

The Advent **REVIEW** HOLY BIBLE **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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I WILL NOT LET THEE GO.

MRS. L. D. AVERY-STUTTLE.

BLACK is the night, and blacker still
 The night of gloom that shrouds his soul;
 The dark ford Jabbok lies before,
 While o'er his heart the sins of yore
 Like mountain billows wildly roll.

Alone with God! What pleading voice
 Is borne upon the midnight air:
 "O God of Bethel! hear my cry,
 And purge my sin, nor let me die.
 O mighty Wrestler! list my prayer."

Then spoke the Wrestler: "Let me go!
 The day is breaking in the sky;
 The hills of Gilead flame and glow,
 And I must haste; pray, let me go;
 Look! seest thou not the day is nigh?"

"I will not let thee go, unless
 Thou bless me ere thou dost depart;
 I'll cling to thee with all my strength,
 Until thou speakest peace at length
 To my poor, sinking, troubled heart."

"What is thy name?"—"Supplanter." "Nay;
 Thy name is 'Israel.' Courage, then;
 Thy prayer is heard, thou hast not failed;
 For as a prince hast thou prevailed,
 And hast had power with God and men."

When we, like Jacob by the brook,
 Do wrestle with an unknown foe,
 May we, before our wrestlings end,
 Find Christ, our everlasting Friend,
 And cry, "I will not let thee go!"

WORDS OF WARNING.—NO. 1.

MRS. E. G. WHITE.

"O JERUSALEM, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

This was the most solemn denunciation ever uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders, who, while they worshiped the temple, were working with a hatred inspired by Satan to destroy the only One who made the temple sacred, Christ bade adieu to the once hallowed courts. He quitted the temple forever, declaring, "Your house is left unto you desolate."

Henceforth a cloud blacker than sackcloth hung over the once favored nation. Looking into the future, Christ saw the gates of Jerusalem burst open by the Roman legions. He

saw the walls broken, and the beautiful stones, which had been laid with artistic skill one upon another, torn down, so that not one was left standing. The Arm strong to save had become strong to smite.

Solemn judgments had been pronounced against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon. In their humiliation, many sought the Lord with repentance and confession; and when they returned from captivity, they seemed for a time to reform. In his mercy, God forgave them, and gave them his blessing. "I will not contend forever," he declares, "neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips. Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him."

But the leaders of the people did not remain converted. They did not, as faithful sentinels, keep the way of the Lord, to do justice and judgment. Again and again the word of the Lord through his prophets was rejected. Then God sent his only begotten Son with a message of mercy; but they refused to receive him, and said, "This is the heir; come, let us kill him, and the inheritance shall be ours." Christ "came unto his own, and his own received him not."

The time of the greatest responsibility for the Jewish people was when Christ was among them. And had they but known it, this was also the time of their greatest privilege and blessing. But they refused every overture of mercy, and rejected the Son of God, and thus made themselves guilty of the greatest of all sins.

Christ charged the whole nation with this sin. In rejecting my servants and prophets, he said, you have not only rejected them, but the Son of God, whose you are by creation and by redemption. You would none of my counsel, you despised all my reproof. If you are destroyed, you yourselves will be responsible. I have offered you help because I loved you, but you would not come unto me, that you might have life.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" You have refused to see in me a merciful Saviour, offering you redemption. When God's heavy judgments fall upon you, you will still refuse to see in me a sin-pardoning Saviour. But you will one day long for the Deliverer who was once among you, and whom you would not receive.

Thus with power and authority our Lord reproved the Jewish nation. "Ye shall not see

me henceforth," he continued, "till ye shall say, Blessed is he that cometh in the name of the Lord." When the Jewish people see Christ again, they will ask no sign. That day will not be to them a day of joy, although, as they see the One they rejected, the acknowledgment will come from their lips, with overwhelming power, "Blessed is he that cometh in the name of the Lord." When Christ comes in the clouds of heaven, with power and great glory, they will praise him whom they once cursed; but it will then be too late.

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This the world is doing to-day. Men refuse to see the truth that is plainly revealed in the word of God. A "Thus saith the Lord" is regarded as of no account, while the words of men are given great authority. And as the inhabitants of Jerusalem were punished, so will those be punished who refuse to receive truth. God would have us realize that by the city of Jerusalem a world is represented. Christ's utterances regarding the destruction of Jerusalem are ever to be connected with the more terrible destruction of the world.

The disciples were unable to understand Christ's words with reference to the temple. They called his attention to its massive stones, saying, "Master, see what manner of stones and what buildings are here." The stones of the temple were of the purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. How such stones could be overthrown, the disciples could not comprehend. They could not understand words which doomed to destruction the walls that had withstood the devastation of armies. Their ideas were vague, and it was difficult for the Lord to make his lessons intelligible to them.

As the attention of the rejected One was called to the magnificence of the temple, what must have been his thoughts! The view before him was indeed beautiful; but he said, sadly: I see it all, and the buildings are indeed wonderful. You point to these stones as apparently indestructible, but listen to my words. I tell you solemnly that the day will come when there shall not be left one stone upon another that shall not be thrown down. Forty years after Christ uttered this prediction, his words were fulfilled to the letter. In the siege of Jerusalem it is stated that more than a million people perished, and that many were led into captivity.

Christ's words had been spoken in the hearing of a large number of people; but when he was again alone, Peter, James, John, and Andrew came to him, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

In his answer, Jesus did not take up separately the destruction of Jerusalem and the last great day of his coming. He mingled the description of these two events. When he spoke of the destruction of Jerusalem, his words referred also to the final destruction that will take place when the Lord rises out of his place

to punish the world for its iniquity. The entire chapter in which are recorded Christ's words regarding this, is a warning to all who shall live during the last scenes of this earth's history.

Turning to his disciples, Christ said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Many false Messiahs will appear, claiming to work miracles, and declaring that the time for the deliverance of the Jewish nation has come. These will mislead many.

These words were fulfilled. Between the death of Christ and the siege of Jerusalem, many false Christs appeared. But this warning is given also to those who live in this age of the world. The same deceptions practised prior to the destruction of Jerusalem will again be practised. The same events that took place at the overthrow of Jerusalem will take place again.

"And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet." Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those standing next to the throne were slain. "All these things must come to pass, but the end [of the Jewish nation as a nation] is not yet. For against shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." As the rabbis see these signs, Christ said, they will declare that they are God's judgments on the nations for holding his chosen people in bondage. They will say that these signs are the tokens of the advent of the Messiah. Be not deceived; they are the beginning of his judgments. The Jewish people have looked to themselves. They have not repented and been converted, that I should heal them. The signs that they argue as tokens of their release from bondage are signs of their destruction.

ACTIVE GOODNESS.

TRUE kindness of heart necessarily results in active goodness. It is not real kindness nor real pity which stops at the vague, unexpressed feeling, and does not do something to show that the sentiment is a real one. Fear, laziness, caution, and a variety of kindred unworthy feelings often prevent the outcome of an emotion we cherish, and are rather proud to think we possess.

So to feel kindly toward a person, or even to think kindly thoughts about him, is not enough. We must let these thoughts and feelings have expression in doing something kind for him. We are sorry for a sick child or a grown person who is in pain, mental or physical, yet our sympathy is worth little if it is not strong enough to impel us to some sort of active expression. Our attempt to do something to relieve the pain we pity may be slight or awkward; but the flower, the book, the loving word, or the kindly hand-pressure does good, perhaps more than we are aware of, if offered in the spirit of love.

The great point is that we have no right to plume ourselves on the kind or generous feelings which never find expression. Such sentimental feeling costs us nothing, and is so cheap that it cheapens those who entertain it. The searching question for our hearts is to be, not, "Did you feel well disposed toward your brother?" but, "What did you do for your brother?" If he—in both body and mind—was sick and in prison, and you did not visit him; naked, and you did not clothe him; in need, and you did not supply his wants, what did your kind feelings amount to?—*Harper's Bazar*.

MAKE YOUR ENEMY HELPFUL.

I HAVE an enemy. And shall he be
A useless thorn to vex and worry me,—
A dominant discord in life's perfect strain,
Marring my dreams, turning my joy to pain,
Molding my life to his malicious whim?
Shall he be lord of me, or I of him?

A bitter stream may turn the mill-wheel round;
A thorny tree may burn to heat and light;
And out of shameful wrong may spring the flower
Of perfect right.

So from my enemy I may demand
A priceless tribute of perpetual good;
And lead him captive at my chariot wheels,
In royal mood.

Because my enemy hath cunning ears,
That listen hourly for my idle speech,
My words shall flow in wise and measured way,
Beyond his reach.

Because my enemy hath eyes that watch
With sleepless malice while I come and go,
My days shall own no act I would not wish
The world to know.

Because my enemy doth hourly weave
Some subtle snare to trip me every day,
My feet shall never for one moment leave
The narrow way.

Because my enemy doth hate me sore,
I fix my gaze beyond him and above;
And lift, as shield to all his fiery darts,
A heart of love.

And of my enemy I thus shall make
A beacon-light to guide me to my goal,—
A faithful guardian of my house of life,—
A spur and whip to urge my laggard soul;
And though our strife may never have an end,
I yet might call this enemy my friend.

—*Eliza C. Hall, in the Independent.*

PRAY FOR THE SPIRIT.

J. N. LOUGHBOROUGH.

ALTHOUGH our Saviour promised to send the Comforter, the Holy Ghost, and said it would abide forever, yet he has told us to pray for it. As it was with ancient Israel concerning the things promised, so it is with us: "I will yet for this be inquired of by the house of Israel, to do it for them." Eze. 36:37. So the Lord Jesus said: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. Again he said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Verse 9. The psalmist seemed to realize the necessity of pleading for the reception of the Holy Spirit, if we would be successful in winning souls to God. He prayed: "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51:12, 13.

Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14:27. He gives us his Spirit in response to our faith, and one of the fruits of that Spirit is peace. Gal. 5:22. We have also on record an earnest prayer of the apostle Paul in behalf of the Lord's people, that we might have the fulness of the Holy Spirit, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Eph. 1:17-20. And that the Lord will abundantly fulfil this peti-

tion he shows when he says, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20.

In the word by Zechariah we read: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. In the prophecy of Joel we find, by comparing the text with the marginal reading, that the "former rain" is called, in the margin, "a teacher of righteousness." Joel 2:23. Why may not the "latter rain," or the final outpouring of the Spirit, be the same? Indeed, the Spirit of God is a teacher. "For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:19, 20.

As we near the coming of Christ, there is to be a special outpouring of the Spirit, a coming of the "latter rain." Of this we read: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21. Of this refreshing we read also in the book of James: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7.

Of the necessity of our having the Holy Spirit, we read, in "Testimony for the Church," No. 31, pages 153, 154: "And will the Lord send forth his servants to proclaim this fearfully solemn message, and withhold from them his Holy Spirit? Shall frail, erring men, without special grace and power from God, dare to stand between the living and the dead, to speak the words of everlasting life? . . . He is more willing to give the Holy Spirit to them that ask him than are parents to give good gifts to their children. . . . We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day."

In the REVIEW of Jan. 17, 1893, we read: "The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life."

In the REVIEW of July 16, 1895, we read: "Of the Holy Spirit, Jesus said, 'He will reprove [“convince,” margin] the world of sin, of righteousness, and of judgment.' The Holy Spirit is not only to sanctify, but also to convict. No one can repent of his sins until he is convicted of his guilt. How necessary, then, it is that we should have the Holy Spirit with us as we labor to reach fallen souls. Our human abilities will be exercised in vain unless they are united with this heavenly agency." In another place is found the following: "The weak must not now trust in finite man if they would be as David, and David as the angel of the Lord. If we have ever importuned God, wrestling for his blessing as did Jacob, let it be now." And again, "The power of God awaits their demand and reception." In view of the clear and distinct promises of the Lord, showing his willingness to bestow his Spirit, we certainly have the best of evidence for encouragement to ask him to give it to us. And as we pray, may the Lord open our hearts to receive the Holy Ghost.

THE INHERITANCE IN LIGHT.

L. A. REED.

CARRYING in mind the thought that light is the emanation of God's character, we see how it is that "the heavens," with the sun and the countless stars, "declare the glory of God." "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." The heavens, with innumerable suns moving in complete obedience to his will, and shining with the "brightness of his glory," reveal something of his power, wisdom, and loving care: they declare his glory, they reveal his character.

The light shining from the skies is but a faint reflection of that glory in which God dwells,—that ineffable light which no man can approach unto; nevertheless, it is a reflection. The heavens shine with the light of God; that is physical. But this light is the outshining of his goodness, and this goodness is spiritual. The first gives life to the body; the second gives life to the soul.

"The Lord will give grace and glory." God does not give in this life grace alone, reserving all the glory for the life to come. We have already seen that God's grace, or goodness, is his glory. Therefore, in giving grace, he gives glory. The glory now appears as grace, but the grace shall one day appear as glory. The full maturity of his grace is the manifestation of his glory. We have seen that the relation existing between grace and glory is the same as that existing between the sun and its light.

Christ is the brightness of his Father's glory, and this glory he had "before the world was." But he gives it to his children. He says, "And the glory which thou gavest me I have given them." Mark the tense of the verb, "have given." This is saying that it was done and completed in past time. Therefore his glory is ours, though now it appears only as grace; but one day, by and by, we shall shine in Christ's own matchless glory.

When Christ was upon earth, this glory did not appear to many, and he seemed but an ordinary man. In his humanity the brightness of this glory was veiled, and men saw it not. To three trusting ones in the Mount of Transfiguration it was made manifest. "His face *did shine as the sun*, and his raiment was *white as the light*." One day we shall have the same glory; but as it was veiled in the humanity of Christ, so is it now veiled in his saints. Some day that veil will be torn away. Some day we shall see him as he is,—see him in all his glory, and in the glory of the Father and of the holy angels,—and then we shall be like him.

And "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be *revealed in us*." Never has this darkened, sin-cursed earth beheld such a day as that will be, when the glory of the Lord shall cover the earth as the waters cover the sea. Over the earth's surface there will be no lingering shadows; for from sea to sea, and from mountain-top to mountain-top, the glittering streamers of eternal dawn will flood all things with light. Light! light! everywhere light! and the shades and sorrows of earth shall be forgotten in the mellow flood that will cover the world in its amber sheen. In the presence of God shall we rejoice.

"While the glory of God, like a molten sea,
Bathes the immortal company."

And when we are thus clothed with his glory, we shall be but manifesting his wondrous grace; for that marvelous, unveiled light is only the outshining of his goodness. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up to-

gether, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Through the ages to come, says the Word; that is, throughout all eternity,—any other period would be inadequate,—he will show us the exceeding riches of his grace. Therefore when we are clothed with the brightness of God's ineffable glory, we thereby shall manifest but the riches of that grace by which we have been saved. Shining like the stars forever and ever, we but flash forth the wondrous grace which God in this mortal life bestows upon us through the unspeakable gift of Christ. Grace here, which is his glory not yet made visible; glory there, which is the outshining of his grace; and back of all, and the origin of all, the God of grace and glory.

None will shine with his beautiful light but those who have his character; for this is "the beauty of holiness." And so surely as we obtain his character, so surely shall we shine in that eternal day with the inheritance of the saints in light.

"DISCOURAGED in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new hope springs up in me."

"WHATSOEVER YE WOULD THAT MEN
SHOULD DO TO YOU, DO YE EVEN
SO TO THEM."

J. E. GREEN.

THIS text is rightly called "the golden rule." If every one would square his actions by it, life, even in this world, would be pleasant; but how often it is broken, even by the professed followers of Christ.

For certain reasons my mind is led to a few things in which we often break this rule. Many do this without thinking they are breaking one of the Saviour's precepts; and I believe that when their attention is called to the matter, they will reform.

Each society of our people choose from their number such persons as they think best qualified to fill the various offices in the church; and by so doing they virtually say: "We lay upon you the burdens of the church; but we stand ready—yes, by the act of putting you in office, *we pledge ourselves*—to sustain you, and to help you in every way we can. Call us when you need help, and you will find us true."

Perhaps yours is a scattered society, so that it is next to impossible for all to come together, even at quarterly meeting. Therefore it is incumbent on the clerk to notify the members of the time and place of the meeting. You may have chosen for your clerk one whose time is already filled with the necessary duties of life, and the letters written to distant members must be written in time taken from needful rest; yet he is expected to write a letter to each one, urging upon him the duty of attending the meeting, and pleading with him to write a letter if he can not come, that the church may know how he stands in regard to the work of God.

Brethren and sisters, how would you like to be treated if you were clerk? How do you treat him and his kind letter?—Often the letter is laid aside, and no notice is taken of it. The quarterly meeting comes and goes, and no one is wiser or better for any effort you have made to cheer or encourage your brethren. The clerk can console himself for your neglect by reading 1 Sam. 8:7; for really these notices are so many calls from God. And you?—Well, you will doubtless

go on in your old way through another quarter; but if you do, there is danger that you will be less inclined to report than you are now, and eventually you will lose all interest in the work of God. Brethren, let us arouse; and when our names are called next January, may each one respond, "Here am I."

Then there is the librarian. Often this office is put upon some sister who already has her hands more than filled with home duties. But she accepts it because she is willing to do all she can for the Master, that she may not be an idler in the vineyard.

The time for the quarterly meeting draws near, and you look for a letter from your librarian, urging you to attend the meeting, and enclosing a little report-blank for you to fill out with the amount of work you have done during the quarter. Honestly now, would you not be disappointed if you did not get this reminder of your duty? and would you not think that Sister Blank was getting rather remiss, and you had better choose a new librarian?

Well, how do you treat her words of cheer and admonition, and the little blank so neatly arranged that all you need do is to put a few figures in their proper places, date it, and sign your name?—Many times it is utterly ignored. Why is this? "O," you say, "I have done nothing to report, so I will not go to the expense and trouble of returning the report-blank." Is that doing as you would want to be done by if you were librarian? Did you ever think how glad it would make her if every one of those little blanks was to come back, even with only the name on it? Why?—Because she has to report to the State secretary every quarter, and it is discouraging to say: "No. of members, 30; No. of reports returned, 5." How would you feel? Perhaps you would feel as if those at the State office would think you had not done your duty in stirring up the members.

When your State paper comes to you after each quarterly meeting, you look for the reports from the different societies, and are disappointed if no mention is made of yours; but how can you expect a report from the librarian if you give her nothing to report? But perhaps you will not be disappointed: for it is altogether likely that you do not take the little paper. Do you? If not, let me advise you to subscribe for it right away; for you are losing much by not having it.

Now, just a word of admonition: If it is true that you have allowed three whole months to slip by, and have not given away one paper or tract, have not written one letter nor made one visit to a sick neighbor, have actually not done one bit of missionary work, then by all means do as much as sign your name to that little blank, and return it to the librarian; and then, on bended knees, plead with God to forgive you for the quarter spent in idleness.

Brethren and sisters, let us all pull together, and roll up such a full report in January, 1899, as has never been known among us.

REMEMBER that the circumstances that will make or mar you, are, to a large extent, within your own control. When emergencies arise, it is the man who has studied, who is equipped for emergencies, and has shown skill in his work, who will be recognized as the fittest person to meet or control them, or who may himself take advantage of them, and turn them to his own use and profit. Get ready; and the occasion, the opportunity, will surely come. Never count upon influence; count only on yourself, and your power of commanding recognition. If the influence comes, accept it, and make the most of it; but *be sure you justify it*, or it may sink you like a millstone.—*Selected.*

Home and Health.

WINTER SONG.

SUMMER joys are o'er;
Flowers bloom no more,
Wintry winds are sweeping;
Through the snow-drifts peeping,
Cheerful evergreen
Rarely now is seen.

Now no plumèd throng
Charms the wood with song;
Ice-bound trees are glittering;
Merry snow-birds, twittering,
Fondly strive to cheer
Scenes so cold and drear.

Winter, still I see
Many charms in thee—
Love thy chilly greeting,
Snow-storms fiercely beating,
And the dear delights
Of the long, long nights.
—From the German.

GOOD FORM.—NO. 5.

MRS. S. M. I. HENRY.

THE most worldly society of the unbelieving world decided, long ago, that it is very "bad form" for boys and girls of school age to think of *lovers*, of engagements, or of marriage. Not until the day of childish things is entirely passed, not until a young man has some settled purpose in life,—some business or profession that insures an income,—does "good society," as it is called, smile upon any "serious intentions" between young people; and every effort is made to hold the children of the social world to this regulation.

All this is because of the fact, which can not be repudiated, that early thinking along these channels is unnatural and unhealthy; and disqualifies the youth for any real, earnest preparation for practical life.

The world considers these preparatory years so important, and education so vital, that with every possible device it seeks to keep the children unconscious of sex, and of the burdens which this consciousness always brings, until they have attained something like maturity.

Of course the world fails, because it is trying to do, by force of human will, and by human methods from outside influence, that which can be accomplished only by the growing from within of a divinely implanted principle. But that which the world is struggling after, that about which it has made so many laws, about which it has written and talked so much, and in which it is so often foiled, Christian parents ought to find practical and easy, because of the power of the Holy Spirit, which accompanies every truth.

It is a fact, however, that many worldly homes have succeeded at this point, because they have faithfully taught the principle, even if they have neglected what we call prayer and faith; while many Christian homes have failed, with all their praying and faith, because they have ignored the necessity of teaching their children the principle that marriage is for *men and women, not for children*; and that any association which takes cognizance of sex must be for marriage only; that if it is for any other object, it is coquetry, flirting, and consequently immoral.

This should be so faithfully taught to the growing child, and all words and conduct in home and Christian social life should be so under control of this principle, and he should be so taught those habits of social intercourse that will protect him from premature and unhealthy thought about these things, that he shall be able to grow up to the time of his own home-making untrammelled by the entanglements of unhallowed associations and their distracting memories.

Here, again, the boundaries of safety are marked by things which seem trivial. The social world counts it as bad form for young people even to shake hands upon introduction; because it has found out, to its shame and disgrace, that there is danger in a hand-shake; and I am constrained to say that this rigid social extreme is better than the freedom which obtains among people in general, because, by the hand-shake, the young people become practised in a sort of freedom which opens the way for much that brings trouble all the way through life.

"Good form," toned down from the extreme rigidity of the social world so as to meet the requirements of ordinary Christian intercourse, would teach that the hand-shake should be just what its name indicates,—a clasp, a shake, and then a *drop* at once. Teach your son that he should never place any lady in the embarrassing position of having her hand *crushed* or *held* one second; for if he blunders in this, and she has been properly taught, she will be convinced that he is ignorant, careless, or ungentlemanly; and if she is herself ignorant and careless, if she is weak enough to allow her hand to be held, she is in a condition where she needs to be protected from herself, and your son should be able to be that protector.

Teach your daughter that if any man clings to her fingers, when she has given him her hand in friendly, cordial fashion,—if he takes the liberty of placing his other hand under her elbow, or of taking hold of her arm,—it is her privilege and duty to teach him, by forcibly withdrawing her hand and stepping out of his reach, that he has committed a breach of good manners. And any young man who is worthy of her friendship will in his heart thank her for the rebuke, and profit by it.

Many a boy who has grown up in a family of sisters and among their friends, has, in going out into the world, had to suffer, over and over, such tortures of chagrin and shame as were almost unendurable, before he could learn those little things in good form which should have been taught him by precept and example in his home from childhood; and for the lack of the right teaching in this hand-to-hand relation, many a boy has been taken captive by shameless women, simply because he practised, in the wider and more wicked world, the free habits that were common in the neighborhood life at home; and which, while not right nor safe even there, were not absolutely dangerous, because every one knew every one else.

Teach your daughter that it is not good form to allow a young man, in walking with her, to support her steps in any way, unless she has received some injury. A sprained ankle would excuse any necessary help until a carriage could be called; or, if this were out of the question, until she was taken home. If she must have help, let her take his arm, and *hold on*; but teach your boy never to place his hand on a lady's wrist and lay her arm along his own, holding her by hand and elbow. This is a most vulgar method of supporting any but one's own wife, sister, mother, or some aged woman.

There is no possible reason why any young woman who is in health should, even after dusk, need support from any young man. She ought to be able to keep her place in the road or field, or on the sidewalk, just as well as he can, and walk independently of his hand or arm. The notion that a woman must have a man's arm for support is off the same loaf with all the other nonsense which belongs to the theory that she is of necessity the weaker. She has been made weaker than man by the sinful habits of life to which social custom condemned and held her during the Dark Ages. This subjugation was her part of the entailed curse; but from this, with all its disabilities,

she is to become free in Christ: and our daughters, who are trained in Christian homes, should at least be able to walk anywhere that they ought to go, without leaning on some young man for support. How much more graceful is the appearance of men and women, even if they are man and wife, as they walk together, keeping step, but far enough apart so that the movements of each are perfectly free, than when they are locked together by the arms.

As age comes on, it is a beautiful thing to see a son or a daughter supporting the steps of father, mother, or grandparents; but it is a pathetic scene, the beauty of which depends entirely upon its necessity.

HINTS FOR THE SEASON.

H. E. SIMKIN.

THOSE of our readers who live in northern latitudes are now preparing for winter. As the cold weather comes on, many farmers "bank up the house," to keep the cellar from freezing and to make the house warmer. It is not the intention here either to recommend or to discourage this practise, but to call attention to a mistake that is often made. It is customary with many to use for this purpose barnyard manure, mixed with straw previously used as bedding for the horses. This should never be used. Under the most favorable conditions it is bad; but when the sun shines on it after it has stood a few weeks, and become soaked with rain and snow, it becomes an almost unbearable nuisance, and a great menace to health. Sawdust, clean straw, corn-stalks, or the leaves raked from the yard are much better for this purpose.

Another danger to be avoided is decayed vegetation in the cellar. This is a prolific source of disease. The best way to keep vegetables on a farm is to have a vegetable cellar built separate from the dwelling. Many can not do this, however, on account of the expense. Where it becomes necessary to store apples, potatoes, cabbages, etc., in the cellar under the house, extra care should be taken to see that nothing is put in that has begun to decay. Potatoes should be perfectly dry when placed in the bins. Apples should be kept in shallow bins to allow frequent sorting. These should not be more than twelve inches deep, and may be considerably less. They can be built one above another to economize space, keeping them far enough apart to permit easy access to all. Squashes and pumpkins are frequently piled up in a corner, and used from the top of the pile, as needed. Thus some become badly decayed before they are noticed. At least once a week some responsible person should carefully inspect all vegetables in the cellar, and remove those beginning to decay. This will pay not only healthwise, but in the saving of the vegetables that remain.

All families, whether in country, village, or city, should use care in the disposition of dish-water, crumbs from the table, and other refuse. As soon as cold weather comes on, these things are often thrown out the back door. As long as the weather remains cold, this does no particular harm, though the appearance is always bad; but as soon as a change occurs, and the snow and ice begin to melt, the place becomes a veritable breeding-spot for germs and disease. The better way is to burn all waste that can be burned, and throw the rest several rods from the house. When from any cause this dumping-place becomes at all obnoxious, wood-ashes, lime, or some disinfectant should be scattered there. This place, the wood-shed, well, etc., should be accessible at all times, paths being swept or shoveled in the snow by those who do this work.

Those who burn wood will find it to their advantage to get a supply early in the season. If those who have to buy wood wait till their supply is almost exhausted, they will often be obliged to take what they do not want, besides having to pay more for it. During a very cold period, just the time when the supply of consumers becomes exhausted, farmers often cease to draw wood for a few days. The result is that the price rises rapidly, and the consumer is at the mercy of the local dealers. When wood must be kept outdoors, some boards placed on the pile will help to keep it dry.

SYMPTOMS THE LANGUAGE OF DISEASE.

Pacific Health Journal.

LANGUAGE is the expression of one's ideas by means of uttered sounds, with the written or printed representations of those sounds. The deaf-mute talks by means of certain signs, mainly through the combined movements made with fingers and hands. An animal speaks by inarticulate sounds, and often by looks. Disease speaks by its symptoms written through the agency of the special senses, or upon the features. Life itself is expressed in the same way. When a person is well, we know it, not so much by what he says as by how he acts, and the way he looks. Health writes its fullness upon the expression of the face, the color of the skin, the manner of the walk; in fact, it can be read in every movement and feature of the body and the mind. Joy, energy, activity, work, rest, and sleep are all the perfected language of health; while pain, restlessness, dissatisfaction, discouragement, and sorrow, with various abnormal sensations and defective physical features and expressions, are all the language of disease. They tell the story which is read by one's self and by others.

The interpretation of language is subject to a great variety of meanings, and nowhere is this so marked as in the study of the language of disease. The sick are inclined to read their symptoms with dismay, which leads to false habits and practises; and in this way invalid habits are established. Sometimes the result is that the patient settles down into a life of morbid resignation or bitter suffering, always looking to the symptoms as the dread enemy, the presence of which must be endured. Under these influences the symptoms grow, and false feelings are multiplied.

True symptoms are mostly the expression of diseased processes of the vital function, and are usually an effort on the part of nature to get rid of the disease, and to restore the function. Pain is the faithful sentinel which stands guard everywhere, and gives the first warning of the approach of danger. It is man's friend, without which disease would rush on until there could be no remedy. Fever is the fire that consumes disease, and is often best treated by using cool applications to counteract the surplus heat and stimulate the bodily function, instead of by stopping the draft and extinguishing the friendly flame, by administering heart depressants, etc.

Vomiting is a short way of cleansing the stomach, as is diarrhea a counter-effect upon the lower alimentary canal. When studied, most symptoms have a similar significance. Not only are they our friends by helping us to understand the nature of disease; but, being nature's effort to cure disease, they will often point out the way by which we may meet the most necessary requirements in treating the condition.

We should greet symptoms gratefully, and faithfully co-operate with nature in her magnificent efforts to rid the body of disease.

It takes thirty-seven especially constructed and equipped steamers to keep the submarine telegraph cable in repair.

IF!

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done;

Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend;

If every man and woman, too,
Should join these workers small,—
O, what a flood of happiness
Upon our earth would fall!

How many homes would sunny be,
Which now are filled with care!
What joyous, smiling faces, too,
Would greet us everywhere!

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light.

But we, instead, oft watch to see
If *other folks* are true,
And thus neglect so much that God
Intends for *us* to do.

—*Lutheran Observer.*

TRUTHS ABOUT RUM AND RUIN PLAINLY TOLD.

W. P. PEARCE.
(*Goshen, Ind.*)

WISHING to get a "fat" living without working hard, we saloon-keepers of questionable reputation, have fitted up commodious rooms with "highfalutin" titles, where we intend to manufacture drunkards, paupers, beggars, criminals, and "dead-beats" for sober and industrious people to support.

WARRANTED.

Our liquors are warranted to rob some of life, many of reason, more of property, and all of true peace; to make of fathers, fiends; of wives, widows; of children, orphans; and of smart young fellows, loafers, swearers, gamblers, skeptics, and "lewd fellows of the baser sort."

BACKED BY THE LAW.

Our business is legitimate. We pay our license, running our traffic on the principle that what is legally right must be morally the same; hence we have the right to make our patrons stupid, slack, lazy, coarse, and quarrelsome.

PROMPTLY FILLED.

Orders promptly filled for fevers, scrofula, consumption, or delirium tremens. In short, we will do our best to bring upon our regular customers, debt, disgrace, disease, and despair, and give as a premium an excursion ticket on the "Broad Gauge Route," running through the "Valley and the Shadow of Death."

OUR RECOMMENDATIONS.

We are well supplied with recommendations. They are not written on parchment, for such would not be practical. We have them in red noses, scarred faces, ragged forms, and reeling beings on almost every street. They talk with a "certain brogue." They are of the most aristocratic, as well as the lowest, of society. There are a few ministers who believe in our "bitters;" and thousands of church-members who give tone to our "health seducer," "mind crippler," "moral murderer," to say nothing about the "scum" of the earth, with whom we do not like to associate, but have to pretend to, for the money there is in it.

GOOD BASES.

We are established on good bases. We have 1,500 rectifiers, 190,000 retail dealers, 5,000 wholesale dealers, 2,500 brewers, 108,000 retail dealers in malt liquors, 4,000 wholesale dealers in the same, besides about 500,000 drummers, bartenders, "spittoon" cleaners,

and such like. Having such good bases, we do a "fearful" big trade. We supply about 5,000,000 tipplers daily, make 536,000 drunkards every year, graduate 100,000 criminals every twelvemonth, assist the insane asylums with 10,000 patients annually, give work to undertakers for 100,000 coffins every 365 days, and specify that 80,000 of such must be for young men, 500 for murderers, and 400 for suicides. We are making things hum, and why shouldn't we?

UNDER CONDEMNATION.

It is amusing to watch the temperance cranks work. They pass resolutions, telling the truth about us; but don't you know that "truth is stranger than fiction," especially when it comes to pushing it? These "blabbers" about the curse of rum will get down their Bibles, and talk to our patrons thus: "Turn to the twentieth chapter of Proverbs, and the first verse: 'Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.'" But it does n't soak in, you see. "Now turn to Prov. 23: 29-32: 'Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.' Now turn to Hab. 2: 15: 'Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!' Now turn to 1 Cor. 6: 10: 'Nor thieves, . . . nor drunkards . . . shall inherit the kingdom of God.'" All these are verified in our business, we confess; but you must know that our business is to make money and vice, Bible or no Bible, and we'll not quit by moral suasion, petitions, nor remonstrances, till legislatures legislate against our legitimate (?) traffic.

SUGGESTIONS.

We make the following suggestions to those who are inclined to be bashful: Sunday customers will please enter by the back door. Men with money to bet will find a good opportunity in "robbers' corner," in the rear of the saloon. Parents can help the work along by sending their children for our "home-brewed." Partiality shown to boys. Traps laid for virtuous daughters. All customers resolving to reform will be treated to "free drinks" and "liver-worst." In a word, give us your presence and your money, and we will pay you well in aches and pains, blasted reputation, pauperism, unhappiness, as long as you live, and eternal damnation after you die. All this we will do for you in return for your patronage.

It is a foolish girl who marries a man to reform him. Sweethearts reform very few men, and wives reform still fewer. The girl who expects to change the nature of a pig by marrying one will get some sad lessons in hogology if she persists in carrying out her ideas. The drunkard who is all smiles and considerateness as a sweetheart, and who invests a large part of his salary in cloves, etc., will get brutally and hopelessly drunk as a husband, and lie out all night at the back door of a downtown saloon. The best sort of man for a girl to marry is a man who has never needed to be reformed at all, but who has always been straight and upright in his life.—*Baptist Standard.*

A MAN was once defending the liquor traffic to Gladstone on account of the large revenue derived from it by the state. Gladstone replied: "Give me a sober nation, and I will take care of the revenue."—*Selected.*

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 13, 1898.

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"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."

The centurion desired that the Lord should do for him a certain thing. The Lord said, "I will come," and do it. The centurion said, No; "speak the word only," and it shall be done.

The centurion, then, expected "the word only" to do the work. He depended upon "the word only" for the fulfilment of his desire. And Jesus said that that is "faith," even "great faith."

And by all this it is perfectly plain that faith is the expectation that the word of God will do what that word says; and that it is the depending upon that word to do what it says.

The centurion did not expect, *himself*, to do what the Lord said. That would not have been faith; because it would have been to deny any power, or life, *in the word*, and would have been to depend altogether on himself.

Yet *you* have said, many and many a time, that *you* would do what the word of God says. Often you have depended on *yourself* to do what the word says, instead of depending on *that word* to do what it says. And then you wondered why you did not succeed better in the Christian life. There is no place for wonder. You did not exercise faith: it was all *yourself*, and none of God.

Yet more: the centurion did not expect even the Lord to do what the word said; that is, he did not expect the Lord to speak the word, and then, *apart from that word* and by *some other means*, himself do what the word said. Even that would not have been faith, because it would have been to ignore the word as the living and powerful thing that it is, and would have been to deny that God is able to do what he wishes, simply by his word.

Yet many and many a time *you*, having the word of God before your eyes, and earnestly desiring in yourself what that word says, have *turned away from that word*, and have asked the Lord to do for you, and in you, what the word says. Instead of expecting the word itself to do what it says, *because it is the word of God*, you expected the Lord to do, apart from the word and by some other means, what the word says.

And then you wondered and were perplexed that what you asked was not done. But there was no place for any wonder or perplexity. Your expectation was vain. Your asking was not of faith: it ignored the word of God.

You were without excuse, too, in both these ways; for, all the time, there stood your Lord's plain showing of what is faith; and you had read it many a time. You had read that the centurion said to the Lord, "Speak the word only, and my servant shall be healed." It was

there plainly shown that the centurion expected "the word only" to do what he wished, and depended upon "the word only" to do it. You had read the word of Jesus that this was "great faith;" and that therefore he *did* "speak the word only," and the "servant was healed in the selfsame hour." You had also read a number of other instances showing that the Lord did everything by speaking the word only.

Would you exercise great faith? Then receive the word of God as it is in truth, *the word of God*; expect that word only, to do what it says; depend upon *the word only*, to do for you, and in you, what that word says.

Then, asking in faith, you will receive what you ask; and being justified by faith, you will have peace with God through our Lord Jesus Christ.

It is written that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Rev. 10:7.

The mystery of God "is Christ in you, the hope of glory." Col. 1:26, 27.

The finishing of the mystery of God, then, is the finishing of the work of "Christ in you."

The finishing of the work of Christ in you is the bringing of you to perfection in Christ Jesus.

And the bringing of you to perfection in Christ Jesus, is by the power of the Holy Spirit, "according to the working whereby he is able to subdue all things unto himself."

For the Holy Spirit is given, imparting his precious gifts, expressly "for the perfecting of the saints, . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:12, 13.

This is promised for "the days [prophetic days—years] of the voice of the seventh [trumpet] angel, when he shall begin to sound."

The seventh angel began to sound in 1844, has been sounding ever since, and still continues to sound, and will yet continue to sound for a long time, even until all woe shall have passed from the earth.

But it is not *at the end* of his sounding; it is not *late* in the years of his sounding,—no; it is in the years when he shall *begin* to sound,—that the mystery of God, the work of Christ in you, shall be finished.

And as he has now been sounding fifty-four years with the mystery of God, the work of Christ in you, not yet finished, this shows that this work has been delayed. But on the Lord's part there is never any delay: *now* is always the time with him. This delay is altogether on the part of his people. The Lord's people have hesitated, and delayed to surrender themselves fully to be worked by the Holy Spirit into the complete image of the Lord Jesus. Many have delayed to have him even *begin* the mystery of God, the work of Christ in them, much less *finish* it.

This will never do. This must not be so any more. Now is the time. These are the days. The seventh angel is sounding. The nations are angry. The wrath of God is about to fall. It is the time of the dead and the living, when they shall be judged; and when he shall give reward to the saints, and to the prophets, and to them that fear his name, both

small and great. It is the time when the kingdoms of this world are to become the kingdoms of our God and of his Christ; and when he shall destroy them that corrupt the earth. Rev. 11:15-18. O, it is the time when the mystery of God should be, yea, and *will* be, finished!

And the finishing of this mystery is the perfecting of the believers, even unto the measure of the stature of the fulness of Christ.

The mystery of godliness is "God . . . manifest in the flesh." 1 Tim. 3:16. And the finishing of this mystery signifies not only the finishing of the work of God in the believer, so that the believer reflects only Christ,—all of God and none of self,—but it signifies also that this manifestation of God in the flesh will be finished, and that he will be manifest only in the spirit: and this signifies the changing of the believers from flesh to spirit; and *this* signifies *translation*. Thank the Lord!

And *now is the time*. We are in the days when the mystery of God will be finished, which means that we are in the days when God will prepare his people for translation, by bringing us to perfection according to the measure of the stature of the fulness of Christ. Bless the Lord!

What a precious promise, what a blessed prospect, this is,—that you and I shall be *perfect*!—perfect according to God's own standard,—perfect as Christ was perfect. Yes, and perfect as he *is* perfect; for "we know that, when he shall appear, we shall be like him; for we shall see him [not as he *was*—but] *as he IS*." 1 John 3:2.

"The Lord will perfect that which concerneth me." Ps. 138:8. Bless his name! It is he alone who must make any one perfect. And he will "make you perfect in every good work to do his will, working in you that which is well pleasing in his sight," "through the blood of the everlasting covenant," "through Jesus Christ; to whom be glory for ever and ever. Amen."

Who, then, will, who can, hesitate and delay any longer to yield up all to God, that he *may* make you perfect?

Do not think for a moment that it will take him a long time, as it has taken you, and in vain. He does this work by *creation*, not by *evolution*, as you have supposed. *He* does it; you can not do it. He does it by his word, not you do it by your vain efforts. Read this:—

While so many of our people have been hovering about the mystery of faith and godliness, they could have solved the matter by proclaiming, "I know that Christ is my portion forever. His mercy, his gentleness, hath made me great."—*Testimony*, Sept. 20, 1898.

Why not, then, solve this mystery of faith and godliness just now, when it is so easily and so quickly solved? Why not let God finish his mystery in you, according to his own purpose in Christ Jesus? Why not, *just now*, receive his Holy Spirit in all his fulness and gracious working, that he may perfect *you* unto the measure of the stature of the fulness of Christ? Why?

"Ask, and it shall be given you." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God," by whose working alone the mystery of God can be finished in you, and "whereby ye are sealed unto the day of redemption."

CURE LA GRIPPE YOURSELF.

AS WINTER has now come in full blast, *la grippe* is likely to make itself felt at any time. It is a dangerous thing, too; and if not broken up at the earliest possible moment, it will cause severe illness at present, and leave its mark upon the system for months to come.

However, *la grippe* can be so effectually broken up that no one need be injured by it, nor necessarily confined to the house longer than to put himself through the treatment. And the treatment is so simple that it is within the reach of everybody, and so easily applied that any one can give it to himself, if need be. And here it is:—

1. As soon as you discover that you have *la grippe*, put your feet, and up to the knees if possible, in water as hot as can be borne.

2. Keep the water as hot as can be borne, by putting in boiling water.

3. Continue this till perspiration is started. At the same time it is helpful, though not essential, to sip hot lemonade.

4. When perspiration has been well started, take out your feet, dry them quickly, wrap them in hot flannels, and lie down with hot-water bottles, hot bricks, or something of the kind, to your feet.

5. Lie there till you choose to get up; and *la grippe* will be killed. You will probably be too weak to do much; but as *la grippe* is gone, your strength will soon return.

Now do not pass this treatment by as too simple to be followed, and go to taking medicines, or even a full bath. Follow these directions strictly, simple as they appear to be, and you will find *la grippe* effectually broken.

I know this because I have tested the treatment thoroughly. I have tested it while on a journey, when I had only poor facilities, yet with complete success. I have tested it in a country cabin, within fifteen miles of the Russian border, in the month of December, on an attack of *la grippe* straight from Russia and undiluted, and with such success as to miss but one sermon in a series of appointments. And others have applied it with equal success.

There is true philosophy in it. And the philosophy lies here: *La grippe*, at its seizure, is peculiarly a disease of the head. Plainly, therefore, if the blood can be drawn away from the head, so that the disease shall have nothing to feed on, *la grippe* will have to fail. Holding the feet in water so hot, does effectually draw the blood to the farthest extremity from the head; and keeping the feet hot so long, holds the blood away from the head, so that the disease is robbed of support, and inevitably fails.

A full bath, even though it be a Turkish or a Russian, is not effectual against *la grippe*, because the whole body is equally heated, the blood is made to bound more rapidly, and the disease is fed rather than starved.

Follow these directions strictly, and nothing will fail but *la grippe*.

If you have not had experience so that you are acquainted with *la grippe*, you can know that it is upon you by your eyes burning, your nose tickling, your head feeling large and dull, and perhaps every joint and muscle of the body aching. Though you need not wait for all these feelings: one or two of them is enough to justify you in beginning proceedings.

ALONZO T. JONES.

WHAT WILL THE PROTESTANTS DO?

LAST week we gave the first half of the remarkable letter from the Washington Bureau of the *Baltimore Daily American*, as printed in that paper, Oct. 15, 1898, declaring and justifying the fact that as the result of "numerous conferences with Cardinal Gibbons and Archbishop Ireland" on the subject, "it is the determination of President Mc Kinley that the Catholic churches [in Cuba] shall be kept open, and that public worship shall be amply provided for," and that "to this end, sufficient money will be advanced by this government to support the Catholic Church."

It was stated in this letter that "this will be only a temporary loan; and when law and order are fully re-established on the distracted island, the Catholic Church will be expected to maintain itself like every other church."

Do you notice the trickery in this sentence last quoted?—It is said that this governmental money "will be only a temporary loan." Now, the natural complement of that expression would be that "when law and order are fully re-established on the distracted island, the Catholic Church will be expected to" *pay back this money*. But instead of that, we find only the elusive statement that while this money "will be only a temporary loan," till "law and order are fully re-established," yet "when law and order are fully re-established," instead of *paying back* this "temporary loan," the Catholic Church will only "be expected to *maintain itself* like every other church."

Then where does the "temporary loan" come in? When the money is never to be paid back, how can there be about it anything of the character of a loan, either temporary or otherwise? The truth is, of course, that it is not, and is not expected to be, a temporary loan at all, but an eternal gift. If the writer of this letter is not a Jesuit, it is not because he never went to a Jesuit school.

The letter next makes an open bid for all the other denominations in Cuba to sanction this unlawful course of the Catholic Church and President Mc Kinley, by themselves doing the same thing. It says:—

Such free Protestant churches as exist in Cuba are supported either by contributions of their congregations or by the mission funds of their respective denominations. At the same time, if a demand were made on this government that the same favors be extended to Protestant churches and clergymen in Cuba that it is intended to extend toward the Catholics,—that is to say, undertake the *entire responsibility for their support*,—it is assumed that this government could not consistently refuse to do so.

This is an attempt to play again upon the Protestant churches the identical trick that was played upon them by the Catholic Church in connection with the Indian schools, in the first year of Mr. Cleveland's presidency, by which fourteen "Protestant" churches and the United States government were entrapped, and from which the government has not yet been able to free itself.

It is true that if this demand were made by the Protestants, the "government could not consistently refuse," since the government is doing all this for the Catholic Church. And more than this, the government can not consistently do this for the Catholic Church *without doing the same for all the Protestant churches*. The Catholic managers of this scheme know this full well; and therefore this shrewd suggestion

is made to the Protestants, that they may again be entrapped, and so hide the inconsistency of governmental support of the Catholic Church.

Will the Protestants of the land repudiate this designing suggestion, expose this evil scheme, and demand that the United States government shall maintain the only *lawful*, as well as the only *consistent*, attitude,—that of absolutely refusing to furnish a single cent, or cent's worth, of support to the Catholic Church, or to any other church; or to the "priests and high church dignitaries" of the Catholic Church, or the ministers of any other church, in Cuba or anywhere else? If the Protestants of the land will *not* do this, *why will they not?*

It is here suggested that the Protestant churches and clergymen in Cuba "demand" that the United States government extend to them "the same favors that it is intended to extend toward the Catholics." This is also intensely suggestive that the Catholics got these favors upon "demand." The rest of this remarkable letter shows the basis of this demand of the Catholics. We have not space for it this week, and must therefore postpone the analysis of that till next week. However, from a careful study of it, we are prepared to say that for cool, essential iniquity, it must bear off the palm.

Meantime, let all bear in mind that, so far, the Washington Bureau of the *Baltimore American* makes plain that "it is the determination of President Mc Kinley that the Catholic churches [in Cuba] shall be kept open, and that public worship shall be amply provided for;" that "to this end, sufficient money will be advanced by this government to support the Catholic Church;" and that this means that this government "undertakes the entire responsibility" for its support.

IN discussing "The Policy of Expansion" of the United States, Bishop Henry C. Potter asks, "What are the indications that we have any single qualification for the task of ruling, enfranchising, and ennobling subject races?" Then he answers: "The question ought not to be difficult to answer; for in a comparatively short space of time—less than a century—three subject races, so to speak, have been dropped into our lap, and the record of our dealings with them may be known and read of all men. One of them is the Indian race, another the negro race, and another the Chinese. If any honest man, by any ingenuity, . . . can extract any ground for anything else than shame and confusion of face in view of our dealings with these races, I congratulate him on his ingenuity. The story in every case, in greater or less degree, has been one long record of cruelty, rapine, lust, and outrage. . . . And this is the nation, with such a record, to demonstrate its capacity to deal with subject races,—which is to give a new and more benign civilization to the Spanish West Indies and the Philippine Islands!" The more this matter is studied and developed, the more certain it becomes that the United States is pursuing the course of republican Rome to that dreadful imperial despotism that is so fully portrayed in the Bible. And how Bishop Potter, or any other professed Christian, can identify himself with this dark and repulsive record, as he does in the use of such terms as "we" and "our," is a mystery.

TURKEY.

AFTER the release of Brother Baharian, we spent considerable time visiting Turkish officials; with some we had long conversations about the truth. The director of religious instruction, whose department deals with religious questions arising in any denomination, asked us why we did not investigate and accept Islam. We replied that we did not accept it because of its defects; and spent some time comparing its laws with the ten commandments, especially emphasizing the fact that it has no such law as the fourth commandment, where the Sabbath appears as a sign of the true God and a bulwark against idolatry. Thus we are able to show the importance of the Sabbath and the need of observing it, even though it puts us out of joint with other Christian denominations.

A Turkish priest and several gentlemen were present during the discussion. The director was remarkably affable, and listened with much patience and apparent interest. As he will have most to do with our people, we regard it as providential that we could speak to him so fully of our faith.

The Turkish government being founded on, and knowing only, the principle of union of church and state, it deals with all other religions on this basis. It requires that every division of the Christian church have, as a sort of government officer, a head of its own membership, who shall be responsible to the government for civil matters and for the *religious teaching* of the members under him. The Roman Catholics, Greek Catholics, Armenians, and Protestants each have such a head. All Christians in Turkey must be inscribed under one of these heads, their religion being named in their passports. The Turkish government does not deal directly with the Christian. If he desires a passport, or to register a birth or a death, or to secure a marriage license, all must be done through the head of his religion; and if he is arrested for his religious teaching, this head is held responsible.

Were only civil matters concerned, we would have no difficulty with this arrangement; but in its present form, it embraces the elements of the papacy. On account of being held responsible for our teaching if he recognizes us as Protestants, the Protestant representative is not willing to do so; and under the present form, we could not accept his recognition if he would grant it. We presented our case to the Turkish officials in this light, and asked them to arrange as they could for our civil matters, and to hold us individually responsible for our teachings. This would require an arrangement different from anything now existing in Turkish law; hence it is a question that must come before the ministry. To this end, we presented it in written form to the *sadr azam*, or prime minister. How soon it will receive attention, or what disposition will be made of it, is a question that the future will decide. It may be acted upon soon; or it may be months, or even years, before it receives attention.

Meanwhile, our people have no permission from the Turkish government to preach or to hold meetings; but recognizing from God the right to preach the gospel in every nation of the world, they will continue their work, and suffer whatever the Lord permits.

We are glad that we could visit so many of the officials who will have to do with our laborers in case of arrests, and speak with them so freely about our work and principles. We believe that good will result, and expect that the Lord will work especially for his people in this field. In no field has the truth been brought so repeatedly to the notice of government officials; perhaps the Lord will do a special work for them.

H. P. H.

ARE YOU THAT KIND?

It is said that those who stay at home, and then criticize others who have broken away from the pleasures and comforts of native land, and gone into missionary fields, where hardships and suffering, if not positive dangers, awaited them, and complain of them as if they were too expensive, and did not plan and scrimp themselves as much as they should to curtail expenses, may be well compared to one whose valor was indicated by a response he made to a call for service which involved some danger. His response was, "Here am I; send him!"

U. S.

LABORS IN EUROPE.

SOME time has passed since my last report to the REVIEW. I have found so much to do, and so many interests have required attention, that I have not always been able to keep up with the demands of the work, especially as I have all my own writing to do.

I am thankful for health, strength, and courage. I am enjoying much of God's blessing in the work here in Europe. The first session of the European Union Conference has been reported by others. It was indeed a refreshing season. We were all much cheered by the presence and labors of Elders Irwin and Moon. Personally, it was a great treat to me to meet these fellow laborers again, and have the privilege of spending some time with them.

At the close of the Union Conference, I accompanied Brethren Irwin and Moon on a brief trip to Denmark, Sweden, and Norway. We could stop at only one or two places in each country,—Copenhagen and Skodsborg, in Denmark; Nyhyttan, Sweden; and Christiania, Norway. As this tour has been fully reported by Elder Irwin, I need not enter into details. While I was thankful for this visit of the brethren, for they will now have a much better understanding of the conditions and circumstances surrounding the work here in Scandinavia and other parts of Europe than they otherwise could have had, and this knowledge will be a help to the General Conference Committee and to the Foreign Mission Board in their work, yet I am sorry that they could not spend more time, and thus obtain a still better idea of the work and the situation. While this could not be, we are all glad for their visit. It greatly pleased our brethren here to make the acquaintance of Elders Irwin and Moon.

August 19, at the close of our annual meeting, I returned to Copenhagen. It was arranged by the Union Conference that Elder N. Clausen should settle at Copenhagen, and in connection with other work, act as secretary of the European Union Conference. The latter part of August he came to Copenhagen, with his family.

For a long time, I have desired to see more of the important writings of Sister White translated into the Scandinavian language, but have lacked the opportunity to give the matter the attention necessary to bring this about. Feeling this to be a most important work, I began to make selections for translating. A little leaflet of twenty-four pages, with cover, from special Testimonies to workers, has already been translated, printed, and put into circulation. Elder Clausen is making translations for a book something like "Gospel Workers," and still others will follow. Our workers and people in Scandinavia have long pleaded for more of these important writings in their own language, and I am glad the time has come when this desire can be realized.

After arriving in Copenhagen, I immediately arranged to hold four Bible studies each week at the Skodsborg Sanitarium; the other evenings were given to work in the city. I have enjoyed much of the blessing of the Lord in these studies, and I think that others have also been benefited. At first I intended to confine the studies at the sanitarium to the helpers and workers; but after one or two lessons had been given, the patients expressed a desire to attend. Permission being given, they began to come, the attendance increasing until as many as fourteen were present at different times. This demonstrated again the truth of the Testimonies that God sent to this people many years ago, to the effect that people whom we can not reach with the truth by our regular methods of labor will be reached through our health institutions. As they come to these institutions to receive treatment, their prejudice is removed, and they become interested in the truth.

I am also glad to report a much larger patronage at the sanitarium than was expected. As you know, this institution was opened for patients the first of May. In a comparatively short time the house was full, and has been well filled ever since. At times it has been crowded. The financial report is also encouraging. The treasurer, Brother H. L. Henriksen, showed me some figures, a few evenings ago, which show that during the first six months we have taken in 3,436 kroner [a krone is twenty-seven cents] over the running expenses. We had not expected so favorable a result at first, as our work is new, and comparatively few are acquainted with it, and our method of giving treatment is so different from what people are used to. This result is encouraging, and we are grateful to the Lord. I have been much surprised to see the way in which people relate themselves to the principles of health, temperance, and rational treatment presented and carried on by this institution.

The branch institution at Frederikshavn is also prospering. This, too, has done better financially than we had hoped. The patronage has gained steadily. In this place, people of more limited means are received, and considerable work has been done for those who are not able to pay anything. The first of September, Dr. Ottosen opened an office in Copenhagen. There are treatment-rooms in connection with this office, but no lodgers are received. The time from eight till eleven o'clock in the morning, and from six till eight in the evening, is given to the men, and the

women have the hours from eleven till five. Sometimes it is not possible to give all the treatments called for. Thus the Lord is opening the way before us. There is an interest on the part of the public to learn about the principles of health. Dr. Ottosen and his wife have spoken at different places, and the people give them an excellent hearing.

On one of his trips to Frederikshavn, the doctor met one of the editors of a local paper at Randers. This man was interested to learn about our work, and the doctor explained it to him. The editor then said that if Dr. Ottosen would come to Randers, and conduct a health school and bring some one qualified to teach hygienic cooking, he would furnish a place for the school free. Last week, as the doctor passed through Randers, the same man came to the station to meet him, and said, "I have two halls, with kitchen and everything necessary for a cooking-school, and am ready to receive word from you that you will send a competent person to give instruction." This is an example of many openings for work. We are only sorry that we are not better prepared to fill them. Interested persons write to us, not only from Denmark, but also from Germany, Sweden, and Finland, requesting the privilege of coming here to take a course of training.

I have attended some general meetings, spending a week at Jerslev with my brother. The laborers of that part of the field came together for a week to study the word of the Lord and to seek his blessing. We had a precious and profitable season. October 10, 11, we had a special meeting of the philanthropic society, to consider the health work, and to further plans for carrying forward this work and to meet the necessities for enlargement. At present this is a serious question, and we are not a little perplexed as to what to do. It is evident every day that the providence of God is far ahead of us in every way. We have only one set of treatment-rooms at the Skodsborg Sanitarium. On account of this, we have been obliged to send many people away because we could not accommodate them. You say, "Why not enlarge your facilities?" That is what ought to be done, but we have not the necessary funds. Just as soon as we can get the money, we will begin the work. Are there not friends in America who will feel it a privilege to aid in this noble work? We await an answer.

O. A. OLSEN.

The following paragraph, written by the London correspondent of *Harper's Weekly*, gives an excellent impression of the fiery attitude of the nations:—

From the far East, trustworthy information reaches me, which shows that Japan believes that her opportunity is coming. Should Russia move, she will find Japan at her throat. Russia, therefore, with her internal troubles of famine, poverty, and wide-spread corruption, is naturally unwilling to pull hot chestnuts out of the Egyptian fire for the sake of France. Without Russia, Austria, Abyssinia, or her Dervish friends, France will have to face the English music single-handed; and as the foreign ministers of France, who flit through the palace on the Quai d'Orsay as transient figures in a biograph, do not seem to believe England's word, it is possible that they will be more reasonable after being confronted with the spectacle of England's sword. There is, as I have hinted, a great deal under the surface, which is not publicly known. The Egyptian authorities have in their possession a letter

from a French officer to the khalifa, together with two French flags sent to the leaders of the Dervishes. The messenger who conveyed these interesting mementos of the emissaries of civilization is also in the hands of the Egyptian government. It is to be presumed that our rulers are withholding the publication of these facts for diplomatic reasons; but they are true. If I were able to give my authority for stating them, the civilized world would wonder. It is not the opinion of ministers that there will be war this year; but the question of peace or war rests in the hands of French or Spanish politicians, whose record of levity in the conduct of foreign affairs is not encouraging for the prospects of peace.

"THE SIGNS OF THE TIMES."

No PUBLICATION issued by our denomination has accomplished so great a work in introducing the truth as has this paper. It has very properly been called our "pioneer paper" and an "able minister." As a pioneer sheet, it has gone out before our laborers, and created an interest in the precious truths it so ably advocates. As a minister, it has not only presented the truth, but through the blessing of God it has carried conviction to many souls: and when once conviction has taken possession of the reader, the paper has, like a true minister, wisely and earnestly persuaded him to yield to the claims of truth. Hundreds of persons are rejoicing in the truth for these last days as the result of reading the *Signs of the Times*. Every gospel worker is pleased when he meets a reader of the *Signs*, who, while he may not perhaps be fully in the truth, is yet so favorable to it that he is willing and anxious to hear further on the same soul-stirring truths. As a wise minister, the *Signs* leaves no prejudice in its wake. This is not because doctrinal points are omitted, and only non-testing truths are presented; but all the truth is set forth so wisely that many are pleased, and none offended.

This paper is being sold by the thousand every week, and many short-term subscribers are obtained. When their time expires, a large per cent. are renewing, many subscribing for the year. There is no reason why every church, especially those in our cities and villages, can not take, and dispose of, a large club of the *Signs*. Every Bible worker should connect with his work a club of from twenty-five to one hundred copies of this paper. As he delivers the papers every week, he becomes acquainted with the people; and as soon as the readers become acquainted with the subjects presented, interested ones will question him in regard to different subjects. Thus the way will be opened for Bible readings. We have often seen this demonstrated.

Many can work for this paper without even leaving their homes. A sister in a city in Illinois, unable to leave her home because of rheumatism, has obtained a number of subscribers from business men who called at the residence, and from those who have visited her during the last two weeks, obtaining an average of one subscription each day.

The Thanksgiving number is a beauty, and has taken well. It has created an interest in the quarto-centennial number, and won a number of orders for it. That number will be a grand arsenal of truth,—a veritable reservoir, from which the reader will be supplied with truth that will cause his pathway to shine brighter and brighter even unto the perfect day.

One million copies of this edition are now being printed. Will not our brethren and sisters everywhere sell this number? It will not only be attractive, but will contain truths of a thrilling nature, which will fully explain the significance of the wonderful movements among the nations of the world, which are attracting such wide-spread attention. The

breath of Elohim is surely rocking the world. And while nations are doing their part to fulfil God's word, the Lord has a people who are carrying forward his work. The people everywhere should understand the significance of the past, the wonderful import of the present, and the stirring scenes to be enacted in the future. This quarto-centennial number will treat upon all these things in detail as no other single publication ever issued from our presses has done. Whoever neglects the opportunity of placing copies of this special number in the hands of others, misses an opportunity that has never been excelled in the past, and may never be equaled in the future.

Reader, will you not help sell this number of the *Signs*? If so, please write to your tract society office, and tell the secretary how many copies you will buy. They will be delivered to you for five cents a copy. Study over this matter, and write immediately, if you have not already done so. If you have written, and now think your order too small, write again. Let this number be strewed over every country where the English language is spoken, as the autumnal leaves fall on the ground of the forest. Now is the time to work; for the night cometh, in which no man can work.

S. H. LANE.

The Institute.

HOW CAN THE COLLEGE BEST TRAIN YOUNG MEN FOR THE MINISTRY?

GEORGE A. IRWIN.

THE fundamental principle in this question is that the young men whom the College takes to train should be converted. They must have a new mind. There is no use in sending young men out into the ministry to tell other men of the power of God, as revealed in his word, if those who tell it do not understand it. If these young men do not have the mind of Christ to begin with, the teachers, the young men, and the College will labor at a disadvantage, and they will never secure the object sought. Hence the first, the primary, work is to see that the young men are converted, that they have the mind of Christ.

"Christ is grieved that so few understand the science of oneness with himself."

Christianity is a science. It lies at the base of all true science. We can be filled with worldly science,—a science so-called,—but the science that lies at the foundation of all is the science of oneness with Christ; and he says that he is grieved that so few understand it. Therefore the first thing for the College to teach young men who contemplate entering the ministry, is the science of oneness with Christ.

"Minds that are not under the divine guidance can not understand the science of religion."

By this you see that the young men who are not under divine guidance can not understand the science of redemption, the mysteries that are hidden in Christ; yet this is the science that they are supposed to go out to teach. They are expected to tell the people how they may obtain this science, how they may know the science of oneness with Christ. If the individual who thus goes out does not know that science himself, how can he teach it? We can not lead people farther than we ourselves have gone. We can not teach something that we do not understand. Hence we can not dwell upon this point too much.

"The mystery of godliness is found only in the believing soul who is divested of self. He is greatest in the kingdom of heaven who will become teachable as a little child."

There is the foundation; and the text found in the sixth of John, "They shall be all taught of God," is the beginning of the teaching, or

training, of young men for the ministry. It is needless to say, in this connection, that the Bible must be the text-book, first, last, and all the time, because it is in the Bible that the revealed will of God is expressed. It is in the Bible that we learn of this science in connection with Jesus Christ. It is in the Bible that we learn of the plan of salvation,—the power of God unto salvation. To be a minister of Jesus Christ, to minister this word to others, and to bring to them a knowledge of the truth as it is in Jesus Christ, we must get the truth where it is found, and that is in the word of God.

If we start right with persons who are converted, and who understand what oneness with Christ really is, they will surely be taught of God; and this means, too, that they are to be taught whatever God's word says, in the way he has revealed it. When this is done, they will grow up into him, their living Head; and when they go out into the ministry, they will have something to minister to others,—an experience to tell, which they themselves have gained. They will then present to the people, not a theory, but something that they *know*; and what they say will come from hearts full of the love of God.

"Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God."

You all know what it was with Christ, from the time he was a child, that caused him to grow in the knowledge of God: it was the Spirit of God. When the time came for him to engage in his public ministry, the record says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." All mental ability, intellectual gifts, and cultivated acquirements, while they may be essential in the ministry, are not all-essential; for we can have all these, and yet our ministry be a total failure. Our work must be vitalized by the Spirit of the divine Teacher.

In order to train young men for the ministry, therefore, the Bible must be the text-book which they study. The Lord has told us some things in connection with even the study of the Bible; and it may be profitable to look at some special themes in the Bible that it would be well for us all, especially the ministry, to make a special study of.

"There has been too much mechanical working, and too little vital godliness; too much dependence upon human wisdom, and too little earnest seeking for divine aid. . . . More piety and devotion, and more of the simplicity of godliness, are essential."

That has been true in the past, when we held up a wrong ideal of education. The Lord has told us so. He condemns the mechanical working, and urges that more of the spiritual be put into it, more seeking of God. If this is true of the students in general, it is pre-eminently true of those who are studying for the ministry.

Special subjects are mentioned; which should be studied by those preparing for the ministry. The life of Christ is spoken of. We should carefully study the life of Christ. How much has been said of late to the effect that we are to imitate Christ's life in our ministerial labors, and endeavor to conduct our work as Christ conducted his work while he was in the world. Hence, in connection with the training of young men for the ministry, the life of Christ certainly should be dwelt upon and especially studied.

In this connection I would also call the attention of those who are studying for the ministry to the necessity of allowing the Testimonies to go hand in hand with the Bible. I can not emphasize too strongly the importance of studying the Spirit of prophecy in connection with the Bible. Aside from the Bible, the Testimonies, and the Spirit of

prophecy, there are but few writings that we need pay any attention to. Do not misunderstand me; I do not mean that we are not to study the common branches and some authentic histories. It has been thought that those studying for the ministry must read books by various authors, get opinions of theologians, and combine the study of the Bible with the study of commentaries. These books should be left on the book-shelves, where they belong; and the Bible and the Testimonies of God's Spirit should be taken as the man of counsel, and as the proper instructor in these things. I am satisfied that we are in a time when this is especially true of those who expect to enter the ministry, or who are planning to labor in any department of the work of the third angel's message.

Question.—The idea is that the student will tell what he learns *from the Bible*, instead of telling so much *about* God, that he gets from other sources?

Answer.—Yes; he should rely on his own experience, rather than on some theory that he masters or gets hold of from some other mind; in other words, he must drink the water of life and eat the bread of life; then his words will be as a well of water springing up into everlasting life, and flowing out in fulness of blessing to others. We are so liable, if we have our shelves full of books, to fill up on the thoughts of men. When we come to a point that we do not understand, instead of going to God and getting knowledge from him, we go to these commentaries and books of reference for light; and then we get the thoughts of these men, which we have no assurance are the truth of God. But when we get thoughts from the Bible and from the Spirit of prophecy, we *know* that we have the truth.

Question.—Of all people, have we not the least excuse for the use of commentaries, etc.? Is not the Spirit of prophecy a divine commentary on the Bible?

Answer.—Yes, sir; and, brethren, where that is silent, we had better be; where that is silent, we had better not go to some other commentaries to try to find out the truth.

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.

SOUTH LONDON.

BALHAM.—I began public meetings in Balham, Nov. 14, 1897. This was the first time that any large public effort had been put forth on the south side of the Thames; but as the *Present Truth* had been freely circulated in the neighborhood, the way was well prepared for the meetings. There was a fair attendance to begin with, and it increased as the work went on, till a good interest was finally established. In February I had the timely help of Brother Prescott, and a month's mission was held at Balham Baths. Although the attendance was not so large as we had hoped for, owing chiefly to the unfavorable conditions under which we were placed in this hall (the only large place to be had in the neighborhood), some decided to give themselves to the Lord, and keep the Sabbath.

The influence of the work in Balham is spreading into different places in South London, and we are glad to know that several centers are now being opened among the thickly populated districts of the south side of this great city. There is a company of people called the "Pentecostal League," whose headquarters are near Balham, who claim to have received the Pentecostal gift of the Holy Spirit. Several of the members of this league have

begun to keep the Sabbath, and others are interested. This has aroused a great deal of opposition from the leaders of this body; and their paper, *Tongues of Fire*, has been turned aside from its original message, and has been used as "tongues of infamy." But we have left them alone, and the Lord has vindicated his truth by giving us those who really follow the leading of the Holy Spirit.

In July a church was organized at Balham, Brethren Prescott and Waggoner being present. Brother Waggoner baptized twelve persons on this occasion. There are now forty in this vicinity who are keeping the Sabbath.

One remarkable case was that of a sister who is a major in the Salvation Army. This lady was head of the slum department in London, having a large number of girls in training for work in the slums of London. She came to our meetings through the influence of a friend who was interested; but, like Nicodemus, she came secretly. I did not know who she was, as she did not wear her uniform; but on the occasion of General Booth's reception at the Crystal Palace, on his return from the United States, I heard her speak to the vast congregation there assembled, and recognized her. Very soon after this she was selected to go to America to take charge of the training of cadets at New York, Chicago, and San Francisco. The last Sunday she was at Balham, I spoke directly on the Sabbath and its relation to the gospel, and she and her friend both decided to keep the next Sabbath. Her ticket had already been bought for New York; and she was in doubt, almost to the last day, as to whether or not she would go. At her farewell meeting in Regent's Hall, at which I was present, she spoke in a way that perhaps nobody would have understood but those who knew the experience she had been passing through during the previous week. She went to America on the same boat that Brother Gibson took on his return; and from letters since received, I am glad to learn that she recognized him as one of the "same people." We trust that the Lord will lead her out into the full light of the present message.

The work in England has taken a decided move in the right direction this year. It is sought to make all the meetings evangelical. Open-air meetings are held in different places, and inquiry rooms are being established in connection with the meetings in the halls.

I am now at Swansea, holding meetings with Brother Washburn. Brethren Prescott and Waggoner have also rendered valuable assistance in connection with these meetings. We are seeing souls saved every week. Truly we are living in a time when the Lord is doing a quick work, and cutting it short in righteousness.

HARRY CHAMPNESS.

THE HOLY SPIRIT AT WALLA WALLA COLLEGE.

"NEVER in the history of this school has the Lord so mightily worked for his people." This is the testimony of those who have been acquainted with the work of the college from its infancy.

Our motto at the beginning of the year was, "Every soul for Christ." We believed that God had especially directed in sending us those in attendance, and that therefore he would exercise his power to bring them to "the Lamb of God, which taketh away the sin of the world." To the end that not one student should be left out of the fold of Christ, the workers in the college have prayed and labored.

At the beginning of the week of prayer, Elder Reaser joined with us in labor. Daily meetings were held with the church, the readings also being given for the students at the chapel exercises. Joint meetings of school

and church were held in the evening. From the first, it was evident that God was anxious to bless, one evidence being that Satan organized his forces to defeat the work of God. From this we knew that power was to be exercised by the Lord in behalf of his people.

That the matter of offerings might not appear to be the objective feature of the work; it was decided to take up the mission contributions on Thursday evening. A special program was arranged for the evening. The collection, though not large, compares favorably with those of former years, especially when it is remembered that a special effort had been made to help in the work of circulating the quarto-centennial edition of the *Signs of the Times*.

Friday evening a special manifestation of God's power was seen. Though the students had banded together not to yield to the Spirit of God, the power of the Lord came among them, and a number arose, signifying their intention to devote their lives to him, and asking for special prayer. Often God does exceeding abundantly above all that we ask or think, answering prayer so fully as to surprise us. So it was on this occasion. Though the half-hour immediately preceding each meeting was devoted by those who know the virtue of prayer, to presenting individual cases before God, yet when the actual fulfillment of the promise was realized, we were astonished. The work begun in the meeting went on far into the night. Students sought the rooms and homes of teachers, that they might find God.

Sabbath was a good day. The meetings were attended with power. In the evening, while the praying ones were assembled to make special requests of God, the mothers met in another place, asking God to turn their unconverted children to him. The season of prayer was a marvelous one because of the Spirit of God, which, like a wave of light, filled the room. Again we looked for great things, and we were not disappointed. When opportunity was given for those who wished to surrender, to go forward for prayer, the scene was most solemn. Hearts that had been fighting bitterly against God and his truth were melted. The Holy Spirit swept back and forth across the room, until it was almost impossible for sinners to resist it. Scarcely a single son or daughter for whom prayer had been offered was longer held by the enemy. Young men who had seemed almost beyond hope were prostrated by the power of God.

At the close of this meeting, one young woman came up and asked for prayer, that she might be made "willing to be willing to yield all to Christ." The request was granted; but the following evening her heart, as she expressed it, was more unwilling than ever. She had been warned not to come to the college, her mother telling her that she would rather see her laid in the grave than become an Adventist. And between the young woman and her father a tacit agreement existed that neither should ever become a Christian. Having come to the school with a vow not to yield, and having had placed before her a bright prospect of fame and worldly glory, she found it impossible to submit to the Saviour, and so requested that she be left alone. But the Spirit said to the workers, Pray. The young woman agreed to meet with those who had a burden for her soul. Prayer was had, and the room was filled with the power of the Spirit of the Lord. We felt that we had never been so close to the glory of God. By special interposition of God's Spirit, she was set free. A view of the wide-open portals of heaven,

opened for her by angels that excel in strength, was sufficient to give rest to the weary, torn soul. The glory of earth was eclipsed; and by a full and free and willing surrender, she threw herself into the arms of Christ.

By choice of the students, a day of vacation between the fall and winter terms of school was devoted to the work. At 10:30 A. M. a praise service was held. It was one long voice of victory. Immediately following this, thirty-seven young people, mostly students, left their sins in the watery grave. Others will follow.

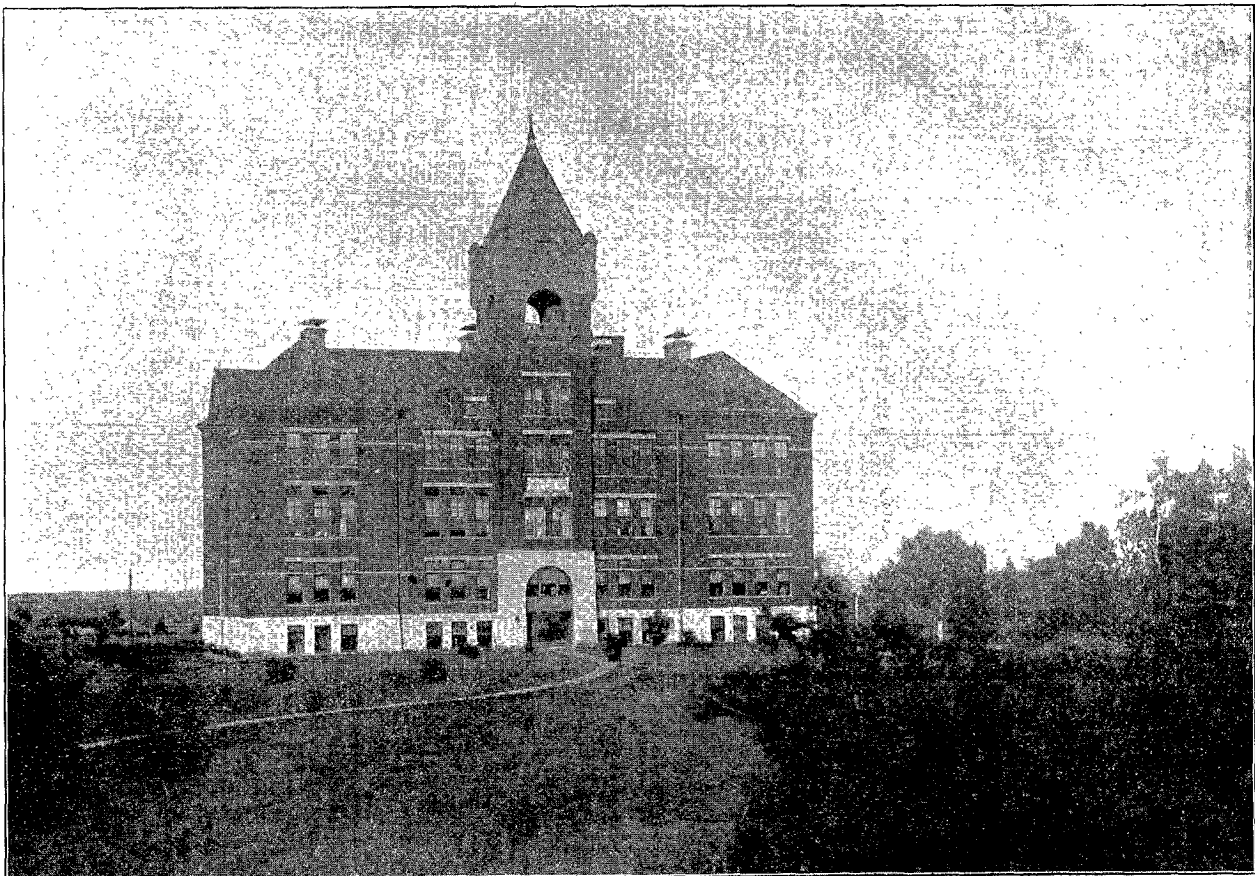
One striking feature of this season of prayer was that as soon as hearts were given to the Lord, their possessors immediately began to labor for their unconverted companions,—a sure evidence that this was the work of the Spirit.

The work is still going forward. It is the

On Friday the chapel exercises became a revival service. Many sought and found the Lord. In a few minutes some of these were pleading with others to come to the Saviour. During the week the Holy Spirit came into the class-rooms and turned several recitations into prayer-meetings. The Wednesday-morning prayer-meetings bring help and encouragement.

Besides the large Christian Help band, an organization for work in connection with the Lincoln mission is nearly perfected, work having already been begun. Some of the students have been working in the city since the beginning of the term.

A goodly number of earnest young women and a few equally earnest young men are preparing to engage in church-school work next year. But there are not enough to supply the



UNION COLLEGE.

universal sentiment to press ahead until the few who are not converted shall belong to God.

C. L. TAYLOR.

THE WEEK OF PRAYER AT UNION COLLEGE.

"I WAS glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." For some time before the week of prayer, little companies met, pleading with God especially to bless the school, to awake us out of sleep, make us realize our need, and help us to strive with the unconverted. He has answered in his own bounteous way.

Before the week of prayer began, a change came over the students. Nearly all had been professed Christians, but a spirit of earnestness came in. Some who had been rather wild came quietly to the teachers, confessed, and joined in prayer for others. Prayer-meetings held an hour before breakfast have been well attended both during and since the week of prayer.

On Thanksgiving day, teachers and students met in social meeting in the chapel. The Lord led those present to show their thankfulness by helping others. Toward the close of the meeting, the president and teachers took a collection for the poor of the town. About forty dollars, besides food and clothing, was given by members of the school,

churches in any one State in this district. Are there not many teachers who could spend the winter and spring terms here, and be ready to teach according to God's plan next year?

HATTIE B. RANDALL.

WORK IN BATTLE CREEK COLLEGE.

"THERE seemed to be no special effort on the part of the teachers to influence the students to give their attention to the things of God; but God had a Watcher in the school, and though his presence was unseen, yet his influence was discernible. Again and again there have been manifest tokens of the presence of the holy Watchman in the school." "Have you not been afraid of the Holy Spirit? At times it has come with all-pervading influence into the school at Battle Creek." "The Holy Spirit was brooding over the youth during the school hours." "The Lord has been waiting long to impart the greatest, truest joys to the heart. . . . When the students thus beheld Jesus, the suspension of their studies was counted as no loss. They were catching glimpses of Him who is invisible."

These quotations from "Special Testimonies on Education" express the condition of Battle Creek College; for this is God's own description of just such a work as we have passed through this week.

Monday, November 28, the ordinary school work was resumed. Tuesday was the day set apart for the annual offerings to be made by

the students. It was deeply felt that God wanted not only the few cents we might be able to give, but a full surrender of self. Over a hundred dollars was given by students and teachers, but the most interesting thing was the blessing that immediately followed. Sister Henry addressed the students; and in response to her suggestion, a large number volunteered to visit the homes of brethren in the city, to tell them of the love of God, and of the experience they had passed through. Nearly every family of Adventists received a call, thus coming personally in contact with the students, whose hearts were aglow with God's love.

It was decided to have studies on the work of the Holy Spirit given by Sister Henry in the chapel each afternoon from five to six o'clock. Then the students and workers went to the Tabernacle in the evening, prepared to assist in personal work for those who felt the need of a closer walk with God. This continued for several evenings, each meeting being more powerful than the preceding. All felt the need of pressing closer together. Especially was this true on the part of the faculty; and Sabbath morning, as they studied the situation, there was a renewed consecration on the part of each.

It may seem strange to read that on Monday morning school work was resumed; but that on Tuesday the Spirit came in with such power that it could not be resisted, and again studies were laid aside. The time came when a still more decided stand must be taken. The burden for the indifferent students led to the most earnest pleading with God for mercy, and there was weeping between the porch and the altar. The afternoon was devoted to work for the poor and needy.

If you are inclined to think that a suspension of studies means a waste of time, you should follow some of these students whose hearts are aglow with brotherly love, as they go from one to another, ministering, both spiritually and physically, to the poor and needy. One of the married women of the home family has been working for her unfortunate fallen sisters, and God has greatly blessed her efforts.

The majority of the students have expressed a willingness to follow the leadings of God's Spirit into any kind of work. Should you ask what our plans are for to-morrow, the answer would probably be, "God alone knows, but we are subject to the direction of his Spirit." It is a time of such waiting and watching as we have never before seen. We press forward, for we are in the time of the latter rain.

M. BESSIE DE GRAW.

FITCH BAY (CANADA) SCHOOL.

THE fifth year of the Fitch Bay High School began on September 5, with a larger attendance than is usual at the opening. This has gradually increased, and still others are expected. The students are taking up the work with greater zeal than ever, and appear determined to make advancement. The Bible classes are well attended, not only by those of our faith, but also by those of other denominations. For this we praise the Lord, realizing that the study of God's word should be first in everything.

On account of the growth of the school, the managers deemed it advisable to hire another teacher, and have secured the services of Elmer E. Farnsworth, who will act as assistant. He began work, November 1. We are now able to give the required instruction to all who desire to come.

We earnestly hope that all who are in this part of the field will make every effort to send their children to this school. It is high time for all to consider this matter. How shall we answer for our children in the Judgment, if we

fail to do what we can for their salvation now? Those who desire to come should do so as soon as possible. Any one desiring further information should write to the undersigned, at Fitch Bay, P. Q. An announcement of the school will be sent to all who desire it.

MERTON A. FARNSWORTH.

TENNESSEE RIVER CONFERENCE.

SINCE our camp-meeting at Guthrie, Ky., which in many respects was a very encouraging and profitable meeting, I have been much of the time absent from the Conference.

During the last month I have had the privilege of meeting with the churches at Nashville, Springville, Trezevant, and Edgefield Junction, also visiting briefly the friends at Dickson, Tenn., and Bowling Green and Sand Hill, Ky. I trust that good was accomplished at all these places. At Nashville much good is in prospect through the means of the Christian Help work that is being established in that city. We extend our sincere thanks to our brethren who, from different parts of the Conference, have sent in supplies. A good example is set for others to follow.

At Springville a majority of the Conference Committee were present, and held a four-days' council, November 21-25, at which many items of interest in Conference work were considered. On account of circumstances that seemed to me to make it necessary for me to do so, I there resigned my position as president of the Tennessee River Conference, and now Elder C. P. Bollman is president of the Conference. While it is with regret that I part with the dear brethren whom I have learned, during the two and one-half years of my labor there, to love so dearly, and between whom and myself the bonds of Christian fellowship will constantly become stronger, it is much more pleasant to part with friends than with enemies.

May the blessing of God rest upon the work in Tennessee. It is my firm conviction that more canvassing and house-to-house work are greatly needed in that field. Faithful work of that kind will surely bring good results.

F. D. STARR.

IOWA.

SIoux CITY.—The mission in Sioux City, Iowa, was opened last evening. It is called the "Guiding Star;" and we pray that it may guide many souls to Jesus. The mission is situated at 308 Jennings St., in the midst of needy and fallen people. Our work here is spoken of in the highest terms by those who call on us. Brethren Topliff and Lindahl are connected with the mission. Brother Rorholm is working among the Scandinavians in the city. Fifty Scandinavian papers are taken each week, and sold to time subscribers. A number of our denominational papers are put in racks in railway stations, and used to good advantage. We have seen some fruits of our work here, and look for more.

H. R. JOHNSON.

SOUTH DAKOTA.

SINCE the general meeting at Bridgewater, which was held the first of October, in company with Brother E. G. Hayes I have visited the churches in the southeastern part of this State. The message, "Receive ye the Holy Ghost," was dwelt upon and emphasized in every place, bringing light and joy to many, especially those who could not attend our good camp-meeting. After visiting all the churches in this part of the field, we went to Madison and Ash Grove. At these places the people manifested commendable interest in coming out to hear.

From here we went north, visiting all the isolated Sabbath-keepers we could find till we came to Clark, where Brother Hayes remained to look after Sabbath-school interests and the *Signs* work, and to arrange our appointments on our way to Huron, the terminal point of our tour; while I went to Millbank to attend the general meeting for the northeastern part of the State, November 4-6. The attendance from surrounding churches was not so large as we had hoped for; but the Holy Spirit was present, and all felt that it was good to be there. Money was raised to buy and equip a gospel wagon for that part of the State.

From this meeting I returned to Clark, joining Brother Hayes again. Traveling by private conveyance, we visited the brethren and held meetings till we came to Huron. This trip was of special interest and encouragement to all the brethren and sisters, as most of them have been left alone for some time. Some of them came seven miles across the open prairie to attend night meetings. They were hungry for the bread of life, and the Lord came near, giving us a message that found its way to the hearts of many. The study of such texts as Gal. 3:13, 14, was very precious.

J. H. ROGERS.

MICHIGAN.

TWINING.—The Spirit of God is moving upon hearts at this place. Seven adults have just begun the observance of God's holy Sabbath. We thank the Lord, and take courage.

ALBERT WEEKS.

TEXAS.

FORT WORTH.—In Rom. 1:16 the apostle says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." For a number of years our people have talked about wanting more power in their work. Here the apostle says that the gospel is the power. It does not give nor create the power, it is not a stepping-stone to the power; but it is the power. Since the gospel is the power, we may expect power to attend our labors if we preach the gospel.

Soon after camp-meeting we began tent-meetings at this place, but the attendance was small; so after a few weeks the tent was taken down, and we began holding street meetings and doing Christian Help and personal work. About two months ago a gospel mission was opened. We have been following the commission, "Preach the gospel to every creature;" and the Spirit of God has been present in mighty power. In one week nearly forty sinners sought the Saviour. Among those who have taken a stand for the truth, and been baptized, is a woman who had used morphine for eighteen years, and was also addicted to the use of cocaine and liquor. For more than three months she has had the victory over these habits. I might mention many other interesting cases, but time and space will not permit.

The people see the power attending our work, and are asking questions in regard to the Sabbath and other points of our faith. How much better this is than to try to pound doctrine into an unconverted man's heart. The time spoken of in "Great Controversy," Vol. IV, page 612, has come: "The message will be carried, not so much by argument as by the deep conviction of the Spirit of God." If we preach the gospel, the Spirit of God will convict the people of sin; but if we do not preach the gospel, we ourselves shall die spiritually.

We are getting things ready to open a workmen's home, with a penny-lunch counter and a wood-yard. Though we have not the money to begin this work at present, we are moving out by faith, believing that God will supply all our needs. I have traveled over a

large portion of the United States, and have worked in our missions in Chicago, but I have never seen a place that needed help any more than this place. It is a veritable Sodom.

The majority of our people in this State are poor, and have not much clothing nor bedding to spare. The fruit crop is also a failure. We need bedding, clothing, and food, with which to open the workingmen's home. We also need two hundred dollars in money. May God move upon the hearts of his people to help in this work. All contributions should be sent to the undersigned, at 112 West Annie St., Fort Worth, Tex. Prepay all charges.

A. G. BODWELL.

News of the Week.

FOR WEEK ENDING DECEMBER 10, 1898.

—The pay-roll of the United States army is now about \$2,600,000 a month.

—The year 1898 closes with the largest volume of business ever done in the United States.

—The quadrennial session of the Methodist General Conference will be held at Chicago in 1900.

—During the year ending the first of October, 92,299,211 pounds of butter was shipped out of Iowa.

—Three hundred workmen at the Lemont, Ill., stone-quarries have struck because of a reduction in their wages.

—Thirty-seven people were drowned recently on the British steamer "Clan Drummond," wrecked in the Bay of Biscay.

—Germany has just increased her army by the addition of 17,000 men, 4,000 horses, and forty-eight new field-batteries.

—General Miles has prepared a bill, which will soon be submitted to Congress, providing for an increase of the standing army to 100,000.

—December 3, by an explosion of gas in a coal-shaft in a mine at Wilkesbarre, Pa., thirteen men were seriously burned, some of them fatally.

—When Queen Victoria came to the throne, over forty per cent. of her English subjects could not read. Now the proportion is only five per cent.

—The Jewish Charity Bazaar, during three days and nights at Chicago, cleared \$100,000, which will be used to help the poor and unfortunate in that city.

—December 7 Senator Burrows introduced into Congress a bill providing for an appropriation of \$100,000 for a federal building at Battle Creek, Mich.

—It is reported that the Spanish peace commissioners have secured a concession granting Spain commercial advantages in the Philippines for ten years.

—Through the alterations in the United States tariff, British trade is reported in London to have decreased \$13,000,000 for the year ending with October.

—December 1 the Lincoln, Neb., Normal University, a business college at Normal, a suburb of Lincoln, burned. The loss is estimated at about \$130,000.

—The Michigan Supreme Court has rendered null and void the oleomargarin anti-coloring law, passed in 1897, under which numerous prosecutions have been made.

—The British judicial commissioner for the Western Pacific, who recently visited Pitcairn Island, has recommended in his report that the natives be removed to some more populous center.

—It is estimated that more than 1,000,000 bicycles were made in the United States in 1897. Bicycles were exported to the value of \$6,902,737, nearly a third of which went to England.

—Ammonia gas was responsible for an explosion, December 6, on the United States transport "Bay State," lying in New York Harbor, whereby one man was killed, and fifteen were injured.

—Naval Constructor Hobson has been selected as the best available man for the reconstruction of the three Spanish cruisers recently raised by Rear-Admiral Dewey and his assistants at Manila.

—The sophomore class at Princeton University recently adopted resolutions against hazing, and later the faculty announced its approval of the action, thus abolishing that brutal custom from the institution.

—A bill has been introduced into Congress asking for an appropriation of \$12,000,000 for the construction of a deep-water channel from the Mississippi River to the Gulf of Mexico, by way of the Southwest Pass.

—It has been decided that Howard Gould will not have to forfeit \$5,000,000 by his recent marriage, which was a provision of his father's will in case he married without the sanction of all the members of the family.

—United States Senator Quay, of Pennsylvania, has been indicted, and must stand trial, on the charge of conspiracy to misuse the funds of the State on deposit at the People's Bank for his own benefit and profit.

—A decree forbidding the admittance into France of fruit and plants from the United States has been issued by the French government. It is thought that the deadly parasite, the San José scale, is responsible for this action.

—Representatives of thirty-eight large furniture factories will meet, December 15, in New York, to form a new company, with a capital stock of \$6,000,000. It is to be a veritable trust to control the output and price of furniture.

—Mrs. Martha Little Davidson died at her home in Lebanon, Ill., December 2, aged eighty years. She enjoyed the distinction of having spooled the first spool of thread in the first factory known to the thread industry in America.

—Self-government for Cuba "at the earliest moment consistent with safety and assured success," military occupation to continue in the interim, is one of the recommendations to Congress in the recent message of President McKinley.

—Senator Vest, of Missouri, introduced into Congress a resolution declaring that under the Constitution of the United States, no power is given to the federal government to acquire territory to be held and governed permanently as colonies.

—December 1, in Toledo, Ohio, Isaac D. Smead filed the largest petition in bankruptcy on record since the act went into effect, his liabilities being \$900,000, with no assets. He was an extensive manufacturer of ventilating and heating apparatus.

—The anti-scalping bill passed the House of Representatives, December 7, by a vote of 119 to 101. This measure is intended to abolish the business of buying and selling railroad tickets by brokers. The subject has been before the public for ten years.

—Chicago pork-packers, representing a combined capital of \$200,000,000, have sent a vigorous protest to the Department of Agriculture at Washington against the proposed passage of a bill by the German Reichstag, shutting American sausage out of Germany.

—December 2 Mrs. Polly Mays, the oldest woman in Virginia, died at her home in Franklin County, aged one hundred and eleven years. She was remarkably well-preserved; and but for a fall, which caused her death, would doubtless have lived several years longer.

—At Pleasant Lake, Ind., five robbers drove into town after dark, entered the Chadwick bank, and after wrapping the night-watchman in a blanket, and tying him to a post, took all the money and valuables from the safe, and carted them away. Bloodhounds were put on the trail.

—A man giving his name as Michael Morgan, was caught in the act of setting fire to a pile of wicker baskets in the basement of Wanamaker's great store in New York City. The blaze was extinguished. In the man's pocket were found two boxes of matches and a bottle of turpentine. The store was crowded with thousands of shoppers and employees.

—The ladies of the First Methodist Church of Green Bay, Wis., have instituted a reform looking to the removing of their hats during service. This step is taken at the request of the pastor, Rev. W. M. Forkel, who has done away with fairs, suppers, boat-rides, etc., as a means of raising money; all expenses being met by subscription and weekly payments.

—Governor Tanner, of Illinois, has been indicted by the Macoupin County grand jury for "palpable neglect of duty" in connection with the Virden riot, October 12. His bail is fixed at \$500. It is reported that the governor declared he would not submit to arrest, holding that a grand jury has no right to interfere with him in the exercise of his official duty, as he interprets it.

—During the last summer, representatives of the noted ship-building and gun-manufacturing firm of Vicker's Sons & Maxim, of England, visited this country to ascertain the desirability of establishing their business here. It is now rumored that they may unite their interests with the ship-building business at Newport News, Va., forming one of the largest navy outfitting establishments in the world.

—On the evening of December 4 a fierce fire raged in the Home Life Insurance and adjoining buildings in New York City. It was the first time that the spectacle of flames in the top of a twenty-story building had ever been seen. The first nine floors were saved, but it was found impossible to combat the fire above that point, no hose being strong enough to stand the pressure necessary to carry water to such a height. The loss is estimated at about \$750,000.

Special Notices.

A MEDICAL MISSIONARY TRAINING-SCHOOL BY CORRESPONDENCE.

BEGINNING Jan. 1, 1898, the faculty of the Battle Creek Sanitarium Medical Missionary Training-School will undertake to conduct a training-school for medical missionaries by correspondence. All those interested should address the Medical Missionary Training-School, Battle Creek, Mich.

J. H. KELLOGG.

MICHIGAN, NOTICE!

THE Lord willing, we will meet with the churches in District 2 in Michigan, as follows:—

Homer,	Dec. 6-13
Quincy,	" 13-20
Coldwater,	" 20-27
Camden,	Dec. 27 to Jan. 3

We earnestly ask a general attendance at all these meetings. Matters of importance for these times will be considered.

R. C. HORTON,

W. D. PARKHURST.

TENNESSEE RIVER CONFERENCE, NOTICE!

AS IT has seemed best for me to return to Michigan, I have resigned the position of president of the Tennessee River Conference and Tract Society. This resignation has been accepted by the Tennessee River Conference Committee, and Elder C. P. Bollman, of Springville, Tenn., is now president. Elder J. D. Pegg was chosen to fill the vacancy on the executive committee, which is now composed of the following-named persons: C. P. Bollman, R. G. Garrett, J. H. Dortch, W. H. Mason, and J. D. Pegg. Business pertaining to the Conference should now be addressed to Elder C. P. Bollman.

December 8.

F. D. STARR.

A BLESSING FOR EVERY CHURCH.

THE Review and Herald Pub. Co. has completed arrangements with the Battle Creek College to conduct a special course of training for missionary canvassers, to begin Jan. 4, 1899, and continue three months. Every church can have an active part in this work by looking out worthy young people, and assisting them to avail themselves of the opportunities that will be offered in this course.

We read in the Spirit of prophecy that in order "to engage successfully in any branch of the work, the mental powers must be disciplined." "Years ago I saw that our people were far behind in obtaining that knowledge which would qualify them for positions of trust in the cause. Every member of the church should put forth efforts to qualify himself to do work for the Master. Even now, at this eleventh hour, we should arouse to educate men of ability for the work, that they may, while occupying positions of trust themselves, be educating, by precept and example, all those who are associated with them. There are among us persons of ability, who might be of good service in the cause, were they but looked after and encouraged. When any of these are too poor to obtain the advantages of the College, the churches should feel it a privilege to defray their expenses. The churches in the different fields should feel that a solemn responsibility rests upon them in regard to training youth and educating older persons to engage in missionary effort. When they see among them any who give promise of making useful workers, but who are unable to educate themselves, they should take the responsibility of sending them to the College to be instructed and developed."

We are confident that a blessing will come to every church that will take hold of this matter intelligently, and search out the worthy young people and older ones who should be in the work, and assist them in getting the necessary preparation to work acceptably in the Master's cause.

Will you have a part in the work, and enjoy the blessing?
REVIEW AND HERALD PUB. CO.

UNION COLLEGE.

Announcement for Winter Term.

THE winter term of Union College, which will begin December 21, will be of especial interest to young men and women who, on account of other work, are unable to attend school during the fall or spring months. Special classes will be arranged for their accommodation. All who desire to do more effective work in the ministry, in teaching, in Bible work, or in canvassing, should take advantage of these special terms. A short term in school will inspire many with an earnestness that will be of inestimable value.

A hearty invitation is extended to all who feel the need of a better preparation, and who will come determined to do earnest work and to accomplish much in a short time, to enter school at the beginning of this term.

W. T. BLAND.

College View, Neb.

WINTER SCHOOL AT THE BATTLE CREEK COLLEGE A TRAINING-SCHOOL FOR CHRISTIAN WORKERS.

EVERY effort is being put forth to help, during the winter term, those in this school district who wish a training for Christian work. We have been in the time of the latter rain for some years; but those who are carefully studying God's word realize that the latter rain may be poured out very soon. God is waiting a little longer for his people to confess their sins, put them away, and begin to work for others.

The Lord is already blessing the College by pouring out an abundant measure of the missionary spirit upon the students and teachers; and we long to see all our young people who have not this spirit, and who lack a training in our schools, so placed that they may receive a spirit of work, a burden for souls, and go out with their faces lighted up, to tell the truth, not so much by argument as by relating their own personal knowledge of God and deliverance from sin. Surely there is not much time left in which to work for the Master. May all our churches in this district arouse, and by word and by aid in money, assist young men and women who desire to know God and to enter his work, to a short training.

Besides the regular work in the College, special studies, conducted by Elder A. T. Jones, will be carried on for those who are preparing for the ministry. Special work will also be done for those who expect to do missionary school-teaching, medical missionary work in connection with the Sanitarium, or canvassing. The Review and Herald Pub. Co. expects to help place one hundred canvassers in the College during the winter school.

Studies from the Bible and the Testimonies, on the subject of missionary farming, will also be conducted. It is evident that there should be as great a reform in the tilling of the soil as there is in health reform. Our people are still farming on the Egyptian plan. This study will bring out God's plan of farming; and we hope that as we are now about to receive the latter rain, thousands of our brethren will farm as God has told them to. The farmer who has faith in God's word on the subject of tilling the soil, and who will obey God, will save as many souls in the kingdom of heaven as any preacher who ministers the Word from the desk.

A study will be conducted on the subject of business. The Lord has given directions in his word which will make every Christian proficient in business affairs. Our people should be lending money, not borrowing; but business must be conducted on a missionary basis. This study will be entirely from the Bible and the Testimonies. It will be seen that it requires as much faith in God's word, and as pure a character, to be a successful business man in God's sight as to be a minister. Both are missionaries, both are necessary, and both will receive the same reward; for both will save souls. The Christian business man, carrying out the principles of God in business, is just as much a preacher of righteousness as is the man who stands in the pulpit.

Has not the time come when all our people should begin to study this subject, and receive the blessing that has been promised to the remnant church?

During the winter term, a line of study will be offered to our sisters, on the subject of domestic science, including the Bible plan of housekeeping, cooking, sewing, and the woman's place in the home. The same principles applying to the studies mentioned above will be carried out in this.

These studies will last three months, beginning December 28. Those who desire to come should write at once, as the school will be very full. We believe that we have not much more time in which to conduct these studies; and we hope that a large number of our people will become so interested in them that they will see that some one from every

church is sent, who can go back and teach these principles to them. In this way, it will take but a little while for God's principles to be inculcated in every honest heart in the world.

The European plan of boarding is followed, and good board can be had for from \$4.50 to \$7 a month. Tuition rates are as follows:—

One study,	\$1 75 a month
Two studies,	2 75 "
Three "	3 50 "
Four "	4 00 "

All other expenses in the home—furnished room, heat, light, washing, etc.—can be covered by the sum of \$5.50 a month; and every home student is allowed the privilege of working sufficiently to reduce his expenses \$3 a month. Many students board for \$5 a month, or a little less. Thus you see that, by allowing \$5 for board, \$4 for tuition, and \$5.50 for general expenses, and deducting \$3 for work done, a faithful student can get along for about \$11.50 a month.

Those desiring further information should send for announcement.

E. A. SUTHERLAND.

OHIO, ATTENTION!

THE Lighthouse Mission, situated at 120 St. Clair St., Toledo, Ohio, is in need of beds, bedding, peas, beans, dried fruits, and food for a lunch-counter and for the workers. Bibles, Testaments, and religious reading-matter, money to pay rent, fuel, and gas-bills, car-fare, etc.; song-books for gospel services; and the names of two hundred people who will each give one dollar a month to support the mission, are greatly needed. The way has been opened in this important center to begin active relief work for the needy. The faithful here are poor in this world's goods, but have answered the call to "go forward," believing that the Lord will find susceptible hearts ready to assist with necessary money and supplies.

The building secured is of brick, three stories high, sixty feet deep, and finished and floored in hard wood. The rent is \$80 a month, payable in advance. A successful mission was conducted in it a few years ago, but it has not been in use for some time.

Please prepay freight on everything sent, and ship to the Lighthouse Mission, 120 St. Clair St., Toledo, Ohio, plainly marking, on each package, from whom and from what place it is sent.

All letters of inquiry should be addressed to the undersigned, at 392 Dorr St., Toledo, Ohio.

M. S. BABCOCK.

ANNUAL CANADIAN EXCURSIONS

Via Grand Trunk Railway System.

THE Grand Trunk Railway System calls your attention to its annual Canadian excursions, which will be given on Dec. 16, 17, and 18, 1898. Tickets to all principal Canadian points (except to points west of Ailsa Craig, Komoka, and Chatham, and to points east of Hamilton and Canfield Junction on line to Niagara frontier), including points on main line, Intercolonial Railway, between Montreal and St. John, New Brunswick, will be sold at a *single fare for the round trip*. They will be valid to return up to and including Jan. 7, 1899, no tickets being sold east of Pontiac, on the D. & M. division, and Imlay City, on the C. & G. T. division.

Attention of intending excursionists is called to the long limit given on this cheap excursion, offering an opportunity to visit Canadian friends and relatives during the holidays at cheap rates. The Grand Trunk Railway will run three trains daily in each direction, with Pullman sleepers on night-trains and parlor-cars on day-trains, to all prominent points. Tickets are optional going and returning *via* Detroit or Port Huron and the great St. Clair tunnel. Rates, tickets, and information may be had from all agents of this company and connecting lines.

E. H. HUGHES,
Ass't G. P. A.,
Chicago.

BEN. FLETCHER,
Trav. Pass. Agent,
Detroit.

NOTICES.

FOR SALE.—A fine fruit farm on the Occoquan River, twenty miles south of Washington, D. C. Any one sending the address of a person who will purchase it will receive \$50. Address W. W. Giles, Occoquan, Va.

ADDRESSES.

THE address of H. R. Johnson is 308 Jennings St., Sioux City, Iowa.

The post-office address of F. D. Starr is, for the present, 467 W. Van Buren St., Battle Creek, Mich.

PUBLICATIONS WANTED.

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

T. J. Skinner, Hope, Ark., *REVIEWS, Signs*, and other publications.

Mrs. N. M. Gifford, Onaway, Mich., *Signs, Sentinels*, and *Instructors*.

Mrs. W. Ray Simpson, Jamestown, Ky., *Signs, Sentinels*, and tracts.

Mrs. Alma Field, Meauwataka, Mich., *REVIEWS, Signs, Sentinels*, and *Little Friends*.

Florida Tract Society, Box 508, Orlando, Fla., clean copies of all our publications, for rack work.

Annie Hemming, Mount Sterling, Ky., *Signs, Good Healths, Instructors*, and tracts and books on present truth.

Mrs. E. M. Motz, San Luis Obispo, Cal., papers and health journals. She can use to good advantage those printed in foreign languages. The tracts, "A Willing Mind," "Election or Predestination," and those on the subject of tobacco, will be acceptable.

Mrs. Ada Carmichael, of Keene, Tex., writes as follows: "Please send me clean, up-to-date papers, especially the *Signs of the Times* and the *Youth's Instructor*, for use among the State prisoners and boys of the reform school. My husband is a State official, and I have an excellent opportunity to meet these classes, and have worked among them for years. Please do not send one paper of older date than September 15, as such will be of no use to me. Continue to send clean, late copies until further notice."

Obituaries.

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

MORLEY.—Died Nov. 21, 1898, at Conneautville, Pa., Nina Fay Morley, only child of Sister Nellie Hackett, aged 15 years, 17 days. She fell asleep in the blessed hope. M. S. BABCOCK.

WILLIAMS.—Died at San Bernardino, Cal., Aug. 28, 1898, Brother Jesse L. Williams, aged 30 years. He accepted present truth eleven years ago, and was faithful till death. GEORGE A. SNYDER.

WHITE.—Linnie B. White, daughter of W. C. and Alice A. White, died at Union, B. C., Nov. 9, 1898, of diphtheria, aged 9 years, 10 months. She died trusting in Jesus. W. C. WHITE.

ELDRIDGE.—Died Nov. 5, 1898, near Burlington, Mich., of a combination of diseases, Brother George Riley Eldridge, aged 75 years. He accepted the truth about fourteen years ago. W. D. PARKHURST.

CRAFT.—Thomas J. Craft was born at Roanoke, Va., Sept. 23, 1852, and died of diabetes, at Battle Creek, Mich., Nov. 4, 1898. The funeral services were conducted at Laura, Ohio, by the writer. J. G. WOOD.

HUNTER.—Died near Louisburg, Mo., Oct. 21, 1898, of consumption, Morris Hunter, aged 53 years, 7 months, 29 days. He accepted present truth six years ago, and died in the triumphs of faith. A. WILLIAMS.

LANE.—Died at Kendall Station, N. Y., Sept. 12, 1898, Sister Miranda Lane, aged 84 years. She died with a firm hope of a part in the first resurrection. The funeral services were conducted by the writer. W. A. WESTWORTH.

SELNER.—Died at Eagle, Ark., Nov. 13, 1898, Mrs. M. E. Selner, aged 62 years, 9 months, and 7 days. She accepted the third angel's message in 1886, and was faithful till death to the truth she loved. LETTIE FISHER.

HASTINGS.—Died Nov. 25, 1898, at Lafayette, Cal., Sister Lois Crippin Hastings, in the ninetieth year of her age. She accepted present truth twenty-one years ago. Funeral services conducted by the writer. J. W. BAGBY.

DE WITT.—Fell asleep in Jesus, Nov. 18, 1898, at Birdsboro, Pa., Brother George Kirk De Witt, aged 31 years, 4 months, 10 days. He was a faithful member of the Reading church. Text, Rev. 14:13. S. S. SHROCK.

LYNDE.—Died at Patterson, Kan., Nov. 14, 1898, of ulceration of the stomach, Dula Thompson Lynde, aged 30 years, 3 months, 4 days. She joined the Seventh-day Adventist church at St. Charles, Mich., when she was twelve years old, and has been a faithful member ever since. MRS. E. A. MOREY.

Publishers' Department.

"IF'S AND WHY'S OF BAPTISM"

Is the title of the December number of the Words of Truth Series (issued as No. 17, Extra). It is written by Wm. P. Pearce, and is a most interesting discussion of this important question.

This number contains 20 pages, and sells for only 1 cent a copy. Address all orders or subscriptions to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.; Atlanta, Ga.; Chicago, Ill.; or Toronto, Ont.

OUR NEW PROPHETIC CHART.

THE Review and Herald Pub. Co. has just issued a new prophetic chart, which by far excels anything of its kind heretofore published. The engravings represent the highest skill of the best artists, and are more in accordance with the Biblical descriptions than any previous designs.

THE RELIGIOUS LIBERTY LIBRARY.

THE Religious Liberty Library is published quarterly, with occasional extras, for the International Religious Liberty Association. The subscription price is only 25 cents a year.

No. 51: "Shall Christ and Caesar Yoke Together?" - By G. C. Tenney. Contents: I. The Necessity for Civil Government; II. The Nature and Object of Civil Government; III. The Christian and Civil Government; IV. Does the Cause of Christ Require Civil Protection?

Contains 12 pages; price, 3 cent a copy.

No. 52: "The Workingman's Rest." - Contents: The Popular Measure; Man Needs Rest; Rest Is Man's Inalienable Right; This Rest not Merely Physical, but Spiritual; The Lord's Day the Seventh, not the First, Day of the Week; No One Needs Enforced Rest; God alone Can Give Rest; Ordained of God to Conserve his Rest to His Creatures; How the Sabbath Is to Be Observed; The Sinner Can not Enter into God's Rest; hence, Civil Power Can not Rightfully Enforce It; God's Sabbath, Spiritual Rest; God's Sabbath of Rest only in the Seventh Day; Enforced Rest, and the Evils Which Follow It; The Sunday Sabbath the Institution of an Apostate Church; Sunday Laws Both Unchristian and Antichristian; "Hard Times" - the True Cause and the True Cure.

Contains 16 pages, 5 1/2 x 7 1/2 in.; price, 1 cent a copy.

No. 53, Extra: A. Campbell on Moral Societies. - Contents: Introductory Note; Moral Societies; Moral Societies Anti-Evangelical; Moral Societies Unconstitutional; Relation of the Church and the State; The Civil Magistrate. Contains 24 large pages; price, 1 1/2 cent a copy.

No. 54: "The United States as a Christian Nation." - By L. A. Smith, editor of the American Sentinel. Contents: The United States as a Christian Nation; Contrary to Fact; Not Antichristian. Contains 8 large pages. Price, 1/2 cent a copy.

In view of the wide-spread agitation over these questions, let every one who is able assist us in scattering these important tracts broadcast through the land. Address all orders and subscriptions to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.; Atlanta, Ga.; Chicago, Ill.; Toronto, Ont.

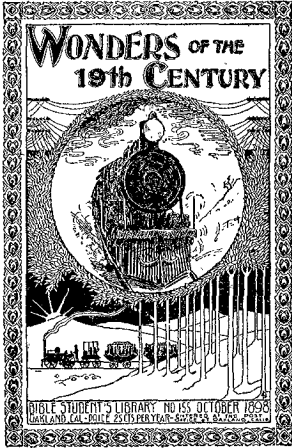
"THE ABIDING SPIRIT."

SUCH is the title of a timely book that will be issued from the press in a few days, written by Mrs. S. M. I. Henry. From the following chapter-headings our REVIEW readers will gain something of an idea of the purpose and scope of this excellent work: I. The Sword of the Spirit; II. The Breath of Life; III. The Signal; IV. The Spirit of Wisdom; V. The Spirit of Burning; VI. With Other Tongues; VII. The Unity of the Spirit; VIII. The Message of Liberty; IX. The Likeness of the Heavenly; X. The

Spirit of Peace; XI. The Spiritual Birthright; XII. Points of Light. The book will consist of over 300 pages, and will be attractively bound. Cloth edition, 40 cents; presentation edition, 75 cents. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

WHAT ARE YOU DOING

To help circulate that excellent little book, "Steps to Christ"? Thousands of copies are being sold, and thus the truth is reaching many hearts. Are you among those who are advancing this good work? Special arrangements have been made by the publishers with your State tract society, whereby every Seventh-day Adventist may become an active agent for this book.



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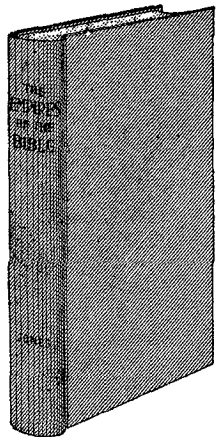
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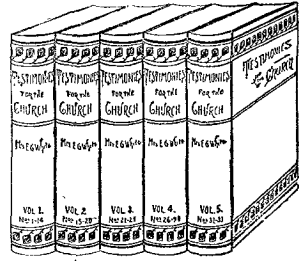
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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Table with columns for EAST, WEST, and various stations (Chicago, Detroit, Buffalo, etc.) with departure and arrival times.

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:15 p. m., and arrive at 12:40 p. m. and 6:20 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

Table with columns for EASTBOUND and WESTBOUND, listing stations like Bay City, Detroit, Port Huron, and Montreal, with departure times.

SLEEPING AND THROUGH CAR SERVICE.

8:27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2:25 A. M. train has Pullman sleeper to Bay City via Flint; F. & P. M. R. Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; daily to Detroit. Daily except Sunday to Mt. Clemens. Through coach to Niagara Falls.

7:00 A. M. train daily, through Pullman, wide vestibule sleeping-car to Montreal; also wide vestibule sleeping-car to New York via Niagara Falls and L. V. R. R. Also wide vestibule coach to Port Huron, and Port Huron to New York.

8:52 A. M., 4:05 P. M., and 12:55 A. M. trains have Pullman sleeping-cars and coaches to Chicago. CONNECTIONS AT DURAND. 7:00 A. M. and 3:45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 13, 1898.

ONE of the newspapers, referring to the czar's proposition as to the disarmament of the nations, remarks that "complete returns show that the czar has not succeeded even in disarming suspicion."

WE have received a copy of only the first page of the cover of the million-copy edition of the *Signs of the Times*. It is beautiful, and itself preaches a whole sermon. If more than a million copies are not sold, surely the fault will not be in the paper. It will sell if it has any chance at all. Get some, and see for yourself.

A CHICAGO alderman has taken to administering justice in a primitive way. A man had been brought before him several times for wife-beating. The other day when the man was brought up again for this offense, the alderman "pitched in," and gave him such a thorough drubbing in kind that the offender appeared really to be convinced that he should reform.

MANY times it is hard to perform what you have promised. And many other times it is harder to get others to perform what you have promised. We promised that our souvenir should be sent out week before last. But it was essential that others should perform what we thus promised. It was not performed. We are sorry. Perhaps we promised too soon.

In a private note from the principal of the Keene (Tex.) Academy, he says: "We have the best attendance we ever had. The enrolment is now one hundred and seven, while last year the total enrolment was only one hundred and thirty-five. The home is full, and the students are mature, earnest, and here for business." That is a good report, and we are glad to learn of the success of this school.

By *Harper's Weekly* it is estimated that a standing "army of at least two hundred and fifty thousand men will be necessary" to garrison and control the colonial possessions of the United States, and for service at home; but that on a basis of one hundred thousand, the increase of annual expenditure on army and navy will have to be "something like \$223,000,000, to say nothing of the vast sum that will be absorbed in the way of incidentals." It is plain enough that imperialism in territory will be accompanied with imperialism in expenditures.

ARCHBISHOP CHAPPELLE says that a part of his work in the Philippines and the other places under his jurisdiction will be to look after religious liberty. That will be a good thing, if he will only look after it in the right way. But as the only way that Rome has ever looked after religious liberty in those islands has been to suppress it, there is not much ground of confidence that it will really be different now. And this the more especially as he begins his work by having the United States government appropriate the money of all the people of the United States for the support of the Catholic Church in Cuba.

THE London correspondent of *Harper's Weekly* says that General Merritt told him that "in the Philippines no Protestant can be married nor baptized. Protestants desirous of entering into holy matrimony are obliged to go to Hong-Kong to find a spot where liberty is combined with order, and religions are unfettered. No missionaries nor services are permitted outside the pale of that type of Romanism prevalent in the Philippines." And Archbishop Chappelle announces that *he* is to "look after religious liberty" in the Philippines! How can people look after religious liberty, who do not know the first principle of religious liberty? How can Rome practise religious oppression for ages, and then all of a sudden turn about, and "look after religious liberty"? "Can the Ethiopian change his skin, or the leopard his spots?"

TO EVERY one who shall be a reader of the REVIEW AND HERALD during the year 1899, we can promise much that will be exceptionally good. We can not here specify particularly; but as the third angel's message in its grand progress is the greatest and best thing in the world, and as the REVIEW AND HERALD will certainly keep pace with the progress of the third angel's message during 1899, it is plain enough that every reader of this paper during 1899 will get much that is exceptionally good. And by the way, every new subscriber will receive one of our little souvenirs, that you did not get when we promised, and *that* is exceptionally good to begin with. Isn't it? Please give your neighbor an opportunity to subscribe, so he can have one of these.

THE other day Archbishop Chappelle announced himself "a warm personal friend of President McKinley." Last spring Archbishop Ireland announced himself the same. As a result of this warm personal friendship with the President, Archbishop Ireland got himself officially recognized by the United States as the representative of the papacy. And now the President determines to advance government money for the support of the Catholic Church and clergy in Cuba; and Archbishop Chappelle, his other "warm personal friend," has charge of this work in Cuba. If, now, Cardinal Gibbons would announce *himself* "a warm personal friend of President McKinley," we should have pretty good cause to think that the whole United States government, as such, was being controlled by the papacy. It is a pity that there are not, among the Methodist bishops, nor anywhere else, any warm personal friends of the President, to tell him the truth as to all these things.

FOR some time the clerical "good-time-coming" advocates have lauded the czar of Russia for his proposed peace conference, declaring it to be an omen that we are on the eve of the time when the people "shall beat their swords into plowshares," and "nation shall not lift up sword against nation, neither shall they learn war any more." Many have doubted the czar's

sincerity, and with evident good grounds; for according to present indications, the only faith he himself has in the success of his dream is that of the man who declared that he would have peace in his family if he had to fight for it. The latest despatches say that the Russian government has just placed an order for nearly thirty war-vessels, of various types, for its navy. Only the other day, King Humbert made a speech, in which he expressed great sympathy with the czar's peace movement; but almost in the next breath he announced that there would be a material increase in the Italian navy this year. So it is with all the nations; while they *hope* that peace may be maintained, the only way they dare hope for it is in strengthening their army and navy to such an extent that other nations will be afraid to attack them. How vain are the hopes of man! Soon the angels who are holding the winds will let them go, and then the Armageddon struggle will be upon us. Every development in the affairs of the nations to-day speaks, in tones of thunder, "Get ready, *get ready*, GET READY."

THE revival services in the Tabernacle have closed that the people may work. The work has gone deep, and we feel sure that what has been done will be lasting. The Lord has come graciously near to his people. A spirit of consecration and work has come over them, and now many who were previously indifferent step up, and say, "Here am I; send me," and go to work with a will. In the last meeting but one, the front seats were vacated, and a call was made for those who especially desired that the spirit of criticism, of judging the brethren, and of anything that would bring a cloud upon Christian fellowship, be forever renounced, and taken out of the way. Nearly all present moved forward. The censorious spirit, which is so prevalent among brethren, does more than anything else to drive out the Spirit of God; and we sincerely hope that in all our churches there will be an earnest prayer that this abominable thing shall be rooted out of the heart. It is all of the devil, who is the "accuser of the brethren." What do you say?

SPECIAL NOTICE!

WE would again call the attention of our people to the article in the last issue of the REVIEW, entitled, "Wanted—One Hundred Canvassers." This is the best offer ever made to those who wish to attend Battle Creek College, and qualify themselves to enter acceptably upon the canvassing work. This course of training will be given during the winter term, beginning Wednesday, Jan. 4, 1899. Those who desire to come should write at once. This offer will not hold after the number called for—one hundred—has been made up.

The regular tuition for the entire term, including board, room, washing, etc., is \$49.50; but the Review and Herald Pub. Co. offers to assist one hundred persons to attend the school (those who can furnish acceptable references from their church or Conference officers), by reducing the tuition to twenty-five dollars, with two hours' work each day. For further particulars, address the Review and Herald Pub. Co., Battle Creek, Mich.