laborers are now employed, and all are in harmony and of good courage. With these conditions, we may look for success to attend every effort to advance the message.

N. P. NELSON, *Pres.*

J. F. BEATTY, *Sec.*

## News of the Week.

FOR WEEK ENDING NOVEMBER 26, 1898.

—Jan. 1, 1899, is the time set for the evacuation of Cuba.

—The mayor of St. Louis, Mo., has vetoed the curfew bill recently passed by the city council.

—November 19 a fire in a ship-yard at West New Brighton, Staten Island, resulted in a loss of \$250,000.

—November 21, 3,000 operatives in the cotton-mills at Augusta, Ga., struck because of a reduction of wages.

—The venerable Dr. Timothy Dwight has resigned the presidency of Yale University. He is seventy years old.

—Denver, Colo., is seriously considering the advisability of issuing city bonds for the building of a water-works plant.

—The total appropriations by the present Congress are the greatest in the history of the nation, amounting to \$1,500,000,000.

—November 20 a cow on the railroad track near Alton, Ill., caused a wreck on the Big Four, which resulted in serious injury to twelve persons.

—The forests of Oregon are furnishing timber to construct the railroad now being built by the Russians across the Chinese territory of Manchuria.

—A terrific explosion from ignited gas took place in a restaurant in Paris, November 20. One woman was killed, and eight persons were seriously injured.

—Transports loaded with over 5,000 soldiers have just gone to Cienfuegos, Cuba. Others will follow until the whole island is garrisoned with American troops.

—The Diamond Match Company, of Akron, Ohio, has just arranged with the imperial government of Germany to build a mammoth match factory at Dresden.

—Mrs. L. M. N. Stevens, of Maine, was elected president of the W. C. T. U. at their recent convention at St. Paul, Minn., receiving 317 votes of the 356 cast.

—Sarah R. Emory, of Irvington, N. Y., has offered a prize of \$100 for the best story that will show the "wickedness of killing and eating our animals."

—At a fire in the pork-packing establishment of Squire & Co., Cambridge, Mass., \$80,000 worth of property was destroyed, and eleven men were seriously injured.

—J. H. Southell, of St. Paul, Minn., charged with selling forged government time-checks, has been convicted. The swindle amounted to three quarters of a million dollars.

—There is an epidemic of malignant diphtheria in more than a dozen towns of Kansas, fully fifty per cent. of the cases proving fatal. The schools in these places are closed.

—Mrs. Lucy Alexander, a colored woman at Keokuk, Iowa, died recently, the family records showing that she was 127 years old. She was born near Richmond, Va., in 1770.

—It is estimated by the police of Montreal that the people of that city spend over \$2,500,000 a year on lotteries. The number of policy tickets bought annually is about 6,000,000.

—November 14 the American Sugar Refining Company advanced the price on all grades of refined sugar. This advancement has been followed by the independent refiners.

—By a decision of the supreme court of Tennessee, the anti-cigarette law of that State is declared to be constitutional. This means that cigarettes can not be sold within its borders.

—Queen Victoria's footmen wear wigs that have eight rows of curls, whereas those of the Prince of Wales are allowed seven rows, and those of the lord mayor of London are given six rows.

—The ex-queen of the Hawaiian Islands has come to this country, and will press claims in Washington for a pension, and the recovery of the crown lands, worth many millions of dollars.

—Admiral Dewey has informed the Navy Department that he has contracted with a Hong-Kong firm of wreckers to raise three of the Spanish war-vessels sunk in the battle of Manila last May.

—It is believed that Representative-elect Brigham Roberts, from Utah, will be ejected from the House of Representatives on the ground of his being a polygamist. It is reported that he has three wives.

—Mrs. Merrie B. Abbott, a lawyer of West Branch, Mich., has been elected prosecuting attorney of Ogemaw County. Her opponent will contest her election, on the ground of ineligibility because of her sex.

—The citizens of Winnebago County, Wis., are up in arms, because it has developed that the sheriff of that county draws a salary of \$25,000 from fees, etc. Radical measures are proposed for reducing this extravagance.

—The "Atlanta," a sailing-vessel from Tacoma, Wash., was wrecked in Alsea Bay, Ore., November 18. Of a crew of thirty men, only two survived. She was loaded with 1,753 tons of wheat, and was bound for Cape Town.

—The supreme court of Ohio has awarded Frank Schaffer, of Norwalk, \$5,000 damages from the Nickel Plate Railway because the company black-listed him, thus preventing his securing employment on other railroads.

—Among the largest telegraph bills ever rendered is the one to the War Department as the result of the recent war. Nearly all of the correspondence has been carried on by telegraph, the mail service having been practically abandoned. It cost the government \$5,000 to notify Generals Miles, Shafter, and Merritt of the signing of the protocol providing for a suspension of hostilities.

—What is probably the only remaining native walnut grove in the United States was lately sold for \$10,000. It was situated in Cass County, Mich., and consisted of but fifty-one trees, some of which were six feet in diameter.

—C. E. Hall, a brakeman who was injured while coupling cars, obtained a verdict of \$23,000 at Des Moines, Iowa, against the Chicago, Rock Island, and Pacific Railway. This is the highest personal-injury verdict ever secured in that State.

—By a recent edict of the pope, Catholics are allowed to join masonic lodges, and other secret societies not openly hostile to Catholicism, and can be accorded burial in consecrated ground, with the rites of the church, which has hitherto been denied them.

—It is announced that the Peter's pence fund of the Vatican is to be invested in a large sugar manufactory. Once before the patrimony of St. Peter was invested, with the hope of financial gain; but the undertaking was a failure, the loss being very large.

—The cruiser "Philadelphia" has been ordered to Samoa, and the "Yorktown" is expected to follow her. It is feared that the election of a new king, which will soon occur, may result in a revolution; and it is thought desirable to have war-vessels there to protect American interests.

—A movement was lately organized in Boston, Mass., against the annexation of the Philippines. A constitution was adopted, officers were elected, and an address was issued to the people of the United States. Andrew Carnegie gave \$1,000 for the promotion of the enterprise.

—Twelve men out of a gang of twenty who were repairing the tracks of the Pennsylvania Railroad near Jersey City, N. J., were run down by a train and killed, November 18. They had stepped from one track to another to let a freight-train pass, and the steam and smoke from this, together with a dense fog, prevented them from seeing the fast train coming on the track they were standing on.

—The New Zealand Assembly has just passed an old-age pension bill, which applies to all persons over sixty-five years old. The pension amounts to but \$90 a year, or about \$1.75 a week, and no one who has an income of over \$5 a week, or property worth more than \$2,700, will be entitled to it. Twenty years' residence in the colony, and ten years' exemplary conduct, are among the other qualifications, the vagrant and the drunkard being thus shut off.

—An opinion just rendered by the attorney-general of Indiana is to the effect that "under the police power of the State, and under the registration law, non-resident physicians can be restrained from practicing in Indiana, and no provision is made by the law for giving non-residents a license." This decision will affect numerous doctors, specialists, etc., from Michigan and other States, who have entered Indiana to practise, and will no doubt work hardship to many.

—Judge Springer, of the northern judicial district of Indian Territory, has just rendered a decision declaring the 1,000 white inhabitants of Davis, Cherokee Nation, I. T., to be intruders, and has ordered the confiscation of their homes. To avoid losing their property, the settlers transferred it to Mrs. Andrew Jackson Blackwell, a half-blood Cherokee woman, who will hold it in trust until the country is allotted, and the whites are allowed to hold property in their own names.

—A national organization has just been brought into existence at Chicago, called the Civic League, the object of which is to unite all the taxpayers in the interests of good municipal government. It is proposed to extend the organization to every city in the United States, and thus create a powerful medium through which opinion can be quickly formulated for public protection. While this is now purely a political affair, we doubt not that, if it succeeds, the Sunday-law people will soon seek to make it a medium for the realization of their dream.

—At 3:25 A. M., November 23, the famous Baldwin theater and hotel, of San Francisco, Cal., was discovered to be on fire. The flames spread rapidly, and in spite of the efforts of the firemen, the building was entirely destroyed. Eight hundred people were sleeping in the hotel when the fire was discovered. With great difficulty these were aroused, and connected with their rescue were many heroic deeds. One man let two women down from the fifth story, with a rope, which broke when he attempted to rescue himself, letting him fall to the pavement a hundred feet below. He was instantly killed. It is reported that thirteen persons lost their lives. The house was built and furnished twenty years ago by "Lucky" Baldwin, at a cost of \$3,000,000, and was famous on both continents. Nothing was saved, and the loss was almost total, little insurance being carried.

## Special Notices.

ELDER W. H. LITTLEJOHN will preach at the school-house near his residence in Bedford, on Sunday evening, December 4. Services will begin at 7:30 o'clock. Neighboring Sabbath-keepers are especially invited to be present.

### ACKNOWLEDGMENT.

In response to the call made by Elder G. A. Irwin in the REVIEW of November 8, for help for the work for the colored people in the South, we have received from Abner Thompson, of Omro, Wis., \$25; from a member of the New Bedford, Mass., church, \$2. REVIEW AND HERALD PUB. CO. (ATLANTA BRANCH).

### FLORIDA STATE MEETING.

THIS meeting will be held at Nocatee, Fla., Dec. 23, 1898, to Jan. 2, 1899. As this is the occasion of our annual Conference, we hope that the delegates elected by our churches will be in early attendance. The Florida Tract Society and the Florida Sabbath-school Association will hold their annual sessions in connection with this meeting. Outside help will be in attendance. As half-fare rates will be operative on all the railroads, we hope all will make an effort to be present. We trust you will not only pray that the special blessing of God may rest upon this meeting, but that you will be there to share in it.

L. H. CRISLER, Pres.

### MICHIGAN, NOTICE!

MEETINGS for Michigan will be held as follows:—

Bancroft, . . . . .	Dec. 1-4
Owosso, . . . . .	" 5-7
Lansing, . . . . .	" 8-11
Portland, . . . . .	" 2-14
Charlotte, . . . . .	" 15-18
Grand Ledge, . . . . .	" 19-21
Lyons, . . . . .	" 22-25

Meetings at each place will begin at 7:30 P. M. on the evening of the first date. The meetings at Bancroft, Lansing, Charlotte, and Lyons will be general, and we expect the help of Elder J. D. Gowell and others. There should be an attendance from the adjoining churches. All lines of church work will be taken up. Come praying for the blessing of the Lord.

W. R. MATTHEWS,  
C. K. SLADE.

OUR missions in the different cities in this large Conference are doing a great work at this time. The blessing of God is witnessing to their being in harmony with his will, and the Testimony of his Spirit has witnessed to their importance. I am sure that our brethren desire to have a part in the good work. As all can not be present to help in personal labor for the people, we ask you to help in supplying bedding, clothing for the poor, and provisions. Many can give a sack of beans, a barrel of potatoes, apples, corn-meal, or anything that can be used in feeding and lodging the poor and needy in our large cities.

You would be surprised to see what we have witnessed in the cities as these people give up their tobacco, and bow upon their knees to ask God to remove their appetite for liquor and tobacco, that they may have the money they were sacrificing to depraved appetite to feed their hungry and poorly clad wives and children. I trust the Lord will open the hearts of his people to step in and help in this work.

To all who wish to help, I would say: Those living near Grand Rapids should send their contributions to that mission. Those near Detroit should send to that place; and as that is a large city, and a great work is being done there, we trust much will be sent to that field. All goods shipped to Detroit should be marked 426 Trumbull Ave., Detroit, Mich. Shipping-bills will be sent to W. J. Fitzgerald, 426 Trumbull Ave., Detroit, Mich.

J. D. GOWELL.

### HELP NEEDED.

THE General Conference Association is in need of money at the present time. If our people who have money that they are not using, either in the bank or elsewhere, would forward it to us, we should be greatly pleased. Some who have formerly lent money to the association are in need of it at present; and as we have none except what we borrow, or what is given to us, we must ask our people to make contributions and loans to the General Conference.

We trust there are thousands of dollars lying in banks at a small rate of interest, or not drawing any interest, that our people will lend to the General Conference Association without interest for some time. Those who have money to lend should send it to Brother A. G. Adams, 267 W. Main St., Battle Creek, Mich. The General Conference Association will give them its note. The highest rate of interest the association pays is four per cent., but we should be pleased if our people could let us have the use of the money, for a time at least, without interest. It hardly seems right that the General Conference should have to pay so much in interest for the use of money unless the persons lending it need it for their living expenses.

We trust that those who have money to use in this way will at once forward it to Brother Adams, giving their full name and address, with instructions in regard to it. He will then send them the note of the General Conference Association.

I. H. EVANS.

### NOTICE TO CHURCHES DESIRING CHURCH SCHOOLS.

THE Spirit of God has been manifested in a marked degree at the Battle Creek College, and students are filled with a strong desire to go into the work as soon as they can receive a preparation. Their minds have been enlightened, and subjects that would ordinarily require a long time to understand can be comprehended in a few months. The Spirit of God has impressed the truth upon the minds of many, and the preparation is even more speedy than in the past. We are now planning to have fifty or sixty teachers ready for church schools by the first of January. Those churches that have been corresponding with the Battle Creek College in regard to church schools will please write at once, if the first of January will be a suitable time to open such a school. Our teachers receive fifteen dollars a month, and their board and room, with railroad fare from the College to the church. Please write immediately.

E. A. SUTHERLAND.

### UNION COLLEGE.

#### Scandinavian and German Departments.

THE foreign departments of instruction in Union College should not be lost sight of by our Scandinavian and German brethren; for they are an important feature of this large institution,—something different from any other school in the denomination. Special teachers are employed, and carefully arranged courses of study are provided in these languages. Students may devote their entire time to the studies in their own language, or they may divide their time between that and the English.

There are a large number of intelligent, bright young people of foreign birth who should enter Union College at the opening of the winter term, December 21, to fit themselves in a short time for active service in the Master's vineyard.

The college and the sanitarium are working closely together this year, and students are receiving much valuable instruction from the physicians and trained nurses of that institution.

The different departments and languages are working in perfect harmony, and a spirit of union and brotherly love pervades the school. The winter term presents a great opportunity for our young people. Begin at once to plan to come, even if you can remain only one term; it will be time well spent, if rightly improved.

Write for any special information to the undersigned, at Union College, College View, Neb.

W. T. BLAND.

### TO WHOM IT MAY CONCERN.

THE object of the New England Broom and Brush Company is a philanthropic one; namely, to furnish employment to worthy persons who desire to work their way in part, or in full, through a course of study at the South Lancaster Academy. This company has been established by private capital, from which the stockholders derive no income whatever, either in salary or in dividends.

#### WHO CAN SECURE WORK, TERMS, ETC.

Preference will always be given to worthy persons who intend to enter some line of gospel missionary work, and the learning of broom-making will be counted as one study. Students able to pay their way through school, but desiring to learn the trade, will be required to pay tuition equal to one study and to do two hours' work a day, without pay, for at least three months. Worthy students unable to pay their way through school can secure one term of school by paying \$36 cash, and doing five hours' work a day for three months. If at the

end of that time they can do good work, they will be furnished work by the piece for a period of two years, if possible, at prices as high as consistent, provided they desire to continue in the school, and their conduct is in harmony with the object and spirit of the institution. Whether a person makes a success of the work will depend wholly upon his own ability and exertion; therefore, the Broom and Brush Company can not assume any responsibility in this matter; but every individual who enters this work must assume his own chances of becoming efficient.

Brother F. L. Kinne will take charge of the manufacturing department. Brother Kinne has had a valuable experience in this work in Battle Creek College; and we confidently expect that his labors will be greatly blessed of God, and will be the means of assisting a large number of worthy students to pay their way through a course of study at the South Lancaster Academy, and thereby receive a fitting up to do efficient work in some place in the Master's vineyard.

F. L. MEAD.

### STOCKHOLDERS OF SOUTH LANCASTER ACADEMY, ATTENTION!

PROXY certificates have been mailed to the stockholders of South Lancaster Academy for the session to be held in South Lancaster, Dec. 1-4, 1898. Any one who may not have received the same may obtain blanks by addressing the secretary at South Lancaster, Mass. Those who can not be present should fill out the certificate to such person, or persons, as they may wish to have represent them in the meetings of the corporation. Further, any one whose address has been changed since his stock was taken is requested to send his present post-office address to the secretary, provided his name does not appear in the workers' directory, as published in the *General Conference Bulletin*.

J. H. HAUGHEY, Secretary.

### A CORRECTION.

In an article that appeared in the REVIEW, Sept. 13, 1898, there is this statement: "The industrial work of the College attracted considerable attention. There was a display at the College tent of fruits raised on the farm that the brethren of Michigan purchased last year for the College, and of brooms and brushes made by students in the College broom-shop." This is a mistake. The fruit that was exhibited at the camp-meeting was raised on a farm bought by Brother C. M. Christiansen, who kindly placed it in the hands of the College management for the College use. The article was not written by myself; but the name of the writer being omitted by mistake, the editor supposed that the article was written by me, and so attached my name to it. I was away, and my attention has never been called to this matter until a day or two ago; and as the article appears over my name, it is my place to make the correction. The one who wrote the article did not fully understand the particulars concerning the purchasing of the farm, and the error was unintentional.

E. A. SUTHERLAND.

### ADDRESSES.

THE address of Elder D. T. Bourdeau is 811 La Salle Ave., Montreal, P. Q.

The address of Elder G. C. Tenney and his family is Sanitarium, Grover Street, Summer Hill, N. S. W., Australia.

### NOTICES.

ADDRESS WANTED.—Margaret M. Kessler, 243 S. Boulevard, Atlanta, Ga., wishes the address of Mrs. A. M. Gibson.

ADDRESS WANTED.—Mrs. N. M. Ferron, of 1156 E. Pierce St., Council Bluffs, Iowa, wishes the address of Mable E. Doble, of California.

EMPLOYMENT WANTED.—An Adventist young lady desires to secure a position as stenographer or bookkeeper. Wages not an object until ability is demonstrated. Address Delia Apel, Athol Springs, N. Y.

WANTED.—A woman from thirty-five to fifty years of age who desires a home, and is capable of doing all the work required in an ordinary family,—cooking, washing, ironing, etc. Persons answering this advertisement must be in good health, industrious, economical, and in full harmony with the principles of hygiene and health reform. To such a one, reasonable wages will be paid, and a permanent position assured. Address W. J. Walters, 35 College Ave., Battle Creek, Mich.



Publishers' Department.

NO. 14, EXTRA,

HOW THEY ARE SELLING.

A COLLEGE PRESIDENT'S INTEREST IN THE "EDUCATOR" AND THE "INSTRUCTOR."

FROM a letter just received from one of the Christian Educator agents in New Westminster, B. C., we learn that among other subscriptions he has taken one from Professor Lyster, president of the Columbia College, Vancouver, B. C. This professor is much interested in the Christian Educator, and learning of the Youth's Instructor, has sent to us for sample copies.

We mention this not to boast, but simply to show that these two magazines are becoming well known almost everywhere, and that they are appreciated by all who are interested in the proper education of our youth.

If every school-teacher and parent were to subscribe to the Christian Educator, and every school pupil to the Youth's Instructor, its companion magazine, we feel sure that much good would result to both classes.

The aim of the Christian Educator is to supply the needs of teachers and parents, while the Youth's Instructor is intended for the young people and the home.

Of the Words of Truth Series is now ready for delivery. It is written by Uriah Smith, and bears the title, "Come, Lord Jesus."

This little 4-page leaflet, by vividly portraying scenes of the new earth, creates in the mind of the reader a strong desire to be there, and to enjoy, in the words of the writer, "the tree of life, with its healing leaves and life-giving fruit," "fields of living green," and "flowers that never fade."

Just the tract to hand to your discouraged friend. Price, 1/4 cent a copy, or 25 cents a hundred. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

IMPORTANT NOTICE!

Reduction in Price.

At a recent meeting of the board of directors of the Review and Herald Pub. Co., it was decided that hereafter the price of the English edition of "Steps to Christ," by Mrs. E. G. White, should be 50 cents, instead of 60 cents, as heretofore. This was done in order to encourage our people to use "Steps to Christ" in missionary work everywhere. Truly, we can put no better book than this little volume into the hands of unbelievers.

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

We are glad to report a large increase of late in our book sales. As a sample of how some of these books are selling, it may be noted that from the Pacific Press Publishing Company alone, and its branch houses, we have received orders, during the last few days, for nineteen hundred copies of our new book, "Making Home Happy," by Mrs. L. D. Avery-Stuttle.

"Steps to Christ" is also selling rapidly. Only a few days ago we received a rush order from one of our agencies for one thousand copies of that most valuable little book. Our brethren and sisters all over the field are doing all they can to introduce it into the homes of their friends and neighbors, and good results are following this work.

If you have not already sent in your order for a quantity of "Steps to Christ," be sure to do so at once. You can present your friend with no better holiday gift than this little volume. For special rates to those who use this book for gift purposes, address your State tract society, or the publishers.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

Table with columns: EASTBOUND, WESTBOUND, SLEEPING AND THROUGH CAR SERVICE. Lists train routes and departure times to various stations like Bay City, Detroit, Port Huron, etc.

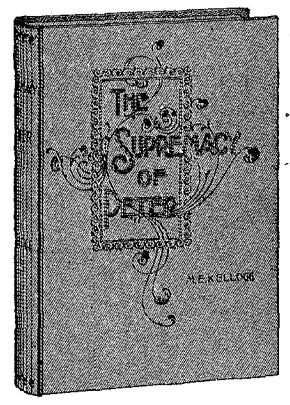
The Supremacy of Peter

DID CHRIST ESTABLISH A PRIMACY IN THE CHURCH?

BY MOSES E. KELLOGG

PRESS NOTICES

A Book for the People



A VOLUME OF DEEP INTEREST TO BOTH CATHOLICS AND PROTESTANTS.

WHO succeeded Christ as head of the apostolic Church? What say the apostolic writings? What is the testimony of history? These are some of the questions answered in this book.

The author has gleaned his information from a field of Biblical and historical study which but few have the opportunity to enter, thus enabling his readers to survey at a glance the panorama of events proving the conclusions reached in this volume.

From "The Interior" (Chicago, Ill.). "This is a dispassionate effort to answer the question: Are the claims of the bishop of Rome to be the head of the Church of Christ, valid? The answer is, of course, in the negative. The main reason, which every Protestant will consider satisfactory, is that the historical foundation of these claims is defective. Peter never was bishop of Rome, nor did he receive a commission to rule the whole church. Further, the author positively investigates the form of government revealed in the New Testament and prevalent during the apostolic age, and finds that it is not the monarchical or popish form."

From "The Watchman" (Boston, Mass.). "The purpose of this work is to show that no primacy was established in the church by Christ, or recognized in the apostolic writings. That such a primacy arose through the ambition and craftiness of men, culminating in final concentration of power in a single hand, that the destruction of the temporal power of the Pope was a divinely ordered rebuke of human arrogance, and that the modern democratic idea lies at the root of the New Testament church order. The discussion is intelligent, and carried on in a dignified and good-tempered way, and will doubtless be serviceable in enlightening many whose notions on the subject are dim."

From "The World's Crisis" (Boston, Mass.). "The Supremacy of Peter," a book of nearly 300 pages, by M. E. Kellogg, published at Battle Creek, Mich., is the best we have ever read on the subject. Our brother presents the subject with great candor, and with an array of facts which cannot be overthrown."

From an extended notice in "The Christian Herald" (Detroit, Mich.). "The discussion of the throne outlined is very full and careful, and instructive even to those who may elect to differ with some of the ideas advanced in the course of argument. The spirit of the whole is candid and mild, which adds much to the enjoyment of its perusal."

"The author states that it is his belief that many people would be glad to have a clear understanding of the way in which the great authority of the Roman hierarchy was developed, and in this volume he has endeavored to present tersely, valuable information on this important subject."

From the "North and West" (Minneapolis, Minn.). "This valuable addition to the field of Biblical and historical study, merits a wide circulation. It is a volume of deep interest to every believer in the apostolic writings, and many questions are answered in a conclusive and forceful manner, which will make them plain to the heretofore skeptical reader. The author believes that the great principle 'Of the people, by the people, and for the people' is a rule which applies to the government of the church, as it does to government in civil affairs. The work is a pleasing discussion of a great question."

From "Our Hope and Life" (Mendota, Ill.). "The book contains much valuable information, history, etc., pertaining to the papacy, from its beginning to the present day. The work is entirely un denominational, and would be a good book for every Protestant family to have. We regard it as especially valuable for ministers or teachers. Being thoroughly indexed, it is very handy for easy reference as an authority."

From "The New York Observer" (New York, N. Y.). "The Supremacy of Peter; or, Did Christ Establish a Primacy in the Church? By Moses Eastman Kellogg. The spirit and purpose of this work are disclosed by the quotation on the title-page: 'But one is your Master, even Christ, and all ye are brethren.' Our author believes that Lincoln's principle that government should be 'of the people, by the people, and for the people,' applies as fully to the church as to civil affairs. The book was written, not for scholars, but for the common people. It sets forth in a clear, convincing way the teaching of Scripture, with sufficient history to show the steps by which the bishops of Rome gradually attained supremacy in national as well as spiritual affairs. It also traces the downfall of the papacy in the loss of its temporal power, and the rule of Victor Emmanuel over a united Italy. Battle Creek, Mich.: Review and Herald Publishing Co."

From the "American Citizen" (Boston, Mass.). "One of the clearest expositions that we have yet seen of this much-discussed question. . . . The book contains two hundred and ninety pages, is handsomely illustrated, and sells for \$1. The 'Citizen,' cheerfully recommends the volume to its readers."

From "The Iowa Patriot" (Des Moines, Ia.). "It can be readily seen that it is a book that has long been needed for the public, as it is brief in form, detailing concise statements, and giving reference to substantiate all assertions, by using the Bible, as the Scriptures really ought to settle the question. The historical evidence is sufficient to enable readers to apprehend the connected lines of events and usurpations that gradually elevated the successors of the first simple bishops to that of the rank of a spiritual and world-wide monarchy."

290 PAGES, EXCLUSIVE OF THE MANY ILLUSTRATIONS. CLOTH, \$1.00, POST-PAID.

Order of your State Tract Society, or

REVIEW AND HERALD PUBLISHING CO., Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Table with columns: EAST, WEST, 8, 12, 6, 10, 14, 20, 36. Lists train routes and departure times for Michigan Central Railway.

Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:15 p. m., and arrive at 12:40 p. m. and 6:20 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

## The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 29, 1898.

IT may be of interest to our readers to know that thus far this year, over one hundred tons of paper have been used in printing the REVIEW and the *Instructor*.

WE send this week to each subscriber of the REVIEW a handy and valuable little souvenir; and all we ask in return is that each subscriber will speak to his friend or neighbor, and ask him to subscribe for the REVIEW AND HERALD.

IN the sermon published in last week's REVIEW, on first page of SUPPLEMENT, last column, first paragraph, line seven, reading, "It was an independent uprising," etc., should read, "It was *not* an independent uprising," etc. It was our mistake.

THE *Missionary Magazine* for November is filled, from first to last, with interesting matter. Nearly all the articles are accompanied with original illustrations. This number alone is worth the price of the *Magazine* for a year, which is only twenty-five cents. It is published at 1730 N. 15th St., Philadelphia, Pa.

IT is a part of the church law of the Reformed Presbyterians of the old school, that no church-member shall vote for any political candidate, or take any part in politics, until there is in the Constitution an acknowledgment of God as the ruler of nations. November 22 the New York presbytery of the church met at Newburgh, N. Y., for the purpose of trying about twenty members who are alleged to have voted at the presidential election in 1896.

THE Chicago *Times-Herald* remarks that "whether we retain the Philippines or not, no one can dispute that we are an Eastern power." And when the "way of the kings of the East" is prepared, it is "the kings of the earth and of the whole world" that are gathered to "the battle of that great day of God Almighty." And since all the powers are now Eastern powers, all things are now ready for this way to be "prepared," and for them to come up.

THE spirit to work for others which has come into the College during the last few weeks showed itself in a material way on Thanksgiving day, when the students went out into the city, and brought in one hundred children, and gave them a dinner, paying for it from their own meal-tickets. One young man, who is working his way through school, was not able to pay for an extra dinner, so he went without his own, that one poorer than himself might have food. Food was carried to some who were too ill to come; clothes were provided for others, and baths were given to them. The students all said that this had really been a Thanksgiving day in the true sense of the word, and the happiest in their experience. When, later, they sat down to their own dinner, it was with hearts more thankful for the bread of life with which their souls had been filled than for the bread that perisheth.

NEXT week we shall print something that is of the very first importance to every Seventh-day Adventist woman.

If you who read this, know of a Seventh-day Adventist woman who does not take the REVIEW, will you please call her attention to this, so that she may see at least next week's paper?

THE supreme court of Michigan, November 15, declared the boycott to be an unwarrantable menace, intimidation, and coercion. It holds that "either singly or in combination, men have the right to fix a price on their work, and to refuse to work unless that price is obtained; that they may present their cause to the public in newspapers or circulars in a peaceable way, with no attempt at coercion; but the law does not permit either party to use force, violence, threats, intimidation, or coercion. The right to trade, and the personal liberty of the employer, are not alone involved; the right of the laborer to sell his labor to whom, when, and for what price, he chooses, is concerned. The boycott to injure trade is an attempt to stifle industry and destroy competition. If there be no redress from such wrongs, then the government is impotent indeed. But such a combination is a conspiracy at the common law; and in some States, in order to remove all doubt, it is made so by statute."

MORE than two thousand subscriptions to the REVIEW will expire in the month of December. You can tell by the yellow tab on this paper, whether your subscription will expire in December. And if it does, please renew at once. Do not put it off: renew just now.

Do you appreciate the REVIEW? If so, you will not want to lose it. But if you put off renewing, you will forget it, the time will go by, and you *will* lose it.

The best way in the world to remember your own subscription is to get somebody else to subscribe. Do you appreciate the REVIEW? If you do, then of course you have a friend or a neighbor whom you would like to have read it also. Ask him.

One brother who, with a little effort, has secured twenty-five subscriptions, writes: "It seems to me that you need some one in every church to do this work. You lose many subscriptions because the brethren let their subscriptions expire, and neglect to renew them, and so are lost track of." This is true; we *do* need some one in every church. Indeed, it is supposed that we *have* this; for that is one of the things that a librarian is for. But if each subscriber will ask his brother, friend, or neighbor to subscribe or renew, this will help the librarian just that much.

As we near the end, to read the REVIEW will be more and more important. How can you fail to renew, or to ask somebody to subscribe?

THE week of prayer in Battle Creek was a season of profit. It was a time of heart-searching, of putting away sin, of making wrongs right; and decisions were made that will affect the future destiny of many individuals. We believe that work was done that will not be undone. About thirty meetings a day were held in private houses through the church districts, and all the institutions took time for special meetings during each day, and at night there was a general gathering in the Tabernacle, when the reading was given, and appropriate remarks were made. After the meeting on Friday night, hundreds remained, especially the young, and a consecration meeting was held, at which the burden of the prayers was, "O Lord, baptize us with a spirit of work;" and these prayers were answered.

The next morning fifty young men, two and two, went out in different directions from Battle Creek, and held services wherever there was an opportunity, with some wonderful results. The same spirit was manifest in the Sabbath-school, where those who had previously refused to take any part as teachers, now came forward and offered their services. The meetings on Sabbath, both forenoon and afternoon, were solemn occasions, a fuller account of which will appear later. We firmly believe that the year 1898, with this week of prayer just closed, is the most important in all the history of our work; for it has marked a crisis in the lives of our people that but few realize. The man or woman who fails to keep pace with the message from this time forward, will be left behind.

### THE "GENERAL CONFERENCE BULLETIN."

ALL subscriptions to the *General Conference Bulletin* expire with the fourth-quarter issue of 1898, which is just coming from the press. It is now time to renew subscriptions to that paper. The price to all countries is fifty cents for the next two years, including the daily issues at South Lancaster, Mass., during the session of the General Conference, Feb. 14 to March 7, 1899. Those having the undertaking in charge design to make the paper thoroughly representative of that most important gathering. There will be *daily* meetings of the Conference during the session, and by special arrangements the reports from the delegates from all parts of the world will be published in advance of their consideration in the open meeting, securing more intelligent discussion and connected attention than usual by the Conference. This feature, it will be seen, will make possible the publication of actual business proceedings in each paper, together with full reports of all the Bible instruction and of the devotional and special meetings.

The paper will be a necessity to those deprived of attendance at the meeting; and to those acting a part in the proceedings, it will be a convenience worth many times the nominal price of the subscription. Let there be a large list of subscribers, and let the influence of the coming General Conference be felt throughout the world.

It is important that the *Bulletin* list be completed in advance of the Conference, in order wisely and properly to arrange for the publication of the paper at the place of meeting. Surely all will appreciate the importance of this matter, and kindly co-operate in securing the success of the undertaking by forwarding their subscriptions at once. Address *General Conference Bulletin*, Battle Creek, Mich.