

# The Advent Review And Sabbath Herald

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

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## The Review and Herald,

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### THE NIGHT AFTER THE SABBATH.

MRS. S. M. I. HENRY.  
(*Sanitarium*)

SWEET closing of the holy day,  
Whose glories softly fade away  
That tender lights of moon and star  
May bring us dreams of worlds afar!

As some sweet song, whose numbers move  
Set to the symphony of love,  
So have the hours of this glad day  
In rhythmic measures passed away.

As comes the long-drawn chord,—the rest,—  
Breathing what tones have ne'er confessed,  
Thus comes the night, so still and sweet,  
To make time's harmonies complete.

Shut in by close-drawn starry glooms,  
Woven in noiseless, snowy looms,  
With that dear Love whose still, small voice  
Can teach e'en shadows to rejoice,

I fill my soul with thoughts of Thee,  
Eternal Friend, whose memory  
Hath made the Sabbath day sublime,  
The crown upon the brow of time.

Hark! in the hush, that wondrous tone  
Swept from the strings of sphere and zone,  
From woodland harp, and lapping sea,—  
'Tis nature's vesper-song to Thee.

O, as comes on life's busy tide,  
Thou brooding Dove, my spirit hide;  
And let me find, in toil and care,  
Only the psalm that follows prayer.

### CHRISTIAN LIBERALITY.

MRS. E. G. WHITE.

"THIS I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

God is in heaven, but he has delegated his work to those on this earth. This work is to represent Christ. Christ gave himself, a full, complete offering, for the life of the world: and God calls upon all men to make a com-

plete surrender of all they have and are to him, that they may be co-laborers with Christ. This call is just; for to whom is every member of the human family indebted for his possessions? — To God, who not only gives men temporal blessings, but freely offered up his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life."

God has entrusted men with his gifts, that they may represent his benevolence toward those who are poor and needy. If they have the spirit of Christ, they will reveal it unmistakably by their helpfulness to others, by a faithful discharge of their duty, by acting tenderly and kindly toward God's heritage. As God sees that his children manifest compassion toward those who are poor and needy, he will bless them as faithful stewards.

"Moreover, brethren," writes the apostle Paul, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. . . . For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

To a youthful ruler who inquired of him, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This was not a hard requirement; for the ruler was not handling his own property. His goods had been entrusted to him by the Lord. The choice was left with him; he must decide for himself. Did he accept the eternal treasure? or did he decide to gratify his desire for earthly treasure, and in so doing, refuse the eternal riches? — When he heard Christ's words, "he went away sorrowful: for he had great possessions." He chose the earthly good, and lost the eternal weight of glory.

Individually, we are tried as was the young ruler. God tests us to see if, as stewards, we can safely be trusted with the eternal riches. Shall we do as the ruler did,—fasten our grasp upon the treasures lent us by God, choosing that which appears most agreeable to the natural heart, and refusing to use our possessions as God plainly states he expects us to? or shall we take up our cross, and follow our Saviour in the path of self-denial?

Millions of people in our world are making the choice made by the young ruler. They have intelligence, but they cannot decide to be honest stewards of their Lord's goods. Many say, "I will bless and glorify myself; I will be honored as a man above his fellows." Jesus paid the price for their redemption; for their sake he became poor, that they might be rich; and yet, though wholly dependent on him for all their earthly possessions, they refuse to do his will by showing love to their fellow men. They are not willing to relieve the necessities of those around them with the means which the Lord has placed in their hands for this purpose. They refuse to appropriate the Lord's capital for the benefit of others, and hold fast to their possessions. Like the ruler, they refuse the heavenly treasure, and choose that which is agreeable to themselves. By such selfishness they prove themselves unworthy of the eternal riches. They show that they are unfit for a place in the kingdom of God; if they were allowed to enter there, they would, like the great apostate, claim everything as if they had created it, and would spoil heaven by their covetousness.

Moses was called upon to choose between the world and God. Two conflicting objects were placed before him. The treasures of Egypt, the honor of a temporal crown, and all the worldly benefits involved in this choice, were presented by the prince of this world. The opposite side was presented by the Prince of Light, the world's Redeemer. He held out the recompense of reward, the unsearchable riches of Christ, and showed also the path of affliction, self-denial, and self-sacrifice, that must be traveled by all who gain this reward.

The decision was left with Moses. As a free moral agent he was at liberty to choose. All heaven was interested in the matter. What would be his choice? — obedience to God, with the eternal recompense of reward, or obedience to that most agreeable to his own will? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." This is a lesson for all who would render true service to God. We must not venture to remain where our associations will tend to draw us away from God, and to obscure our view of the reward of obedience.

There is no saving faith in Christ only as it is revealed by obedience. Every human being is under a solemn responsibility to obey God. His present and eternal happiness depends upon his willing obedience to the divine requirements. Man's will and inclination are to be wholly yielded to God. When this is done, man will co-operate with God, showing, by precept and example, that he has chosen to be,

in all his ways, under the control of his Maker. God rejoices when, like Moses, his children choose rather to serve him than to enjoy the pleasures of this world. Could the curtain be rolled back, could men behold the angelic host as they glorify God with songs of gladness and rejoicing, they would realize that obedience ever causes joy, and disobedience, sorrow. God and the angels rejoice over every victory gained by the Christian; but when temptation overcomes the soul, there is sorrow in heaven.

While in this world, men are tested by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"—the grace of Christian liberality. "To do good and to communicate forget not." By "communicate," the apostle does not here mean "to speak;" for in the verse previous he has said, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." By this "communicating" the apostle means Christian liberality. God desires that the bounties which he has freely given to his children shall be communicated to those who are in need. By this communication, by the utterance of kindly words, accompanied by deeds of love, those who work for God will find entrance to hearts, and will win others to Christ.

"Charge them that are rich in this world," says the apostle, "that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." God would have those whom he has blessed with means, take of their abundance, and relieve the necessities of the poor. As they do this, they receive their reward; for they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

God's children should be educated to see that he has claims upon them. As regularly as the seasons come round, he gives us the harvest of the earth. His liberality is constant and systematic; and our returns to him are to be made in accordance with the gifts which day by day he bestows upon us. The steady, unfailing flow of Jehovah's goodness testifies of his love and benevolence. Then shall we not, with hearts filled with gratitude for all his blessings, respond by dispensing his gifts as faithful stewards?

All classes are entrusted with the Lord's gifts, and none are exempt from the work of Christian beneficence. There will be those who, by their unfaithfulness, will make God's benevolence to them a curse. The blessings that are shut up to the service of self, work harm instead of benefit, and God will withdraw his gifts from the unfaithful steward. Let us carefully follow God's directions in the use of what he has given us; and as we do this, he will supply grace for every time of need; for he is acquainted with the desires of the heart to follow a wrong course, and with the temptations that surround us. Let us carry out God's requirements by imparting our blessings to those around us, not from compulsion, but because he has, for our own good, made us laborers together with him. He has ordained that we shall carry forward his work by an active, living benevolence, which has for its foundation a "Thus saith the Lord." In his strength we can do this; for he is able to make all grace abound toward us, that we, "always having all sufficiency in all things, may abound to every good work."

#### SPIRITUAL MICROBES.

*Sabbath Recorder.*

I ASKED one of our eminent doctors one day how many microbes there are. "Upward of two hundred families," he answered, "and they are everywhere,—in the air we breathe, the food we eat, and the water we drink."

I thought of diphtheria, and typhoid fever, and scarlet fever, and consumption; and shuddered to think that so many germs are chasing a fellow about everywhere, no matter where he goes, or what he does. And two hundred families of them!

"Doctor," I said, "we might as well give up at once. We have n't the ghost of a show."

"O, well," he responded, cheerfully, "they are not all bad. Some of them are very well disposed. We could hardly get along without them. They are essential to the functions of digestion. The housewife could not separate her butter without them. Many of them perform very useful services.

"And then," he said, "the bad microbes cannot hurt us when we are in vigorous health. We may breathe them and swallow them; but if we are armed with sufficient vitality, they can get no hold in our system. You need not fear them."

And so, just like a preacher, I went to moralizing. The spiritual atmosphere of our modern life is full of strange forms of life, the bacilli of the soul's world. There are so many new and peculiar and puzzling things that old-fashioned people become full of forebodings. It is all right. Many of these movements will work out a good purpose, and contribute to the knowledge and power of Christendom. There are plenty of these microbes that are vile, bad, and dangerous to the moral and spiritual life; but if we are armed with life, we may walk in the midst of the contagion unscathed.

Is that what Jesus meant when he said, "I am come that they might have life, and that they might have it more abundantly?"

#### WHAT A TRACT DID.

IN 1785 Dr. Coke gave a tract to a family in Virginia. The family numbered fourteen, and that tract was the instrumentality used in the conversion of the whole family.

A tract distributor passing through a sparsely settled country gave away many tracts. One of them, entitled, "Repent or Perish," was found floating in the Frazer River. A man saw it, took it out, dried it, read it, and by it was converted to God.

A preacher invited a man to attend a meeting; the man refused, but he consented to take a tract. A few weeks afterward he stood up in the meeting, and confessed that the tract had led him to Jesus.

During the war a chaplain was passing through the hospital, and he left in an empty bed a tract which was a copy of the hymn, "Will You Go?" The soldier came to his bed, picked it up and read the title, and dropped it; a second time he picked it up, and read,—

"We are traveling home to heaven above:  
Will you go?"

and then threw it down again. Soon afterward he picked it up again, and read it through; then he finally wrote on it, "By the grace of God I will go," and signed his name. Some months later he was killed in battle in Virginia, but he was saved by the tract.

It is often the case that a man who will not enter a church or listen to the preaching of the gospel, will read, when alone, a tract which may be more effectual for his salvation than a sermon. There are many cases where a tract has been the instrumentality which has restored from despair a precious soul.

Passing through Switzerland, a tract distributor presented a tract to a man in a town notorious for gaming; on his return, some days later, he met the man, who exclaimed, "I thank you for saving my soul and body." He then explained that on that day when he received the tract, he had lost heavily in gambling, and was contemplating suicide, but the tract arrested his attention and led him to Christ.

Instances of this sort could be multiplied; for these little printed missives have been known to prevent crimes, to save lives, to heal the broken-hearted, and to bring despairing ones to Jesus. We never know, nor can we realize, the good we are doing in distributing tracts.—*Selected.*

Do you know the blessed secret  
Of the Holy Spirit's power?  
Do you know that joy and gladness  
Is your portion every hour?  
Do you know the Holy Spirit comes  
To dwell your heart within,  
And that Jesus Christ within you  
Sanctifies and keeps from sin?

—*Truth.*

#### PREPARATION FOR WAR.

M. E. KELLOGG.  
(Battle Creek, Mich.)

A PROPHET of God, who saw our time, exclaimed: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." Joel 3:9. Surely no one can say that a seer looking upon the great nations of to-day, could in any clearer language describe their condition.

The era of Napoleon is justly regarded as the most warlike period of European history; but a comparison of the size of the armies he commanded with the armies that may, at a moment's notice, be put into the field by any one of the great powers of Europe, will demonstrate that his campaigns were Lilliputian compared with the campaigns that the historian of the next great war in Europe will have to relate.

Napoleon's first campaign in Italy was undertaken with an army of about 30,000 men, with which he defeated three armies of 40,000 each. His second campaign in Italy, after his return from Egypt, when he crossed the Alps, was with an army of 60,000, but only 30,000 of these were present at the decisive battle of Marengo. The battle of Austerlitz, famed in history, was fought by Napoleon with 120,000 men; and in the majority of his campaigns in Western Europe, his army was rarely larger than that.

The invasion of Russia was undertaken with 1,200,000 men,—the greatest army that Napoleon ever commanded, or that Europe at that time had ever seen under one commander,—but these were inclusive of the troops of his allies, which at that time included Austria, Italy, Prussia, Bavaria, and Saxony; in fact, nearly all of Europe. Not one half of this great army ever crossed the Niemen. The terrible struggle carried on by Napoleon after his retreat from Moscow was with an army of about 200,000 men; and at his last battle, Waterloo, he commanded but 75,000 men.

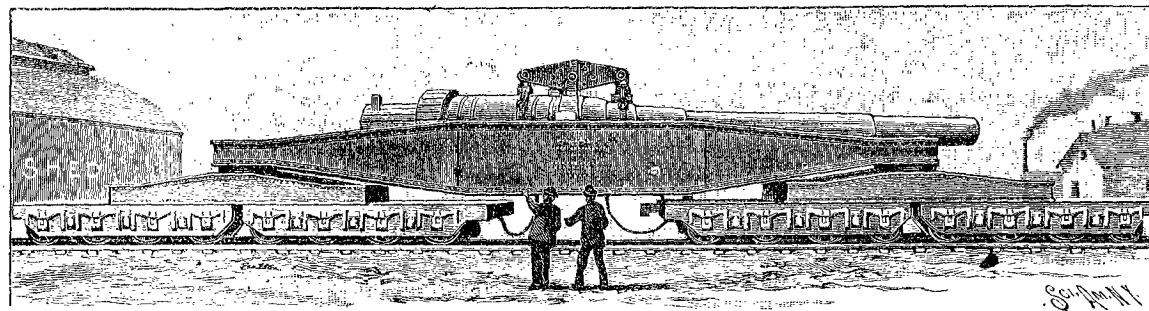
To-day there are five powers on the continent of Europe, each of which can, at very short notice, put into the field an army greater than Napoleon commanded when he began his disastrous Russian campaign. Great Britain has also about 500,000 soldiers in all parts of her extensive domains. The smaller powers have caught the spirit, and have armies as large, in comparison to their size and resources, as those of the greater nations.

This time, then, is surely the era of war-like preparation, and there is no prospect of disarmament. "The war is inevitable,"—and such a war!

## THE MANIFEST EVIDENCE OF HIS COMING.

A. O. TAIT.  
(Battle Creek, Mich.)

THERE are, perhaps, few of the readers of this paper who do not believe, in a general way, that we are living in the "last days."



One of the big cannon being transported. It requires four flat cars, built of boiler steel, and so constructed that the weight of the gun rests alike on them all. Just think of one cannon making more than four ordinarily heavy car-loads!

Very many, no doubt, have a vague and general impression that "time is short." But how many of us have faithfully studied the evidence, so that we actually know that we are living in the *very last* of the "last days," and that time is *very, very, yea, most exceedingly, short?*

God has given, in his Word, great lines of prophecy, such as those found in the second, seventh, eighth, and eleventh chapters of Daniel, and in the twelfth and thirteenth chapters of Revelation, etc. These lines of prophecy, in a beautiful, yet clear, mingling of symbols and literal speech, trace the history of the world from a time several hundred years before the first advent of Christ, on to his more glorious second appearing. Of course these symbolic prophecies, by their very nature, require a knowledge of history in order to be understood; but by the light of this "sure word of prophecy," the devoted student of the Book of books, comparing the prophetic predictions with the pages of history, has been able, all along, to see the passing mile-stones, and know that the end was coming.

These lines of prophecy, to him who will compare them with the testimony of history,

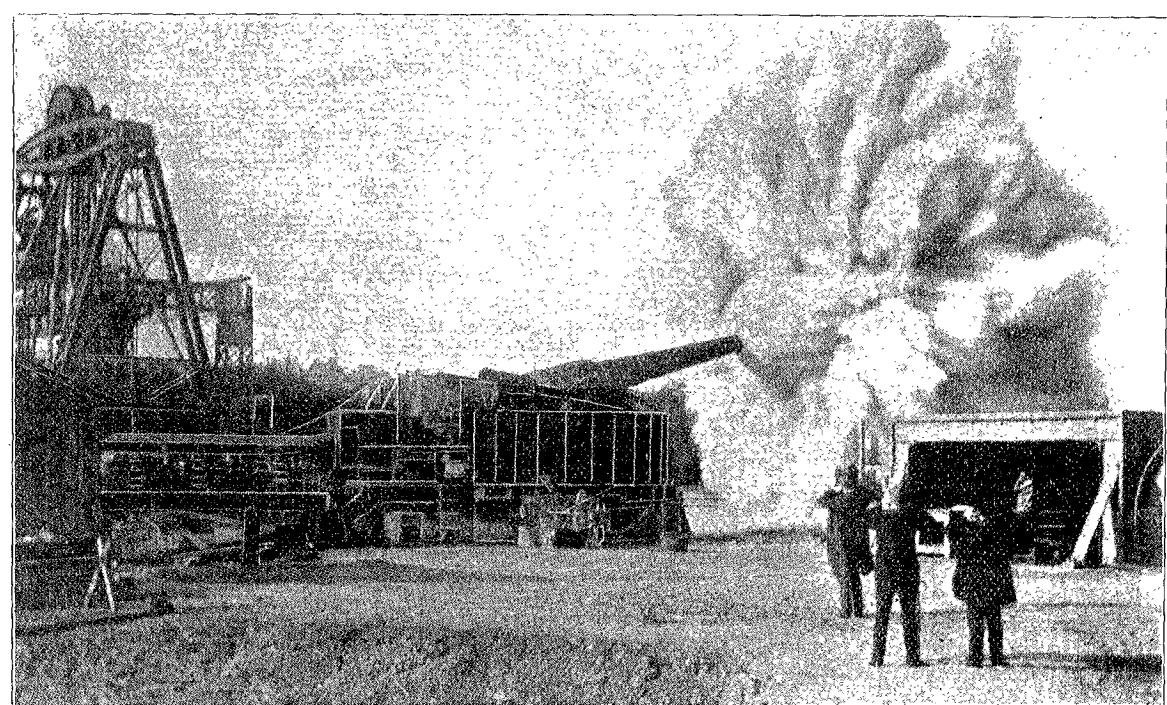
witness the second coming of our Lord, we have the plainest and simplest statements of just what our literal eyes may actually see.

How well our Lord knew that many in the last generation would be so driven for time that they would not have the opportunity of studying history, and comparing it with the prophetic symbols! Hence our Heavenly

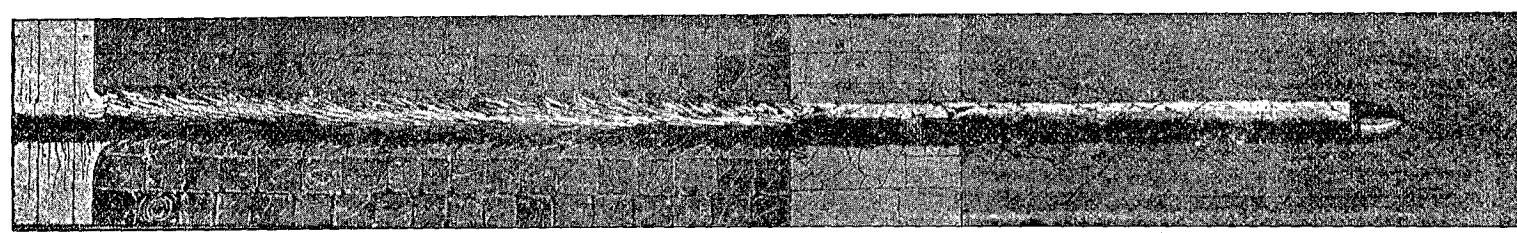
this time. They are made so plain that a person, with simply the Bible as his guide, is able to see, with his own eyes, all about him, evidence that is most abundant and most overwhelmingly clear, showing that He "is near, even at the doors." And as surely as God has given these "signs of the times" to show that his Son is soon to come, just so surely, when any of these signs are seen by us, will we be made to sense the fact that the "great day" is near.

We know that God has already convinced the world that the end of time is right at hand; for whenever a great storm is passing, or any unusual phenomenon presents itself, the confession is drawn from unwilling lips, "The end of the world is come! the end of the world is come!" Since the Lord has already given evidence that is most convincing, it is plain that he is only waiting for you and me so to present to the world his love and life that he can win for himself the jewels of his grace.

But turning to some of these "signs of our



This cut shows the fearful appearance of the big gun in action. Is it any wonder that Jeremiah's "heart made a noise in him" as he viewed it in vision?



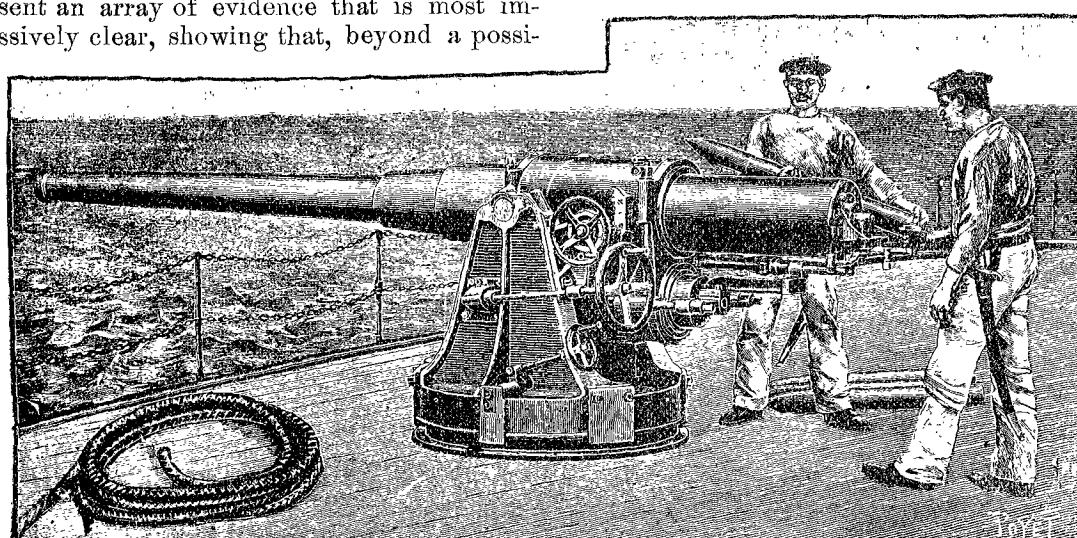
This cut shows the actual penetration of a trial shot from a 16 1/4 in. 110-ton gun. Note the terrible effectiveness. Where are the fortifications that can resist these guns? And who can imagine what the awful slaughter will be when all the world, armed with such destructive weapons, begins the battle of the "great day"?

present an array of evidence that is most impressively clear, showing that, beyond a possi-

times," note how clear the Word is: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." This scripture makes use of the plainest language, in telling us that when God's "wrath is come, and the time of the dead, that they should be judged," then the "nations were angry."

Note that this text says, without qualification, "The nations were angry," thus showing that the whole world will be involved in the struggle.

But this fearful, universal war is made to appear still more clearly from another scripture: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the



These guns may be fired from ten to fifteen times a minute, and throw a projectile weighing from 40 to 80 pounds, according to the caliber, a distance of over six miles. These projectiles will pierce wrought-iron plate 20 inches thick. Imagine the effect of a battery of such guns in action!

ble doubt, the "end of all things is at hand." Father took pains most minutely to point out these prominent things in the literal world at

whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14. Ponder this text; study each word. "Unclean spirits" "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." How clearly it is stated that the "whole world," led on by "unclean spirits," will plunge into the awful combat of this final war of the "great day"!

Read another scripture, showing how *fearfully intense* this struggle will be: "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4:19. By reading the verses

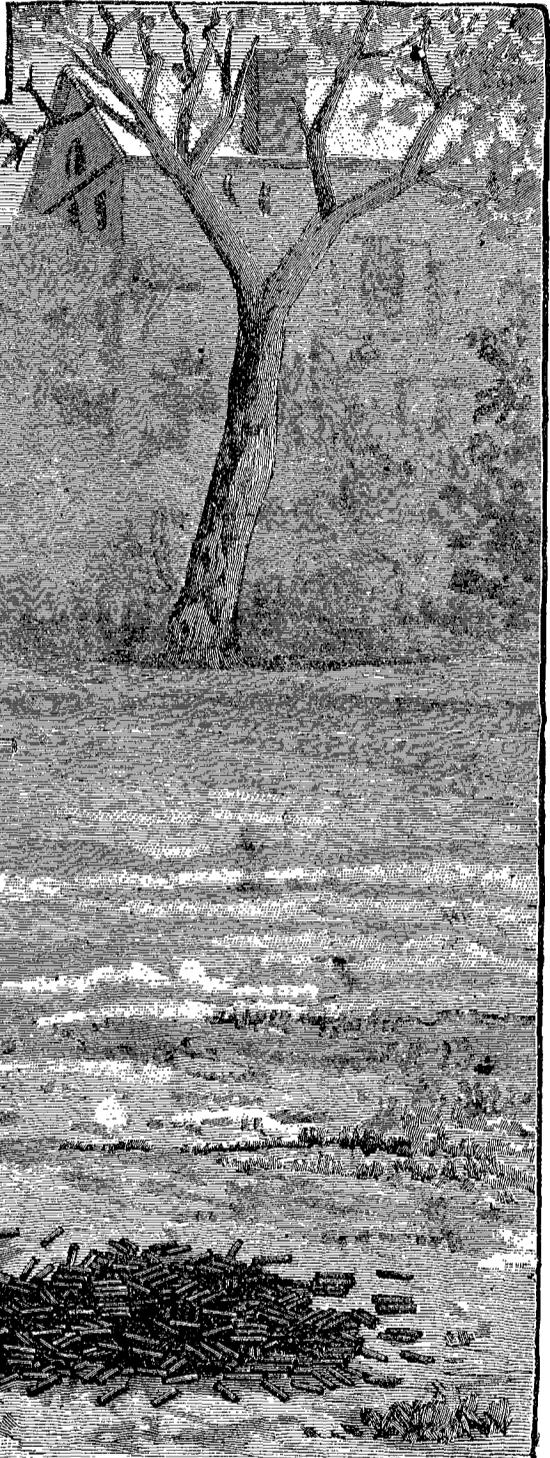
destructive war implements prepared for the last great battle, were passing before him in impressive vision.

With these plain scriptures before us, telling what one of the things is that will conspicuously mark the "last days," we are at once impressed with the very remarkable and literal fulfilment of the prophecy. In the face of all the sleep-inducing notes of the "peace-and-safety" cry to the contrary, it must be admitted that the spirit of war is the dominant spirit of this age. There is no subject that is discussed more or with greater interest; and there is no field in which more wonderful developments and inventions are being made.

At the breaking out of the Civil War in the United States in 1861, the largest projectile

since that time, the breech-loading gun has been developed, and in improving it, the "rapid-fire" and machine guns have been produced.

The facts and illustrations presented in this article are only the beginning. In one or two more illustrated articles on the spirit of war in our day, the subject will be more fully presented. But in the presence of these awful facts, who can doubt that we are in the time when the "nations are angry"? Are not these ponderous modern cannon, together with the "rapid-fire" and "machine" guns, among the things that Jeremiah saw when he gave that most wonderful prophecy: "My heart maketh



For any action within the range of one thousand yards, perhaps there could be no more murderous weapon than the "machine gun." The "Maxim machine gun," represented above, shoots from five hundred to seven hundred steel bullets a minute. One such gun is more to be dreaded than was a whole army five hundred years ago.

which follow in this chapter, it will be clearly seen that Jeremiah is here viewing the scenes of the last days. How could language be framed so as to have more intensity of expression? Says the prophet, "I am pained at my very heart; my heart maketh a noise in me." What a wonderfully vivid view must Jeremiah have had of these warlike preparations for the "great day"! What fearful slaughter and furious warfare must he have been viewing in prophetic vision when he was led to exclaim, "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." It was not some comparatively tame contest between barbarous tribes, armed with rude swords and spears, that he was here viewing; but the furious roaring of the ponderous guns, and the clashing of other

that could be successfully fired from a cannon weighed sixty-eight pounds, and the largest charge of powder was sixteen pounds. But how remarkable, yes, even awful, the developments since! The big one-hundred-and-twenty-ton guns of to-day fire a steel projectile weighing a ton, using a charge of half a ton of powder. Our artist has furnished us some cuts of these big guns and the results of their destructive shots. Next to seeing the guns themselves, the reader can get a better idea of what these "last-days" engines of death will do from the illustrations herewith presented, than from anything that could be written.

It should also be noticed, in passing, that as recently as the time of the Civil War in this country, all firearms were practically "muzzle-loaders;" but in the few brief years

a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war"?

What could be more fitting, in this connection, than the statement from one of the Special Testimonies? "Prophecies are being fulfilled, and stormy times are before us. . . . The angels are holding the four winds, that they shall not blow until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night."

The time is here; the "prophecies are being fulfilled;" the "stormy times" are ready to burst upon us; the "specified work of warning" is rapidly going on. Are you doing your specified work in this great day?

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

### A WOMAN'S PRAYER.

O LORD, who knowest every need of mine,  
Help me to bear each cross and not repine;  
Grant me fresh courage every day,  
Help me to do my work alway  
Without complaint.

O Lord, thou knowest well how dark the way!  
Guide thou my footsteps, lest they stray;  
Give me fresh faith for every hour,  
Lest I should ever doubt thy power,  
And make complaint.

Give me a heart, O Lord, strong to endure;  
Help me to keep it simple, pure;  
Make me unselfish, helpful, true,  
In every act, whate'er I do,  
And keep content.

Help me to do my woman's share;  
Make me courageous, strong to bear  
Sunshine or shadow in my life;  
Sustain me in the daily strife  
To keep content.

—Anna Baldwin, in *Ladies' Home Journal*.

### STUDIES IN CHILD CULTURE.—NO. 27.

MRS. S. M. I. HENRY.  
(*Sanitarium*.)

MANY questions asking for something more specific concerning punishments are before me. I select only one, which covers the ground: "How shall we punish the child,—by shutting him up alone, or making him go without his supper, or how? If we ought never to whip, what shall we do?"

I wish, first of all, to repeat, or enlarge upon, what I have said before,—that it *never ought* to be necessary to whip. If it is, the fault is with the parent, either in prenatal conditions or in the methods employed with the child from the beginning; in the atmosphere of the home, the spirit which breathes through it, or in the lack of that consecration to God which always assures the help of his power. Some failure in recognizing and applying the clearly taught principles of God's Word as they concern the right of the individual as well as the claim of God, is at the bottom of the trouble; and it is so clearly unjust for the little helpless victim of parental sinfulness to be further injured by a usurpation of authority and power to *hurt*, on the part of the parent, that I cannot but express myself strongly on this point. My whole heart is profoundly moved because of the wrongs suffered by the little people, especially when I find parents unwilling to crucify self to the extent of admitting that the child has individual rights which his father and his mother are sacredly obliged to respect.

But if, when all has been done to avert such a calamity, and there is no other way to secure a temporary obedience, and get him to stop and think, he may have to be whipped. Do not dare do it in your own name, but as the "minister of God." Rom. 13:4.

As to punishments in general, I expressed my conviction in a former paper, so I repeat, They should be such as will naturally result from the wrong act. For a refusal to do his share of the work, the natural consequences would be that "the child should go without food," according to the divine arrangement that "in the sweat of thy face shalt thou eat bread" (Gen. 3:19), and "if any would not work, neither should he eat." 2 Thess. 3:10.

If the conduct of any child is such that in so far as his strength will admit, he is dangerous to the life and limb of his fellows or the dumb creatures about him, and if it should be that all gentle, loving teaching fails to correct the evil, then the natural method would be to

shut him up alone. Before this is attempted, however, he should be old enough fully to understand the reason for this proceeding. He should know that you are shutting him up solely to prevent him from doing harm to others. This would be another terrible resort, and should not be attempted until all gentle and tender methods have failed. He should not be shut into a close, dark room: darkness and bad air are demoralizing. The place should be made secure, the term of confinement should be long enough to be remembered and dreaded. The child should not be set to reading. Do not give him a Bible lesson to learn, nor any other lesson or work such as he is ever expected to do, out in the world of his home; give him something which need never be associated with his daily life, nothing which really needs to be done. *Let no profit accrue, in any form, from his prison life.* Give him a square of cloth from which to draw the threads, counting them, and laying them in a neat skein which he shall be allowed to put into the fire upon his release. Let nothing be left lying about to remind him of his disgrace.

Never send a child to bed for punishment. The grossest habits have resulted from this treatment.

As I write upon this side of the subject, I find my whole being up in revolt against the seeming necessity of this sort of home life, because I believe it to be unnecessary, and the result of parental non-conformity to the will of God. I believe in the power of his love, when truly manifested in unselfish living between father and mother, in the sight of their children, as outlined in Ephesians 5 and 6, to make any resort to severity absolutely needless.

I know some homes where a true, Christlike life is allowed to demonstrate its power over the child nature, where gentle methods prevail, and where the children are growing up as God intended them to grow. These homes are comparatively few; but there are enough of them to prove that all we claim is, possible, by the grace of God, for both parents and children under the influence of this latter-day power of the Holy Spirit.

It is a time for all parents, especially those among our own people, to come into a relation to God that will make it possible for him to abide as the controlling power in their homes. It would be sad indeed for our Lord to come, and find in any of our homes that sort of confession which nearly always accompanies an effort to "make" an unruly child "mind." The child must be trained, disciplined. He will do wrong, and punishment must follow; but let it all be done in *His* name, and for *his* sake, and by the means that his tenderness will reveal to the truly consecrated heart.

### LAST CHOICE.

THERE was to be a concert in which a number of children were to take part. There was a good deal of excitement over it, and all who had to recite or sing were much interested. Some of those who had not been selected for any share in the work were interested, too, but they did not all show it in as pleasant a way.

As it drew near the important time, two of those who had been chosen for special parts were taken ill, and it seemed a little hard to fill their places.

"I shall not do a single thing," said Lena Martin. "I was n't asked in the first place, and I'm not going to be second choice."

Then it was found that Sophie Leonard had taken the part, and had promised to do the best she could with it.

"Why, Sophie," said one of her mates, "you don't feel as Lena does, do you? Lena says she won't be second choice."

"Why, really," said gentle Sophie, looking up brightly, "I'd rather be even the last choice, I think; for then I would know that nobody else would do it, and if I did n't, it might fall through, and so I would feel sure it was right to try. If I should be first choice, I should be afraid I ought to give the chance to somebody who could do it better."

"What a good way to look at it!" said her friend; and it happened that soon afterward this very girl was asked to take the other vacant place, and because of Sophie's good example she did not refuse.

Those who really wish to help will be humble, and do what they can, whenever asked, without insisting on being first choice.—*Welcome.*

### ONE TOUCH OF NATURE.

"I WENT to my husband's office yesterday afternoon to get some money," said the little woman in the gray gown, as she settled back in her chair to tell her "dearest friend" the latest family joke. "I was down-town shopping, and had spent every cent I had."

"Of course," said the dearest friend; "that's the way I always do, too. Did he grumble about it?"

"No; he was n't at his office. That's where the joke comes in."

"Joke!" exclaimed the dearest friend. "I should have thought that you would have been mad enough to—to—almost swear."

"I was at first," admitted the little woman in gray. "But when they told me he had gone home early, I got over being mad, because I knew he'd gone home to have a quiet little chat with me before dinner, and that he'd be as mad as a hornet when he found I was n't there. It made me laugh to think of him standing around the house scolding because I was n't at home, after he'd left the office early to go home to me. I didn't hurry, either. I took my time, because you know it does a man good to have these little disappointments once in a while. If he always found his wife at home, he would n't half appreciate it."

"Was he very mad?" asked the friend with interest.

"No; that's the funny part of it." "I don't see what there is funny about that."

"Why, the servant told him I'd gone downtown, intending to go to his office, and he said it made him laugh to think how mad I'd be when I found he had gone home. So he just sat there and chuckled all the time until I came home."

"It was all right, then, I suppose?" said the "dearest friend."

"No, indeed, it was n't." "But you were both in a good humor?"

"No, we were n't; that's the funniest part of the whole story. When we each found that the other thought it was a good joke, we were both so mad that we didn't speak for the whole evening."—*Selected.*

"AN enterprising Philadelphia woman has a novel manner of converting her muscle into cash. She is an expert in floor-cleaning. Kitchen floors are her specialty. Kitchen floors nowadays are made of hard wood or tile, or they are covered with oilcloth or linoleum. An expert can clean them with great rapidity. This woman can clean the average floor in half an hour, and her charges are twenty-five cents. She carries her own tools, soaps, and cloths. For each customer she has a certain half-hour on a certain day. She earns from \$8 to \$4 a day. Many women are now making good incomes as professional menders. Their chief customers are men. They sew on buttons, darn stockings, brush clothes; and the experts are able to sponge and press clothes as well as any tailor, at a reduced price."

## The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 14, 1897.

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HAVE you ever thought that God was away off from you, and you did not know how to get near to him?

His answer to all that is that "he is not far from every one of us."

To be "not far" is to be *near*. Then as he is *not far from* every one of us, he is certainly *near to* every one of us.

Had it occurred to you that this word—"he is not far from every one of us"—was first spoken to a great crowd of heathen, Greek heathen, too, sunken to the very depths of idolatry and all other Greek heathen abominations; and that there was not a single even professed Christian there, except the man who spoke it?

That is the truth: it was spoken by Paul at Athens; and he was there "alone," and he spoke it to a crowd of none but heathen. To them all he said, by inspiration of God, "He is not far from every one of us."

That being true of heathen, and *such* heathen, too, how is it, then, with you who do believe in him and love him? Is he far from you?—No, no; he is *not* far from you; he is *near to* you.

Yes, he is more than *near to* you: he says, "Lo, I am *with* you." More than that: he says, "I am *with* you *always*." Yea, even more than that: he says, "I will never leave thee, nor forsake thee."

Then please, please, never think again that God is far from you. Nobody but the devil can ever suggest such a thing. Please believe the Lord rather than the devil.

### "UNTO PERFECTION."

Do not make the mistake of thinking that you must be absolutely perfect before you can receive the Holy Spirit.

It is only by the power of the Holy Spirit that we can ever be brought to perfection. And for this very purpose the Holy Spirit is given.

Here is the word: "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

These are the gifts which were imparted by the Holy Spirit to the church at Pentecost and onward. For in another place it is said: "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; . . . but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:7-11.

Thus the gifts of apostles, prophets, evangelists, pastors, teachers, knowledge, wisdom, healings, miracles, etc., etc., are all direct gifts of the Holy Spirit, and are received only by receiving the Holy Spirit.

Yet what is the object of all these gifts?—"The perfecting of the saints." Eph. 4:12.

Then as these gifts are the direct gifts of the Holy Spirit, and cannot be received but by receiving the Holy Spirit, and as these gifts are for the perfecting of the saints, it is plain that it is only the power of the Holy Spirit that can bring us to perfection.

Therefore instead of being required to be perfect in order to receive the Holy Spirit, we must receive the Holy Spirit in order to be perfect.

Again: after mentioning the gifts and the operations of the Holy Spirit, the word of the Lord is that now "we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." This also plainly shows that we must have the Holy Spirit in order to attain to perfection; and that to bring us to perfection, is the very object of the gift of the Holy Spirit to the believer.

It is only "through the eternal Spirit" that we can ever offer ourselves "without spot to God."

O, then, "receive ye the Holy Ghost"? Receive him now, make no delay.

In order to receive the Holy Spirit, all that is necessary is that you have the righteousness of God, so that in asking for the baptism of the Spirit, you will not be asking him to baptize sin for righteousness. And this righteousness of God is a free gift unto all and upon all them that believe in Jesus; for there is no difference.

In order that the Spirit of God may come upon you and brood over your life, giving it form and comeliness to the glory of God, all that is necessary is that you shall be created new in Christ Jesus, by the word of God, which liveth and abideth forever.

The gift of the righteousness of God, which is by faith of Jesus Christ,—the righteousness that is *imputed* to the new-born believer in Jesus,—is declared for the remission of sins that are past, making the life righteous from the beginning unto this moment.

Then, the gift of the Holy Spirit, which is by faith of Jesus Christ, comes upon the new-created believer in Jesus to brood upon the life forever, *imparting* the righteousness of God, that, instead of sin, the life may forever bear the fruits of righteousness, which are by Jesus Christ, to the glory of God.

This gift of the Holy Spirit, then, is for the perfecting of the saints, for the work of the ministry, for the building up of the church; and his blessed work will continue until 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.*

O, then, "receive ye the Holy Ghost"? Receive him now. Make no delay. "Be filled with the Spirit," that ye may be "filled with all the fulness of God."

How often appeal is made to the clock, to ascertain the hour of the day or night! A query of another kind in relation to the time, the prophet says will be asked. It is expressed in these words: "Watchman, what of the

night?" that is, Where are we in the course of the night? how soon will the morning come? To such inquiring souls the watchman is the timepiece. "Ye are the light of the world," says Christ to his followers,—light not only to show them the way in which to walk, but to show them where we are in the course of time. And our teaching and lives should be to them as plain as the hands on the face of the clock. Let us be careful that we do not point to the wrong hour.

### EULOGIES AGAIN.

"EULOGIZE them that persecute you: eulogize, and curse not."

This is the literal wording of Rom. 12:14, as nearly as it could possibly be put in English. As it reads in our Bible, it is, "Bless them that persecute you: bless, and curse not." But as the word translated "bless" is *eulogeite* in Greek, from which comes our English word "eulogize," the literal English of the verse is, "Eulogize them which persecute you: eulogize, and curse not."

Now to eulogize a person is to speak well of him, to praise him, to use good language and fine phrases concerning him. And this is how the Lord says that we are to speak of them that persecute us. Did you ever do it? And if you did, do you still do it? Do you do it all the time?

Perhaps you say that "we cannot do that." But that will never do: there stands the Word of the Lord, saying that that is precisely the thing which we are to do. And he does not tell us to do things which cannot be done. Therefore if you cannot speak well of, praise, use good language and fine phrases toward, those who persecute you, the difficulty is with you, and you need something that now you have not. Do not forget that "all of God's biddings are enablings."

What, then, will enable a person to do this, who now cannot do it? Let us see: "When we were enemies, we were reconciled to God by the death of his Son." "We ourselves were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."

Being such as this, why did God reconcile us to himself? and why did he do it at such a price?—This is why: "God so loved the world, that he gave his only begotten Son." "The kindness and love of God our Saviour toward man appeared." "For his great love wherewith he loved us," he saved us.

But why did he love such people as we were?—The simple answer is, Because he is Love. Love is what he is; and he cannot be anything else, because he is God. To be anything else than what he is,—the same yesterday, to-day, and forever,—he would cease to be God. Therefore, being God, and being Love, this is why he loved us and still loves us. Being the eternal God, and being Love, this is why he loves us with an everlasting love. And he cannot do anything else.

Now, God being Love, do you think that it was, or that it is, difficult for him to love people? Being Love, do you think he has to *try* to love people, even bad people? In other words, Do you think that it is difficult for him to be himself? Do you think he ever has to *try* to be simply what he is?—No, no! of course not.

The love of God, in himself, in his own heart, did all this for his enemies and those who persecuted him. The love of God in the heart of Jesus, even in dying agony, said of his persecutors, "Father, forgive them; for they know not what they do." And it was not difficult for him thus to eulogize them: the love of God that was in his heart did it.

Now, the love of God being the same yesterday, and to-day, and forever, is likewise the same *everywhere* that it can be found. And being the same always and everywhere, in its very nature it will act the same way always and everywhere. Then if this love were to dwell in you, would it not do in you exactly as it did in God and in Christ?—Assuredly so. Very good, here is the word: "The *love of God* is shed abroad in our hearts by the *Holy Ghost* which is given unto us."

Therefore if you cannot speak well of, if you cannot praise, if you cannot use good language and fine phrases toward, them that persecute you, it is simply because the love of God is not in you. And if the love of God is not in you, it is simply because you have not the Holy Ghost. Then the only thing for all or any to do is simply to receive the Holy Ghost, which will shed abroad the love of God in our hearts, by which we can always and easily eulogize them that persecute us; eulogize, and curse not.

"Ask, and it shall be given." "Receive ye the Holy Ghost."

#### LESSONS FROM LOT.

1. Lot made a choice based on selfishness. When Abram gave Lot his choice of the land, Lot saw the plain of Jordan, well watered, and giving abundant promise of worldly prosperity to a keeper of flocks; and he chose accordingly, and pitched his tent toward Sodom.

2. He overlooked the point which was most important of all; namely, the character of the people with whom he proposed to associate; for "the men of Sodom were wicked and sinners before the Lord exceedingly." The unpleasantness of his own personal associations with them, as they would vex his righteous soul from day to day with their filthy conversation and unlawful deeds (2 Peter 2:7, 8), and their influence upon his family (Gen. 19:14), were all lost sight of in view of supposed advantages. We should never run into temptation for the sake of worldly gain.

3. When the sins of Sodom had risen to such a height that they could be tolerated no longer, and angels were sent to hasten Lot out and destroy the place, then came his greatest trial. He had to abandon his possessions and some of his children to perish in the doomed city, escaping with only a portion of his family, of whom his wife fell a victim to her infatuation for the place, by looking back, contrary to the express direction of the Lord; and his two daughters, by their subsequent course, showed that, through the influence of their evil associations, they had lost all sense of moral honor and integrity.

4. He had himself been so far overcome by the deathly spiritual atmosphere of the place that even under the most thrilling circumstances of the angels' visit, he so lingered that they had to lay hold upon his hand, and the hands of his wife, and two daughters who had

not yet formed fatal alliance with the men of Sodom, and with merciful violence, set them without the city.

5. Sodom is made a great prophetic object-lesson, setting forth a state of things which will prevail at the second coming of Christ. "Likewise also as it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. Therefore the work of the angels in delivering Lot is an example to us in working for those we are trying to save from the fate of antitypical Sodom; and the instruction and entreaties the angels gave to Lot become warnings and admonitions to us in our efforts to escape the perils of the last days.

The angels made a plain statement of the situation: "The Lord will destroy this city." So now the trumpet should give no uncertain sound, proclaiming that the great day of the Lord is near and hasteth greatly. The angels urged and persuaded Lot and as many of his family as they could get access to, "Up, get you out of this place;" and while they yet lingered, they seized them by the hand, and drew them out.

Now are the days when the King's business requires haste. Shut up within a limited time, as were the antediluvians, though we know not the day or the hour of the great consummation, every day makes our opportunities less, and adds to our responsibilities. All classes should be in haste, the righteous, (1) to follow the example of David when he says, "I made haste, and delayed not to keep thy commandments;" (2) to come out from the world; "Come ye out from among them, and be ye separate;" (3) in looking after the good of their families: "Hast thou here any besides?" was among the first questions addressed by the angels to Lot, "son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place;" (4) in general activity and celerity in spiritual things: "Escape for thy life," "neither stay thou in all the plain." "Haste thee, escape thither." The binding force of these admonitions is as much greater in proportion as the destruction now pending over a morally bankrupt world is greater than was that of Sodom.

Sinners need to be hastened. Unbelief and the natural inclinations to self-indulgence and sin hold them as in iron bands. Lot's son-in-law regarded him as one that mocked. So, says Peter, there shall come scoffers in the last days, saying, "Where is the promise of his coming?" With such clearness and intensity must the truth be set before them that they cannot contradict it, and will not dare to trifle with it. Satan will try to make them believe that there is time enough yet. Procrastination baffles persuasion. It is ours to make them see that any available future occasion is uncertain; that a long probation is impossible; and that no "more convenient season" than now will ever come. Even the voluptuary pleads against delay when he says:—

"O, gather roses while they blow,  
To-morrow's not to-day;  
Let not one moment vainly flow,  
Time fleeth fast away."

6. And finally, our Lord, giving a most solemn admonition to his people in the last days, makes a special appeal to the experience of Lot: "The same day that Lot went out of Sodom it rained fire and brimstone from

heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:29, 30. "Remember Lot's wife." Verse 32. All we know about her is that, being well on the way to a place of safety, with good company and the help of the angels, she disobeyed the warning of the Lord, looked back, and perished. This is all there is to remember of her. But it is a blazing beacon-light in the most perilous portion of our journey. Happy for those who pay sufficient heed thereto to avoid her fate.

U. S.

#### A GOAL WANTED—AND SUPPLIED.

In the *School Journal*, Col. F. W. Parker, the noted expert in pedagogics, advertises for a goal in education. His advertisement stands under the heading, "Wanted—A Goal." What he means by "goal" is "an end; an aim; a clear, distinct goal for education." He says that "in other professions there is a definite aim;" and wants to know why there should not be for the educational profession.

We should say so, too. To a good many people, it has been, for a good while, evident that the current system of education is entirely aimless—utterly without a goal. And what could confirm this more than the fact that one of the acknowledged authorities should find himself obliged to advertise for a goal for education? That the profession itself has at last discovered this, is a hopeful sign; and that even one of the profession realizes the need of a goal sufficiently to justify advertising for one, is a cheering token of progress.

We answer that advertisement. We name for education not only *a* goal but *the* goal. We quote, because we are not the author of the idea. Here it is: "The true object [goal] of education is to restore the image of God in the soul."

There, without any qualification, modification, or restriction, is precisely what that advertisement calls for,— "an end; an aim; a clear, distinct goal for education." Every teacher who accepts it, and who sincerely applies his energies to reaching it, will find all heaven enlisted with him in it. Let every teacher in the United States accept this true goal, let each one sincerely strive to reach it, and there would be given to education such impetus, such breadth, and such power, as have never been imagined by even the acknowledged leading educators of the country.

We know that many will say, "But we teach in state schools, and it is not the province of the state, or the state teacher, to teach religion." Yes, that is true. And we acknowledge that the goal which we recommend is strictly for the ideal, the truly Christian, education; and the state cannot adopt it. Yet it must be accepted as the true goal by every teacher who would aim at the ideal of education.

However, the state school and the teachers therein need not continue without a goal. Accepting the principle upon which the state school is professedly established, there is a true goal for that education. The object, the aim, the goal,—indeed, the very reason of existence,—of the state school is said to be, and we believe it is, to make, or secure, *good citizens*. That, then, must be sincerely accepted as the goal of state education, or else it is absolutely without a goal. And when

that is sincerely accepted as the goal, the direct line to that goal must be persistently and uncompromisingly adhered to, or else, again, by missing it, state education finds itself really without a goal.

The best citizen, in the sense in which government and the world contemplate the concept, is he who exemplifies most fully the essential, the fundamental, principles of the government to which he belongs. Therefore any system of education the object of whose existence is to make good citizens, in order to reach that goal must, in the very nature of things, diligently inculcate, as the thing of supreme importance, the essential principles of the government to which the parties belong. For, manifestly, people cannot be made good citizens of one government by inculcating upon their minds, and saturating them with, the principles of other governments.

Now in the United States the essential principles of the government are embodied in the Declaration of Independence and the National Constitution. These documents, then, are the things which are of supreme importance, and which must be inculcated as such in the system of state education in this country, or else that education, by missing its true goal, will find itself really without any goal. Of course this includes the teaching and study of such branches as are an essential preparation for the intelligent study of these documents in their proper bearings.

Yet as a plain matter of fact, the Declaration of Independence and the National Constitution are the things to which there is given about the least attention in the system of state education in the United States. Students are perhaps given a few weeks on the Declaration and the Constitution, whereas children and youth are kept for years dinging at Latin and Greek, inevitably, though it be unconsciously, imbibing the spirit of aggression and despotism of Rome and Greece; and all this in an effort "to make good citizens" of the free republic of the United States! An attempt to make sober citizens by giving them intoxicants for years, with, somewhere in their career, pure water for a few weeks or even months, would be equally effective in reaching the goal of sober citizenship.

Let Good Citizenship be accepted in fact, as it is in theory, as the goal of state education in the United States; let the essential principles of the government, as embodied in the Declaration and the Constitution, with the connecting and illustrating history, be the things of supreme importance in the teaching and study; let that direct line to the goal be persistently and uncompromisingly adhered to by every teacher in the state schools; and there would be in that education an impetus, a breadth, and a power that have never yet been seen in it, and that never will be seen in it without this.

Then in all education that is not state education, let The Restoration of the Image of God in the Soul be accepted as the goal; let every teacher therein, by living faith and the living Word and the enlistment of all the power of heaven,—Father, Son, and Holy Ghost,—sincerely strive to reach that goal; and education will display such impetus and breadth and power as have never been seen in the world since the days of Solomon.

#### WHOSE IMAGE AND SUPERSCRIPTION?

In the pointed and unanswerable reply of Christ to the wily Pharisees who sought to trap him on the question of paying tribute to Cæsar, he called for a piece of the tribute-money, and was shown a penny. "And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

This answer at once exposed their hypocrisy, as it showed that they, by their well-established custom, were continually rendering their decision on a question which they presented to him as an unsolved problem. This they were doing by keeping in circulation the Roman money as the common and accepted coin of the country. Among the Jews it was well understood and was expressly taught by leading rabbis in later days, that to accept the coinage of any king was to acknowledge his supremacy. And this they were continually doing by accepting the Roman denarius, on one side of which were stamped the features of the Roman emperor, and on the reverse side, his title, "Pontifex Maximus." By accepting this they were thus openly declaring that Cæsar was their sovereign. And how adroitly Christ conveys the lesson! They had asked him, "Is it lawful to give?" He corrected them, and said, "Render;" that is, return, or give back. It was not a voluntary gift, but a legal due; not a cheerful offering; but a political necessity. Guided by the image and superscription, they were taught what properly belonged to Cæsar. But the Lord would not leave the matter with this lesson only; for there were other obligations resting upon the people in another direction, of far deeper and weightier import. So he immediately added, "And unto God the things that are God's."

To Cæsar they were to render the coin which was a symbol of his authority and power, because it contained his image and superscription. So to God is to be rendered that which contains his image and superscription; and what is that?—Nothing less than ourselves. "Let us make man," said God, "in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him." Whose image and superscription, then, do we bear?—God's. We should therefore render "unto God the things that are God's,"—render unto him ourselves.

How many ever take pains to think how much ground this covers? What are the things about us that belong to God, and which should therefore be rendered to him? We are told, "Ye are not your own; for ye are bought with a price." From the standpoint of our creation, preservation, and redemption, what do we owe to God?—"Ye are the temple of the living God." Should not that temple always be dedicated to him and ready for his use? "Know ye not that your bodies are the members of Christ?" Should not those members be always ready for the Master's service?—Render "unto God the things that are God's." "Glorify God in your body, and in your spirit, which are God's."

If any one had maliciously tried to deface the emperor's image on the ancient Roman coin, he would have been considered an enemy of his country. What, then, of us, if we de-

face the image of God, which is upon us?—"If any man defile the temple of God, him shall God destroy." What of our strength, our time, our estate, our acquirements of education, our gifts of eloquence or song, our business ability, our social influence, the lessons of our homes—how much of all these belongs to God?—Render "unto God the things that are God's." All these are to be accounted for to him. We are but his stewards.

Neander says: "His [Christ's] answer taught them that their obligations to Cæsar were not inconsistent with their duties to God; on the contrary, that the latter constituted the basis of the former. At the same time it reminded them of a duty to which they were most unfaithful; viz., *to give truly to God what is God's; as man, bearing the stamp of his image, belongs to him, and should be dedicated to him.* And the 'giving to God what is God's' not only affords the basis, but also fixes the just limitations, of the civil obligations growing out of relations brought about by divine providence."

Again: Christ's answer "affirms that in rendering to Cæsar the things that righteously are Cæsar's, we can never be keeping from God the things that righteously are God's. And if the things that are God's be duly and fully rendered, Cæsar shall get what is his, as one of the very things that God requires at our hands. The second precept, in fact, embraces the first, as the greater covers the less."—*Wm. Hanna, D. D., "Life of our Lord," etc.*

U. S.

#### WESTWARD BOUND.—NO. 3.

WEDNESDAY morning, September 29, the "Aorangi" was in Honolulu, and at 3 p. m. we were on our way to Suva, Fiji. The "Aorangi" is the largest, as well as the latest, ship employed in the American-Australian service. She carries three classes of passengers. It is to be hoped that all the ships added to this growing trade between Australia and America will be like it in this respect.

From Honolulu to Suva we experienced the heat of the tropics, but the sea was smooth, and the weather most beautiful. In this hot region we could appreciate the comfortable staterooms and the ample deck accommodations, especially the upper deck, where a canvas awning shaded us from the sun, and the breeze had perfect freedom. For several nights, Brother Shannan and I slept on the upper deck.

The food on the "Aorangi," as also on the "Warrimoo," was wholesome, fairly well varied, and excellently cooked.

We reached Suva harbor soon after sundown on Saturday, October 9. By eight o'clock we were ashore; and after spending an hour in the quaint little town, we hired a carriage, and were driven three miles up the mountain road, to the home of Elder J. E. Fulton. We were disappointed that Brother Fulton was not at home; but we had a short visit with Sister Fulton. With her and Sister Guillard, a young lady from Napier, New Zealand, who is living with her, we made a moonlight examination of the ten-acre tract recently purchased by Brethren Fulton and Cole, and the two five-roomed cottages which they have built out of material obtained by them from an old house which they purchased for a hundred dollars. I think the brethren acted wisely in securing homes free from rent; but I fear that the deprivations and labors incident to getting these places, so as to be free from rent, acted a part

in bringing on the sickness which necessitated the return of Elder Cole to America.

We were glad to hear that Elder Fulton was in excellent health, and that he was out on a visit to various villages where he was becoming acquainted with the people, and speaking to them wherever opportunity offered. He can now speak quite readily in the Fijian language, and, having become much attached to the people, expects that doors of usefulness will open as fast as he is ready to enter. Brother and Sister Fulton think that a man and his wife who are experienced in Christian Help work could do much good; and that if they could arrange to occupy the vacant house of Elder Cole, their expenses need not be large.

They, with Elder Cole, ask with intense earnestness, What are our mission boards doing to educate physicians in British colleges, so that we can have some medical missions in these British colonies? Would not the funds which have already been spent in transporting our physicians to and from fields where American diplomas are not accepted, have sent two or three to take a year at some British or Canadian medical college? For years we have seen that medical missionaries were most needed in many of the island groups, and there has already been time fully to educate the workers; and still we wait.

From Suva we had a quick passage to New Zealand. At Wellington we found that Brother Crothers and Elder and Mrs. Farnsworth had gone to Sydney to attend the Union Conference. From Wellington, Sister Dow went to visit her friends at Napier, and Sister Reekie to visit her family in Auckland, promising to stop a day or two at Palmerston North, Ormondsville, and Napier, that she might tell our people what the Lord is doing for those who are engaged in the Christian Help work.

Leaving Wellington late Friday night, our good ship entered the Sydney harbor just after sunrise on Wednesday morning. At the wharf we were met by Brethren A. G. Daniells, of the Union Conference; E. W. Farnsworth, of the New Zealand Conference; A. T. Robinson, just arrived from South Africa; W. A. Concord, of the *Bible Echo*; and W. D. Salisbury and N. D. Falkhead, of the *Echo* Publishing Company. Soon my own family were about me, well and happy, and together we went to the camp-ground in Stanmore, where we met scores of old friends, all busily engaged in preparing the camp for the meetings which were to begin next day. Thursday, mother came down from Cooranbong. She was somewhat worn with incessant labor and anxiety; but she has done her full proportion of work in this meeting, and is growing stronger daily. Friday, Elder Haskell came. He looks to be in better health than when he came from Africa, and is as earnest and ambitious to push forward the work of the message as he was twenty-five years ago.

Thus far our camp-meeting has been a very precious season. At the very first evening meeting the large tent was full to overflowing, and the outside attendance has so increased that we feel the need of a much larger tent. At the four early morning meetings, the attendance has been, seventy-five, one hundred, one hundred and twenty-five, and one hundred and forty. At the Sabbath-school there were one hundred and thirty in the senior division, and one hundred and thirty-six in the children's department.

Our sixty clean white tents are on a beautiful grassy slope, in full view of the hundreds of daily trains on the railway line; and this, of itself, is a good advertisement of the meeting. There are upward of two hundred camping on the ground, and with those occupying rooms in the neighborhood and those living not far away, there is an attendance of nearly three hundred

of our people. One of the features of this meeting is the hearty spirit of brotherly kindness. The whole camp is pervaded with a feeling of brotherly love, in greater degree than in any former meeting in this Conference.

W. C. WHITE.

## 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.

### IN BATTLE CREEK.

"BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

This prophecy is being fulfilled in Battle Creek. The wonderful work among the children continues. As the children turn to God, confessions are made to the parents, and the parents, in turn, confess to their children. Sabbath, December 4, ninety-three were baptized. All of these were under twenty, and more than half were under fifteen, years of age. It was a beautiful sight to see two, and sometimes three, children of one family walk down into the watery grave together. Seven of Dr. Kellogg's family were baptized. The services were held in the afternoon, and the Tabernacle was crowded.

The most striking event of the week was the work which the Holy Spirit wrought for the children of the Haskell Home on the evening of the 6th inst. After a short talk, caretakers and children joined in an excellent social meeting, in which many of the children gave their hearts to God. But the most remarkable feature of the evening appeared after the service closed. It was then that the children went from one to another and to their caretakers, and, with tearful eyes, confessed their faults. This wonderful scene lasted until ten o'clock. Those in charge of the children say that this manifestation of God's love for the children has brought a different atmosphere into the institution.

Sunday evening, December 5, the REVIEW Office Chapel was crowded with young men and women who had given themselves to the Lord to labor in his vineyard anywhere the Master directs. This great company of consecrated young people bespeaks hope for the third angel's message.

A. F. BALLINGER.

### SOUTH AFRICA.

THE recent Conference held in Cape Town was a very profitable and encouraging meeting. Reports from the field showed that the message is extending, and that it is being accepted by persons who have never seen the living preacher. The distribution of literature is beginning to bear fruit. Calls for labor have recently come in as never before; and we find it impossible, with our present force of workers, to meet these calls.

Elder Olsen stated that in no other field are there so many institutions in proportion to the number of believers as in South Africa; and that this lays upon us special responsibilities, to make these what God intended them to be, — channels of light to the people. The Claremont Sanitarium is having a good patronage; in fact, the building and facilities are inadequate to meet present demands. Plans have been laid for additional buildings, which will be erected as soon as practicable. Ministers of different denominations, judges, lawyers, physicians, and others in the higher circles of society, have been among the patients, and have re-

turned to their work improved in health, and with a good report of the sanitarium. A patient said to me the other day that he had never before met a people whose religion was so practical. Some are already inquiring about the doctrines which make us so peculiar, and are investigating the truth with interest. Several attend the Sabbath services at the Claremont church, as well as the Sabbath-school held in the sanitarium. We have reason for gratitude to God for the prosperity that has attended this branch of the work.

Calls are coming from various parts of this country for nurses, and for the establishment of baths, such as we have established in Cape Town; but we have not the trained persons to meet these demands.

The college is working in harmony with the light given us, and the enrolment is gradually increasing; but more teachers are needed. A missionary class has recently been organized for the express purpose of preparing persons for different lines of work. The spiritual interests and development of the students are made the prominent feature in the school, and conversions have followed as the result. By invitation, the delegates visited the school, and were much pleased with the work in the class-rooms, the carpenter shop, the sewing and cooking departments, and the domestic work in the Home. Plans are being laid for enlarging these branches of work. It was gratifying to see the sympathy and co-operation existing between parents and teachers, which speaks volumes for the success of the school. Elder Olsen has been holding special services with the young people; as a result some have been baptized, and others are waiting opportunity for baptism.

We were all glad to welcome Elder Bicknell and his wife, who arrived just in time to attend the Conference; and Brother Walston's daughter, also, who has already begun her school work in the orphanage. There are at present twenty-seven children in the orphan family, of whom Brother Walston gave the Conference a very encouraging report. Some interesting correspondence passed through the columns of the *Cape Times* a few weeks ago about these "nut-fed orphans," some condemning, others approving, the system of management, the food provided, etc. This has done much to awaken a general interest, not only in the orphans, but also in the question of proper diet for children as well as for adults, and to enlist the sympathy of the public in behalf of the homeless ones in the orphanage. This sympathy has been shown in donations of clothing and money. A good brother has given four acres of good garden land to this work, which is being utilized as rapidly as possible.

The work among the natives is most encouraging. A native minister in Morija, Basutoland, has accepted the truth, and has translated "Steps to Christ" into the Basuto language. He has had fifteen years' experience in a printing-office, and promises to be of valuable service in giving the light to his people, which he is anxious to do. Another native minister in Pretoria, the capital of the Transvaal, has just begun to keep the Sabbath, and two others are apparently on the point of deciding to do so. Elder Olsen hopes to meet these in Kimberley soon, and to conduct Bible study with them, hoping thus to educate them for labor among their people. Brother Moko, at present our only Kafir and native worker, has been teaching a night-school in Kimberley, and otherwise laboring among his people. We need men who can go out from kraal to kraal, and from locality to locality, and teach the truth in the language of the people; and now it seems as if the providence of God is preparing men to do this work. The present outlook is most encouraging. It is evident that the Lord

must have some more rapid way of giving the message than by means of collecting the natives on mission farms, and there teaching them of Christ and his coming. "O send out thy light and thy truth," says the psalmist. I am glad that the Lord is raising up natives, educated men, who are anxious to *be sent*. This, I repeat, looks hopeful to us in the Dark Continent. Another Kafir minister, a man of acknowledged scholarship and ability, has undertaken the translation of "Steps to Christ" into the Kafir language. He is also very friendly toward us, and is interested in the truth.

The business proceedings of the Conference, which will appear in another report, were harmonious, all questions being freely and fully discussed. In our devotional services, the Lord especially blessed his people. As we closed the session, it was with gratitude for what God had wrought, and with new consecration for future labor.

November 10.

I. J. HANKINS.

#### BUENOS AYRES AND MONTEVIDEO.

ONE who is unacquainted with the social and moral condition of the people of Buenos Ayres, can scarcely realize the difficulties under which missionaries in this country labor. Socially, the people here are divided into two classes only,—the aristocracy, and the peon, or laboring, class. The latter, as a rule, live in *conventillas*, or tenement-houses, sometimes numbering sixty rooms, with a family in each room. They have no private home life, since they must necessarily all share the *patio*, or yard, together, having but one room in which to eat and sleep. During the summer evenings, one of these *patrios* presents a lively scene, as the housewife of each family, before her door, prepares the evening meal over a *brasero* or a kerosene stove, while the children all play together, promiscuously and not always harmoniously. It is evident that where this manner of living prevails, to the exclusion of the private home life, immorality and vice cannot but spread. Among the aristocracy, generally speaking, little evangelical work has yet been done, not even by the oldest Protestant missions, with their magnificent churches and attractive music. Missionary efforts are mostly confined to the poorer classes; and, considering that these are almost universally subject to the vices of wine-drinking, tobacco-using, and maté-drinking, it will be seen that the progress made in teaching them present truth is necessarily slow. In fact, the average mind here must be dealt with as if it were that of a child.

From the beginning our work has met with opposition from the other Protestant bodies here; yet the truth is steadily gaining ground, and we have all we can attend to in our Bible work. Several months ago one of our workers, in visiting from house to house with our paper, *El Faro*, met a Baptist (Spaniard), who seemed much interested to learn of the truth. Finally it was arranged to hold Bible readings with him and a small company to which he belonged. As the result of this effort, six persons have accepted and are obeying the truth, while others are convinced, who we trust will yet obey. One of this number, a young man twenty years of age is proving quite a help in circulating *El Faro*. Having been a solicitor for *La Prensa*, a daily paper of this city, he is especially fitted for work with our paper. He is now canvassing the city, street by street, not missing a house; and as he meets with Protestants or interested ones, he makes a note of it for future work. In this manner he disposes of one hundred or more copies of the paper each week; his sales for one day alone have been as high as forty copies. By persevering effort, he hopes to secure a list of

two thousand subscribers in Buenos Ayres. It is difficult at present to determine the result of this paper work; but from the words of appreciation that come in, we know *El Faro* will be welcomed in many of the homes of the Argentine people.

We give a translation of favorable notices which appeared in two of our exchanges, which are by no means isolated cases. The first, from a trade journal, *La Plaza*, says:—

With excellent matter for reading, has No. 4 of the review *El Faro* visited us. Published with good material and in good taste, it contains articles of true merit. We salute *El Faro*.

*La Vida Domestica* says:—

In our judgment *El Faro* is an excellent review, worthy of being made popular in all the South American continent, and especially among all Christians, as we are. A word of congratulation and a thousand good wishes to the editor of *El Faro*.

Then follows an article taken from the home department of *El Faro*, entitled, "How to Treat Servants." With the help of the Lord, it is our plan to visit the readers of the paper, supplying them with tracts and other reading-matter, thus opening the way for Bible studies, etc. By this method of labor, we hope to carry our work into a sphere as yet unreached by any other missionary effort.

About a month ago I made a visit to Montevideo, and was much encouraged to find the small company there growing in the knowledge of the truth. Finding themselves without a leader, after our departure one of their number, a brother but three years out of the Catholic Church, volunteered to lead their Sabbath-school, and he has been faithful in this capacity ever since. It was especially encouraging to note their faithfulness in Sabbath offerings and in payment of tithes.

We ask the prayers of our brethren and sisters that the light of the third angel's message may penetrate the dense darkness that surrounds the people of this field. E. W. SNYDER.

October 22.

#### AFRICA.

MATABELELAND.—Once more I will write a brief report of our work here in Central South Africa.

The busy scenes that have marked our work from the beginning remain unchanged, and we all have all we can possibly do from early morn until late at night.

Brother and Sister Armitage and their daughter Violet reached us on September 1, after a rather lengthy and tedious journey. They were considerably worn, but buckled on the harness, and are taking hold of the work in a way which assures us that the Lord has called them, and that their only desire is to know what he requires of them.

We had the brick for our houses made when Brother Armitage reached us, and the stone for the foundations hauled and two foundations laid; but when this was done, we found ourselves unable to go farther because of our lack of knowledge of bricklaying. When Brother Armitage came, he took charge of this work, and by a united, earnest effort we have already completed this part of the work on two buildings, and have the third well in hand. The timber is also on the roof of two of these buildings, and one of them is thatched. Although the buildings have been erected under some difficulties and with little means at our command, still they are a credit to the cause here, and will be comfortable. They are not high, imposing structures, as to build in this way would require material that we did not have, and could not obtain at present. The buildings are twenty-five by twenty-six feet in size, and have a veranda on all sides. This is for the purpose of protecting the building, and for comfort, not to beautify the house. The

burning sun of this climate makes a building of this kind desirable. Later, we hope to furnish the readers of the REVIEW a picture of the buildings and a plan of our town; for such we hope eventually to have. As our school grows, we hope to find those interested in education who will desire to come and live here and educate their children. Having this in mind, we must plan for the building of a small village.

Our children are getting along nicely in the school, and more attention can now be given them, as the arrival of Sister Armitage much lightens the burden of those who had the care of them. Sister Armitage takes hold of the work with vigor; but with all this we see that our request to the Mission Board was very modest indeed when we asked for additional help. I am still of the opinion that our wives cannot endure the work that is laid upon them unless yet more help is speedily furnished. We are still praying that the Lord will send consecrated laborers to this field,—laborers who will, like the apostles of old, support themselves, if necessary, by earnest labor with their hands, and not be a burden to the Foreign Mission Board. To whose heart has the Lord thus spoken? To such I would say, Make ready at once for the work. When the Lord comes, let him find you in the field, earnestly at work gathering in the already ripened grain. We are still of good courage; and although the enemy opposes the cause of the Lord in this field, as he does in all others, we are glad to know that we are not forgotten of God, but that he supplies all our need "according to his riches in glory by Christ Jesus."

Sister Anderson has not been very strong for some time, and my wife and the doctor have both had a bad attack of fever; but notwithstanding all this, we are all of good courage in the Lord. In our little Sabbath meetings we experience as much of his blessing as if our number was much larger.

I cannot, in this short report, give the needs of this people; but their condition, as well as the position of the message of the Lord for these last days, appeals most strongly to every Christian heart for sympathy and help. May the Spirit of the Lord quicken us all in the work of the closing message, that we may hear the "well done" when Jesus comes.

October 17.

G. B. TRIPP.

#### THE SOCIETY ISLANDS.

FOR the past ten weeks we have been at Raiatea. This island was our home for the first two years after we came to this field, and we were glad to visit our friends there once more.

There has been quite a change in the political condition of the island during the past few months, and it is now fully under the control of the French. The native people are not capable of governing themselves well, much less capable of governing white people; but it is often the case that those who have never made a success of anything good, like to sit in the seat of judgment, and tell others what to do. I believe that is human nature the world over.

Somewhat over four years ago, when we first visited Raiatea, it was thought by some that the natives were very much interested in the truth. But it soon became apparent that they were more interested in other things of a worldly nature, and acted very friendly, hoping thereby to secure the assistance of the missionaries in getting what they wanted. While many are thus seeking only for worldly advantages, there are others who are longing for a better life, and are willing to sacrifice for Christ's sake. Our Saviour is going to gather home the honest ones, and it is our duty to seek for the lost sheep who are scattered throughout the world.

One man and his wife were baptized while we were at Raiatea, and four began the observ-

ance of the Sabbath. One of these is a leading governor, appointed under the French administration, and is an exception to the native people in general. He uses neither tobacco nor liquor and is very industrious. We hope that he may be able to do much good. He has a written notice by his door, asking the people not to trouble him on the Sabbath, as it is a holy day. Below this, he has the fourth commandment written out, also Matt. 5:17-19. He says that many pass by, read it, and say, "We can say nothing against it; for it is all taken from the Bible." Two of the Sabbath-keepers are on the adjoining island of Tahaa. At present there is more interest manifested in the truth by the white people than there ever has been in the past.

We have taken some more children into our family, and now have ten young people and children. We think that this is one of the best ways of doing missionary work, as it not only benefits the children, but has a good influence on the parents and their neighbors. We have strong hopes that some will develop into good missionaries.

In order to develop these young people, it is necessary to get them away from the influence of their relatives. If at home, they are affected much more by their parents than by the missionary, and the influence of the parents and other surroundings is bad in almost every respect. After the children have received some education, the parents have considerable respect for their judgment, and then the children may exert a strong influence over the parents.

We might have much more work to do in this line if we were able to do it. A white man at Huahine would like us to take his little daughter into our family, and teach her English and music. Another man at Raiatea wishes us to take his two little boys. There are others at Raiatea who are very anxious for some one to come there and live, who will be able to give English lessons to their children. Besides this, there are many children among our own people who need help. We are trying to do what we can, but we cannot possibly do all the work that there is to be done. We are hoping to have a school soon, and then we shall be able to extend our influence, and help many more than we now can. We think that after getting an industrial school started, it might be made almost or quite self-supporting, but we must have some means with which to start it. The prospects before us look brighter than ever before, and now we hope and pray that our brethren may help us, that we may be able to fill the openings of God's providence.

B. J. CADY.

#### APIA, SAMOA.

WHILE busily engaged in finishing our new sanitarium, I have also been thinking a great deal.

Ah Ting, the Chinaman who has been hauling wood for us, says, "I have joined the Mormons now." Then there is Ah Mu, another Chinaman who has been doing quite a little hauling for us. He appears honest, and we had longed for the time to come when the work might begin in good earnest for him and others; but now we learn that he and all his family have become Mormons. As I saw him coming with his wagon and load from where the Mormons had been having a large gathering for a week, I was reminded of our own camp-meetings, and thought, Surely they have stolen a march on us, and what can be done for the poor natives?

I often listen to the evening songs of worship of the natives, and think that surely they are naturally a devotional people, easily persuaded, and readily inclined to some religion. No doubt they have vague ideas of what real piety is,

and think they can go right along stealing, lying, and practising other vices, then be good a little, and finally be saved.

Charley, a half-caste, said to me, the other day, that he was attending the Mormon school, and expected to be a teacher; and Henry, a Samoan, who often interprets for us, said he had a mind to join the Mormons. He said they teach that God loves us, and will not be so cruel as to burn us up. Of course the Mormon ideas of probation after death please the natives. My heart is pained when I think how we are losing time.

Now if the Mormons can see so much beauty and value in their faith as to leave home comforts and come, mostly at their own expense, across the great ocean, to endure the hardships of a pioneer life, going in with the natives, and living as they live, is not there enough in *our* faith to stir some of our young people to put forth corresponding efforts to win souls to Christ? Young people, students who would easily take to the language, are needed. Some of the young Mormons pick up the language in a few months or a year, so as to be able to drill ideas into the minds of the natives, and thus gather up a good following in a short time.

These people, as well as those working for other missionary societies, go into the interior, where the natives have not become so corrupt, by contact with the white traders, as are those on the coast, and live among them. That is where we want to go. The natives there are kind-hearted, and will do anything and everything for a white person who is working for their interest.

My heart is drawn out after these poor people, and I wish some of our dear brethren would receive a burden that would constrain them to give themselves, soul and body, spirit and life, to the work, and come to live, and die, if need be, among them. I wish two or three families could be induced to come soon. We have a fair supply of tools, and I would be willing to take right hold, and help about putting up buildings to live in.

The native houses, with their heavy, thatched roofs, are very cool, and will last four or five years without leaking a drop. They cost from fifteen to forty and up to one hundred dollars or more. By putting in a board floor, they can be made very comfortable. There are favorable inducements held out for buying land now. Should one choose to go back a mile or two from any village, and purchase and clear up a few acres, it would not be so difficult a work as one might imagine. Timber is not very large, but slim and tall. After clearing the land, bananas, pineapples, sweet potatoes, taro, pumpkins, corn, mummy-apples, etc., could be planted, and in one year all would be bearing, and supply a large share of the living. Certain kinds of beans and tomatoes also do well here.

The new bush land is very rich, and produces tropical fruits bountifully. The land needs no plowing, as in America. Bananas will shade the ground so that few or no weeds will grow under them. But few weeds will come up on the new ground. It is on the old tilled soil around the villages where the broom-weed, sensitive-plant, and other foul weeds are so bad.

Let no one imagine there are no hardships or difficulties here, as in other countries. Let no one who has failed to make a living anywhere else expect to make one here, or think it is all sunshine; for there are plenty of showers. Let no one think he can live without work. Judging from my own experience, I think a laboring man will stand the heat as well as one who does not work, if not better.

I suppose there will be plenty of people to tell of the lions, giants, and many difficulties and impossibilities in the way, so I will not mention them; but only say that I think that

almost any healthy person, with plenty of will power, energy, and a little capital, and with God's blessing, could get along here as well as almost anywhere.

D. A. OWEN.

November 3.

#### DISTRICT NO. 2.

THE Conference meeting for the Southern district was held at Graysville, Tenn., November 9-16. Delegates were present from every State in the district, and Elders Irwin, Kilgore, and Loughborough from abroad. The Spirit of God was present in a marked manner from the beginning of the meeting till its close. As pointed testimonies were borne in regard to existing sins, earnest confessions were made, and the Spirit of God came in. One meeting of this nature lasted over four hours.

The brethren of the Graysville church entertained the delegates and visiting brethren without money and without price, and all seemed to feel like one great family.

The instruction given by Elder Loughborough on the rise and progress of the message was a source of great encouragement to all. The language of many was, "I believed before, but now I know."

Brother S. M. Jacobs represented the Oakwood Industrial School. He said they had invested ten thousand dollars, and could accommodate twenty-five students; but if they could have an additional thousand dollars, now, to add more room to their buildings, they could care for fifty. At present there are twenty-six students in the school, and many more desire to come.

The Graysville Academy is doing a noble work, but is laboring under great disadvantages. A resolution was passed deciding to make the academy a truly industrial institution, and to request the General Conference Committee to change its name to "The Southern Industrial School." In order to start this work, a number of those present gave \$100 each, and others gave smaller amounts. Quite a number of books were also donated to the school library.

Sabbath, November 13, Brethren J. E. Evans and W. C. Bird were ordained to the gospel ministry.

The report of the secretary of the Southern Tract Society showed an indebtedness of one thousand dollars. This debt was contracted in the early history of this work, when much of the literature was sent out free. To liquidate this account, seventeen persons pledged to give one dollar per month until paid.

The amount of tithe received from May 1 to November 1 was \$2,687.08. The Sabbath-school work also received some attention, and a constitution for the district was adopted.

The laborers go from this meeting with renewed courage. Many experienced the showers of the latter rain; cheering testimonies were borne, and Advent hymns were sung.

J. O. JOHNSTON, Sec.

#### OHIO.

PERRY AND SOUTH HARPERSFIELD.—August 23, in company with Brother M. S. Babcock and his wife, we began putting up our tents at Perry, Ohio, where, on the following Friday evening, we began meetings. We called upon the two ministers of the place, inviting them to our meetings, but they both gave us to understand that they took no interest in our work, and would not attend, but would lend their influence against us. After a stay of four weeks, we took down our tent to reset at a four corners, in South Harpersfield. We were not through packing when Brother Babcock received word from the Conference Committee to report at once at Toledo to take Brother Fitzgerald's place. This left me alone,

with the tents on board the cars and ground all secured for a series of meetings. The brethren in the Geneva church did my hauling, and I got the tents up in good shape, and on Thursday evening, October 7, I began meeting with about seventy-five present. The numbers gradually increased until we have had an average attendance of one hundred and twenty-five, and on Sunday nights our tent has been full. This town is noted for having a hard lot of young men, which we have found to be true; but I succeeded in winning their confidence and respect, and they are ready to do anything for me.

I have now been here five weeks, and have not missed a night. We have reasoned of righteousness, temperance, and judgment to come. The Methodist minister has spoken three times against us. After our meeting one night, a young man came to me, gave me his tobacco, and said he had no more use for it, as he was going to stop using it. I know of others who have pledged to abandon both liquor and tobacco. One stormy night about twenty-five young men came, and I took advantage of the opportunity, and spoke to them on social purity. The Lord blessed. We feel that we are doing "byways and hedges" work. A number of very intemperate men are deeply interested. There are a good many families that are halting between two opinions, and I am sure there are dear souls here who will be saved. O, how I long for more of the power of God! The Lord has blessed in a marked degree in the presenting of his Word. For the first time since my public labors began, I have had the help and presence of my wife in my meetings. Sister P. Alderman has spent several days with us to advantage. It is now November 10, and we are still in our tents, and hope to have enough good weather to enable us to bind off the work. I never have felt more the need of, and desired more, the converting power of God than now.

November 10. C. P. HASKELL.

#### KANSAS.

THE cause of present truth in this State is slowly onward. The summer's work developed a few good companies, and these are becoming well established in the message. Since camp-meeting, some advancement has been made. Elder M. H. Gregory held meetings in Rosedale, a suburb of Kansas City, and twelve adults accepted the truth. The Bible workers had supplied these with the *Signs of the Times*, and held some Bible readings with them, thus arousing an interest. There is now a Sabbath-school here, with twenty members.

Elder G. G. Rupert and Brother I. F. Thorn have just closed a meeting at Preston. As the result, several were added to that church, and the members were much encouraged. Elder Brock has been laboring among the churches in the southern part of the State. He reports good meetings, and several conversions. He has been able to get a few of our people to canvass for the *Signs*. A little has been done in this line, but it is a small part of the work that might have been accomplished, had all realized the privilege that is offered them.

Elder D. H. Oberholtzer reports that his labor has been greatly blessed among the churches. Elder Fortner writes that he has had great liberty in presenting the word to our brethren. Truly, the Lord is coming very near to his people.

The writer has spent nearly two months in the northwestern part of the State. At Courtland I organized a small church and ordained an elder. The work is progressing in that section. We left our people in good courage to do what they can for the Master. Several were added to the churches during this trip. The canvassing work is now quite prosperous.

Those selling "Daniel and the Revelation" are doing well. Several have begun to sell "Modern Spiritualism" with good success. The *Signs* work remains about the same. One year ago, we began to canvass for the *Signs of the Times*. At that time, less than six hundred copies were coming into the State; but since this work has been started, our list has been from 2,500 to 4,000 copies. The city workers are meeting with some success. Experience has proved that, when properly carried forward, the work with the papers will prosper among the German people as well as among Americans.

Kansas is in great need of more workers. We have an abundance of funds, but there is a scarcity of ministers and city workers. Truly it is time for our people to pray the "Lord of the harvest, that he would send forth laborers into his harvest." Many of our people are beginning to awaken, and realize that the day of the Lord is at hand. This is leading them to earnest seeking after the Lord, and such consecration as they have not had in the past.

November 16.

W. S. HYATT.

#### UTAH.

GRADUALLY but surely the cause of present truth is gaining ground in this field. To the Lord we ascribe all the praise; for it is because his guiding hand has been with us, that the cause we love has prospered.

Additions are being made to the faith in the various localities where the message is proclaimed. During the summer a tent-meeting was held, with some success. The last quarterly meetings were seasons of blessing to the churches in the State. We are increasing the facilities to carry on the work, and give it strength and permanency.

Our tithes and offerings are increasing every quarter. During our first year's labor in the State, the tithes and offerings amounted to about one hundred dollars. During the last fifteen months the contributions have increased to eleven hundred dollars, and there has been a large increase of spirituality. For these evident tokens of progress under the blessing of God, we are thankful, and take fresh courage in the work. We have no discouraging report to bring; the Lord is good, and greatly to be praised. The laborers are all engaged in work, and there are still openings for self-supporting missionaries all through the State.

We desire to be remembered at the throne of grace, by all the followers of Christ.

J. M. WILLOUGHBY.

#### MINNESOTA.

LAKE CITY, RED WING, ZUMBROTA, PINE ISLAND, AND ZUMBRO FALLS.—It was my privilege to meet with friends of the cause in these places in the order named, October 22 to November 10. There are but few believers at Red Wing and Zumbrota, and there is no church. Two days at each place were devoted to the work. It was my first visit to these places, as also at Zumbro Falls. But Pine Island was once our home for about twelve years; and as twenty years have passed since our last visit to this place, it was a matter of more than ordinary interest to visit the church here. But O, what changes! We saw them both in the place and in the people; but most in the people. Children had grown out of my knowledge; young people had grown to manhood and womanhood; and those of mature years were whitened with age. And such was the change in the writer that some who had been the most intimate acquaintances met him as a stranger. All of this was, to me, a most impressive object-lesson on the truth that we are all passing away.

The members at Lake City are mostly Scandinavians. Some of the dear friends here mentioned my first visit, made about twenty-four years ago, when they were young in the cause, and opposers to the truth were doing all they could to distract and turn them away. They also expressed their gratitude that, though they understood English but imperfectly, still that visit was blessed of God to their good, and they remain steadfast to this day. The ordinances of the Lord's house were celebrated at this place, and also at Zumbro Falls.

There were manifest tokens of the work of the Holy Spirit at all these places, in giving instruction concerning the work for this time, and in warning these dear friends of dangers—not of coming, but of *present*, danger. Says the prophet, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." And the faithful Witness says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And yet again: "The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges." Being in such a condition, these do not realize the enormity of the sin of robbing God. They cling to self, and say, Not this man, but Barabbas!

But, thanks to the Lord, some will awake and "exchange their lukewarmness for love and zeal;" some will exchange their filthy garments for the white raiment of Christ's righteousness. And I am persuaded that there are some in all these places who are seeking the Lord with a zeal worthy of the times. And may we all seek to be guided by the Lord himself.

H. F. PHELPS.

#### IOWA.

THERE was no State camp-meeting held in Iowa this year, but five local meetings were held in different parts of the State. More than twelve hundred of our people attended these meetings.

The General Conference sent us laborers for the spring meeting; also we had the labors of Elder J. N. Loughborough at the meetings held at Fayette, Lewis, and Spencer. This line of labor was much appreciated, and is bearing good fruits. Elder Covert, from Wisconsin, was with us at Fayette. Our last local meeting was held at Centerville. It was impossible for Elder Loughborough to attend this meeting; but Elder Victor Thompson, from Nebraska, assisted, and his labors were highly appreciated.

As the immediate result of these meetings, sixty-eight persons were baptized. Books and tracts were sold to the amount of \$717.68. It has been encouraging to see the large number of youth who have started to serve the Lord in these meetings.

From the field there come varying reports. Some have labored most earnestly, with but small present additions, while others have seen greater present results. The partial report that has been sent to me from different sources for the summer, gives a total of two hundred and eight who have taken their stand for the truth. This report is from about two thirds of our laborers, others not having reported as yet.

We now have city mission work in nearly all our larger cities, and are planning to open the rescue work in connection with these as fast as the way can be opened. Our canvassing force has not been so strong as at times in the past, yet a larger number are preparing to enter this branch another year.

Thus the work in Iowa is onward. The dividing line is being drawn. The laborers are all of one mind and heart as we enter upon the winter's work, and this is a source of great en-

couragement. One special feature in the work has been the looking up of isolated Sabbath-keepers and encouraging them to work in their respective localities. Our corresponding secretary informs me that there is now a list of more than two hundred of these. We have also had a line of studies on active missionary work, conducted by our corresponding secretary, in each of our local meetings. This work has been blessed of God to the good of many.

We see much on every hand that ought to be done, yet we thank the Lord that he has made us the instruments in his hands to carry the light to so many who were in darkness.

CLARENCE SANTEE.

#### A NOTABLE WEEK IN THE BATTLE CREEK COLLEGE.

LONG years ago, by the mouth of the prophet Joel, the Lord promised that in the last days his Spirit should be poured out upon the youth. This good gift is now due. The time is here for the fulfilment of these words, and the promise will be given to all those who will grasp it in living faith. During the past week the students and teachers of Battle Creek College have been blessed exceeding abundantly above all that they have asked or thought. This is not because of their goodness or fitness, but because of God's great mercy. He, through the power of his Holy Spirit, designs to prepare men to do wonderful service in saving souls.

The story is simple; but God's dealings with his children are always simple, and in their simplicity and plainness lie their glory and their strength. Some of the dear children that God has sent here to be trained for his service were in trouble; they had violated plain precepts of the Bible and Spirit of prophecy. We had some intimation, the very night the infraction of the rules took place, that the thing was about to be done; but this thought was uppermost in our minds: While it is possible for the faculty to ferret out the offense, are we in a condition to discipline, according to God's own lines, those who have done wrong? The word of the apostle Paul is, "Now the just shall live by faith," not simply *have religion* by faith, or *be righteous* by faith, but "*LIVE*" by faith. This includes everything in life which the Christian may be called upon to do.

These students would have to be disciplined, but they must be disciplined by faith. Instead of spending the time in tracing out the trouble, it was spent in seeking the Lord to learn what would be his will should the matter come to light. As we prayed, and studied our Bibles, and humbled our own hearts before God, precious light streamed forth from the sacred page, and showed us wonderful lessons on school government, which we had never dreamed of before. Our schools are of the Lord's planting, and the promise is that "the government shall be upon his shoulder." "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Mortal man cannot govern one of God's schools; for his way will be all imperfections, his ideas all wrong; he will either be too lax or too severe in his discipline: but, bless the holy name of God, "the government shall be upon his shoulder." He is the Wonderful Counselor, and of the increase of his government and of peace, there shall be no end.

Between two and three weeks passed by, and still we sought the Lord. A letter came, written by one whose name we know not to this day, telling us the whole story, and giving the names of those connected with it. For this we were thankful, not because we had detected a brother in a fault, but because we knew that God was working; and again we sought him earnestly for wisdom to know how to deal with those precious souls. What course should be taken? Would it be well to talk, one by one, with those who had done wrong, and, if they acknowledged their guilt, to forgive them and let the matter pass?—To the Bible we went again—was that the way the Lord did? The cases of Moses and David were impressed upon us. They did wrong, they confessed, God forgave them; but still, his hand in rebuke was upon them. Moses was denied entrance into the promised land with the people whom he had led so long; and David was driven out of his own capital and made a wanderer and an exile in his own dominions. All this was done by the Father of mercy, and yet done in such a way that the one who was punished loved the one who punished more than ever before. There must be discipline; wrongs must be rebuked; measures, even severe measures, might have to be taken to correct them: but all this must be done in such a way that the love of the one who had done wrong might be strengthened instead of weakened. "The sense of their own imperfections should constantly lead educators to cherish feelings of tender sympathy and forbearance for those who are struggling with the same difficulties. They may help their students, not by overlooking their defects, but by faithfully correcting wrong in such a manner that the one reproved shall be bound still closer to the teacher's heart."

These students were labored with, one by one, and in almost every case the blessing of the Lord came in. There were broken and contrite hearts, and tender souls seeking for the bright beams of the Sun of Righteousness to take away the darkness which sin had brought. Never were moments more blessed than when, bowing with those weeping ones, we sought one common Saviour around one common throne. On Monday morning, November 29, a talk was given to the whole school, in the chapel, on discipline by faith. The offense committed was plainly reproved, and the Watcher, the Holy One, came into our midst. Many a heart was tendered that morning, many a confession of wrong was made and straightened, and souls whose weary feet had long walked the paths of sin were gently guided by the loving Saviour to paths of peace and rest. From nine o'clock until one o'clock the Lord was sought, lips were touched with holy fire, and praises ascended to the throne above. We bless our dear Lord, and thank him, with hearts that are filled with tenderest gratitude, for his goodness to us, and because of the fact that so many souls were led to give their hearts to him. On Tuesday the work went on, and some of the most hardened cases fell upon the rock Christ Jesus, and were broken to pieces.

It was not alone to the College department that the heavenly Visitant came. No; down in the seventh-grade room on Tuesday morning, as the children came together, the teacher told them that for their opening exercise, they might read the promises of God. In childlike simplicity they rose, one by one, and read the promises which seemed precious to them; then one little boy came to his teacher, and asked, "May I go to work for \_\_\_\_\_?" and the answer was given, "Yes, you may." This simple act of following in the footsteps of his Master, started a fire of salvation which spread throughout the building. Soon almost all the children were seeking the Lord, and holding

meetings among themselves. It was a wonderful sight; it was not the work of man, no one planned it, it bore the impress of the Divine. I shall never forget the scene. I entered one of the grade rooms; the children seemed to be in little groups, or "huddles," if I may use the term, all over the room. At first I hardly understood it, and I asked one what they were doing. "Why, we're holding meetings," was the reply.

I noticed one little group; a boy was in the center, and round him were six or eight other little boys and girls; some were weeping, and seemed to be trembling lest the soul of the one in the center should be lost. One boy was laboring most earnestly with his comrade, quoting text after text of Scripture; he quoted more Scripture that morning than many a Sabbath-keeper who has known this truth for years could quote. He pleaded with the little boy to give his heart to God; and when it seemed that he had done all he could, another stepped up, working in a different line, and pleading other promises; and so they worked and worked. It seemed that in every room the Lord was being sought; there was perfect quiet, no disorder; the tender Spirit of God was there. The work spread from grade to grade, and the power of God rested upon the children. I asked one little boy where he had learned so much Scripture; and he told me that he had learned it through a number of years past, in his Bible classes; and he said that the Spirit of God brought the texts to him, and that he could quote "lots of texts" that day; and he could.

Friday evening the whole school met together in the large chapel belonging to the College. Every seat was packed, every foot of standing room was taken; and hundreds of souls, both College students and little children, bore testimony to the wonderful power of God to save. There were so many on their feet at once that the room had to be divided, some testifying to a leader on one side, and some to a leader on the other. One touching incident occurred,—when the little boy who had started the work in the grades spoke, a hush came over the whole room. Scarcely any one knew him, and his voice was not very loud; it almost seemed as if the angels hushed the great multitude to hear that child speak. As the testimony came from his lips, it brought tears to many an eye and "amen" to many a lip. On Sabbath afternoon, December 5, over ninety souls, almost every one College students, were buried with their dear Saviour in the waters of baptism.

We have been richly blessed, and we praise and bless the name of God for his wonderful kindness to us. It has been good to be here; such scenes tender these hard hearts of ours, and teach us that the coming of the Lord is near, and his power to save to the uttermost is most wonderful.

P. T. MAGAN.

#### SOUTH AFRICAN CONFERENCE PROCEEDINGS.

THE sixth annual session of the South African Conference was opened at Cape Town, Oct. 27, 1897, at 10:30 a. m. Our churches and companies were fairly well represented. Elder O. A. Olsen presided.

The Conference business meetings were preceded each day by devotional meetings conducted by Elder Olsen. The presence of the Lord was felt in all these meetings, as, indeed, throughout the entire proceedings. During the last days of the Conference, the meetings were held at the Claremont church.

The first day's meeting opened with singing hymn 501, the president reading 1 Thessalonians 1. Prayer was offered by Elder Hankins. After the opening address, reports were submitted showing that since the last report, the

membership has increased 153, the present standing being 373. The Sabbath-school report shows an increase of 123, making the total membership 479. Reports from the sanitarium, college, Beaconsfield school, orphanage, the Diamond Fields Benevolent Home (Kimberly), and the benevolent home and mission at Cape Town., showed that they are all, by the providence of God, doing excellent work, and exerting a wide influence for good. All the delegates entered heartily into the workings of the various institutions, and made themselves more acquainted with the internal work of each. Measures were passed to enable these to exert a still wider influence, by providing increased accommodation and more helpers. It was reported that good testimonies are borne by influential people of the benefits derived from the sanitarium, and it is noticeable that this institution is having an educational influence on many people from a health point of view. Already there are some who have accepted the truth as a result of their stay in the institution.

The following are the Conference officers elected: O. A. Olsen, President; P. F. Bicknell, Vice-President; J. M. Freeman, Secretary and Treasurer. Executive and Trustees of the South African branch Medical Missionary Association: O. A. Olsen, P. F. Bicknell, J. M. Freeman, Dr. R. S. Anthony, I. J. Hankins, H. Elffers, E. Ingle. College Board: O. A. Olsen, H. W. Lindsay, H. Elffers, P. F. Bicknell, J. M. Freeman, E. Ingle, J. L. Shaw. Editor of *Wachter*, H. Elffers.

Credentials were granted to the following persons: O. A. Olsen, P. F. Bicknell, I. J. Hankins, F. I. Richardson, H. J. Edmed, D. F. Tarr. Ministerial licenses were given to J. C. Rogers, H. Elffers, and J. L. Shaw; and missionary licenses to J. M. Freeman, Mrs. F. Richardson, Mary Robertson, Olive Tarr, F. C. Ernst, D. Theunissen, Amy Freeman, Richard Moke, Jessie Haupt, E. W. Willmore, E. B. Gaskill.

Among a number of resolutions passed, the following was carried by a rising vote:—

*Whereas*, we recognize the special blessing of God in the various lines of work in the field during the past year; therefore,

*Resolved*, That we express our sincere gratitude for what he has wrought, and that we anew consecrate ourselves to his service, to be used in any place and in any capacity that his providence may direct.

A very profitable day was spent in visiting the various departments of the school and witnessing the methods of working. All could not but see the progress that has been made in all departments, reflecting great credit on the faculty. After this the delegates took dinner at the college Home, of which a good part was prepared by the students. This was also much enjoyed.

The Conference adjourned on November 2, having had eleven busy and interesting meetings.

J. M. FREEMAN, Sec.

#### KANSAS CONFERENCE PROCEEDINGS.

THE twenty-third annual session of the Kansas Conference of Seventh-day Adventists convened at Council Grove, Kan., Aug. 25 to Sept. 9, 1897. At the first meeting seventy-seven delegates responded to the roll-call, representing thirty-seven churches. The total number of delegates reached one hundred and twenty-eight. Three new churches were admitted to the Conference, and their delegates seated.

The president's annual address was a brief, interesting review of the past year's work, showing what had been done by each class of workers in the field. This report showed that the results of last year's work are very gratifying, and that the Conference is in a healthy, prosperous condition. The treasurer's report for

the Conference year of ten and one-half months, ending June 30, 1897, showed that \$13,430.36 tithe had been received; that the total receipts were \$15,936.28; and that after all the expenses of the Conference had been met, there was a balance on hand, July 30, 1897, of \$5,214.22. The Chair, being authorized, appointed the usual committees.

Resolutions were adopted covering the following points: Expressing praise and gratitude to God for his blessings, both temporal and spiritual; recommending that the business details of our camp-meetings be shortened; that portable tabernacles be purchased for our city work; that more energetic efforts be made to work for the colored people; that all our churches be requested to take up a collection at their next quarterly meeting for the endowed-bed fund; that a vote of thanks be given to the railroad companies for their special favors, and also to the Council Grove Fair Association for the free use of their beautiful grove.

The following persons were elected as Conference officers for the ensuing year: President, W. S. Hyatt; Secretary, Otho O. Fortner; Treasurer, T. J. Eagle. Conference Committee: W. S. Hyatt, J. W. Westphal, D. H. Oberholtzer, T. J. Eagle, and G. G. Rupert. Nine persons were granted credentials; eleven received ministerial licenses, and fifteen missionary credentials.

There are now eighty-eight churches in the Conference, with a membership of 2,894. The work is on a good, solid basis, and the prospects for the coming year are very encouraging.

N. B. EMERSON, Sec.

#### NEBRASKA CONFERENCE PROCEEDINGS.

THE twentieth annual session of the Nebraska Conference was held in the tabernacle at College View, Oct. 12-18, 1897.

Ten meetings of the Conference were held, Elder H. E. Robinson presiding. About sixty-five delegates were seated, representing twenty-five churches. One of the first acts of the Conference was the reception of new churches. Seven requested admittance, as follows: Arcadia, Cairo, Central City, Mason City, Milburn, Shickley, and Scandinavian Omaha. These new churches, representing a membership of one hundred and fifty, were found to be properly organized, and well instructed on all points of present truth, and were admitted to the Nebraska Conference.

It was voted that the tract society become a department of the Conference, under the direction of the Conference Committee, the secretary and treasurer to be elected at the annual meetings of the Conference and report directly thereto.

The officers elected for the ensuing year were as follows: President, Elder H. E. Robinson; Secretary and Treasurer, J. F. Beatty. Executive Committee: H. E. Robinson, Victor Thompson, Fred Anderson, E. L. Stewart, A. N. Loper. Tract Society Secretary and Treasurer, Miss Mary F. Beatty; State Canvassing Agent, Frank Jencks.

Credentials were granted to H. E. Robinson, Victor Thompson, G. H. Smith, A. J. Howard, Fred Stebbins, C. N. Harr, Fred Anderson, H. Grant, J. H. Rogers, Edward Loeppke. E. L. Stewart was ordained, and received credentials.

Ministerial license: J. H. Wheeler, J. W. Boynton, A. C. Anderson.

Missionary license: O. E. Jones, C. S. Anderson, G. A. Kirkle, L. E. Johnson, Mary F. Beatty, Nellie Brown, Esther Smith, Louie McIntosh, Mattie C. Robinson, J. J. Hughes, F. Jencks, Mrs. E. M. Peebles, W. O. Johnson, George Block, J. F. Beatty.

The discussion of the rescue mission work in Lincoln proved an interesting feature of two meetings. This new enterprise was re-

cently opened up by the College View church. A building has been rented for public meetings, etc., and a suitable man will soon be placed in charge of the work. With the assistance of the Lincoln church and some aid from the Conference and city, it is hoped that a good work may be accomplished.

Nebraska still has some debts, but they are decreasing, and the work may be said to be in a prosperous condition. Five tents have been in the field during the summer, and have been fairly successful. Five local camp-meetings have also been held in different parts of the Conference. The number of churches is fifty-four, with a total membership of 2,064. There are also a number of unorganized companies. About thirty laborers are employed.

Resolutions were passed which, if carried out, will materially aid in the circulation of literature and the advancement of the work in all lines.

J. F. BEATTY, Sec.

#### OKLAHOMA TRACT SOCIETY PROCEEDINGS.

THE third annual session of the Oklahoma Tract Society was held in connection with the camp-meeting at Guthrie, October 7-17. Five meetings were held.

The first meeting occupied but a few minutes. Anticipating, as is the usual custom, the selection of the several committees by the Chair, the president, E. T. Russell, appointed, on motion, each committee.

During the other meetings, talks were given by Elders E. Mc Reynolds, R. M. Kilgore, and E. T. Russell, Prof. C. C. Lewis, S. C. Osborne, and others, on the importance of the resolutions adopted for the upbuilding of this newly organized society. Elders J. W. Westphal and H. Shultz, and Professor Kunz spoke for the benefit of the German brethren, a number of whom were present, and eager to understand what was being said.

The following resolutions were adopted: (1) That we encourage our people everywhere systematically to engage in the missionary work by canvassing for our books and for the *Signs* and other periodicals, and by selling, loaning, and giving away tracts; (2) That we request our ministers, when visiting the churches, to encourage suitable persons to engage in the canvassing work; (3) That the local societies return to the original design of these organizations, and act as the medium through which the members of the church can have access to the State society, and that the true missionary spirit be revived among them, that they may thus accomplish the work to be done in these last days; (4) That efficient, active, and zealous librarians be selected; (5) That they solicit orders from the members, and faithfully collect for the same, sending all orders through the State society, and remit in amounts covering indebtedness; (6) That orders be taken by the workers in the Conference and sent in to the State society; (7) That those with whom we have accounts be responsible for all orders sent in by them to the State society; (8) That we encourage our local societies to active work by allowing our brethren a discount of twenty-five per cent. on all subscription books for personal use, when order is accompanied with the cash, and sent through their librarian, to whom an additional discount may be allowed for the benefit of the local society; (9) That we furnish free to each librarian sample copies of each new issue of the *Bible Student's* and *Apples of Gold* libraries.

The following officers were elected for the ensuing year: President, E. T. Russell; Vice-President, J. B. Ashcraft; Secretary and Treasurer, C. L. Kilgore; Assistant Secretary, Lulu Reading; State Agent, J. B. Blosser.

The treasurer's report showed the present net worth of the society to be \$595.81, Aug. 1, 1897.

C. L. KILGORE, Sec. and Treas.

**A LETTER.**

CROWLEY STATION, ORE., Nov. 3, 1897.

*Editor Review and Herald:*—

DEAR BROTHER: In justice to my Adventist hop-picking crew, I regard it a duty and esteem it a privilege to announce through the columns of this paper my entire satisfaction. I employed an experienced check-man, a Presbyterian, and he stated to one of my men that he never saw a crew of as conscientious Christian men and women in the field before, and that he would employ Adventists every time if he could get them, for any class of work.

There were representatives from the Portland, Vancouver, St. Johns, Elk City, Chitwood, and Salem churches. Among them were trained nurses, practical sanitarium cooks, the elders from the Chitwood and Salem churches, and a medical student and his sister from the Battle Creek Sanitarium, etc. They organized a Sabbath-school at once, choosing the medical student, A. Q. Shryock, for superintendent. He spoke of the wants of the babies in the Haskell Home, and nearly nine dollars was raised for that institution.

The two Sabbaths they were with me were filled up by meetings of various kinds, different ones of the company being selected to conduct the services. While the Bible lessons and prayer and social services were especially full of interest, all the meetings were pronounced by every one, visitors as well as members, to be a real feast of good things.

The editor of the *Poke County Itemizer*, in his annual tour among the hop-pickers, happened to call upon me in the time of service, and it may not be out of place to give you a clipping from his paper of September 17. It reads as follows:—

We are having a peculiar experience in the Roberts hop-house at Crowley Station. He has twenty-eight acres, and Mr. Hubbard has eight acres on his place. There are eighty pickers, and it is their Sunday, all of them being Seventh-day Adventists, gathered from here and there. As we drove up at three o'clock, they were assembling in the hop-house for religious services. Rev. B. C. Tabor, of Salem, was in charge, and Miss Belle Shryock, of West Salem, was to speak along lines of Christian work. There were evidently many poor people in the company, but genuine religion seemed to beam from their countenances. It was indeed a spiritual meeting, there being no levity nor lightness anywhere apparent. From the preacher down to the children, they were in a frame of mind suitable to the occasion. But little stress was placed upon their peculiar belief as to the Sabbath day, the burden of all that was said being the importance of actual Christian work, especially among the lowly and needy. If said church, one and all, faithfully practise what was there advised, they must do considerable good.

A. G. ROBERTS.

**News of the Week.**

FOR WEEK ENDING DECEMBER 11, 1897.

**NEWS NOTES.**

Dr. Briggs, of the health department of New York City, says that in that city one out of every seven deaths is from tuberculosis, and that among the laboring classes one death out of four is from that disease. If any other disease should rise to such a percentage of the death-rate, it would cause a panic. In consequence of the representations of Dr. Briggs, the board of estimate of New York City appropriated \$60,000 for the treatment of tuberculous patients, under the supervision of the board of health. This is the first important step taken toward eradicating tuberculosis in this country.

It is a fact relatively little known that Berlin, in the matter of divorcees, beats all the other capitals of Europe, and is surpassed only by some of the States of this country. The exact figures are: In Berlin, 32 divorces to each 10,000 marriages; in Utah, 96; Montana, 75; Wyoming, 70; Colorado, 67; Nevada, 62; Oregon, 45; Washington, 46; California, 45; Idaho, 40; and Illinois, 33. In Europe, however, Berlin exceeds all other large cities, Hamburg

being next with 27. Paris shows 21 per 10,000. For the whole of France the figures are now 8.5, against 3.1 up to 1884, when the Noquet law of divorce was adopted. Switzerland shows 20.9; Denmark, 17.1; Saxony, 15.7 (on the same figures as Massachusetts). The lowest figures in Prussia are shown by Westphalia, with 3.7; Hanover, 3.2; Mecklenburg shows 3.7; Baden, 3.3; Hungary, 3.1.

The *Missionary Review* notes that "the St. Chrischona Mission, situated on a hill near Basel on the Rhine, whose men are found as preachers, teachers, and evangelists, all over southern Germany, Austria, Switzerland, and America, has again taken up the work of foreign missions by sending two men to China." This institution is situated upon the highest point near the city of Basel, on a site which is said to have been used for pagan rites before the Christian era. The old church which stands there is so ancient that it is not known when it was built. On clear days the white snow peaks of the distant Alps may be seen from the mission grounds.

A new motor car has been successfully tested in Cedar Falls, Iowa, which it is thought will revolutionize street-railway service, especially on suburban lines, where high speed, quickly developed, is desirable. The system is a new departure in railway engineering. The motive power is, in the first place, generated from gasoline, and this operates a dynamo, the power from which is applied to motors like those of the usual trolley-car. A large storage-battery is provided, in which the surplusage can be stored to be utilized when needed. It is claimed that the car can be run eight or ten miles from the storage alone, if desirable. It is possible to attain a speed of thirty miles an hour in twenty-five seconds. Such characteristics are likely to produce very cheap and efficient service. The new method is called the "Patton system."

**ITEMS.**

The "peace associations" in Europe and America will observe December 19 as "Peace Sunday."

A heavy snow-storm occurred in Spain on December 6. In several places railroad trains were snowed in, the drifts reaching to the car windows.

The Provident Hospital School for Nurses, Chicago, has just graduated and sent out five young colored women as nurses. This is the fourth class which the school has graduated.

The plate-glass workers in the great plate-glass factories of Indiana have started on a strike which is expected to last all winter. A large number of men will lose their employment.

The total congressional appropriation called for in the report just transmitted to Congress by Secretary Gage, to meet the requirements of the fiscal year ending June 30, 1898, is \$462,647 885, and is about \$41,000,000 more than for 1897.

The governor of Georgia has vetoed the bill passed by the Georgia Legislature forbidding football. It is vetoed upon the ground that the college faculties should decide whether or no the students should play football. It is not thought that the legislature will pass the bill over the governor's veto.

The largest diamond ever found is now offered for sale in London for five million dollars. It is from the Jager Fontein mine in the Orange Free State, South Africa. It is as large as the four other known largest diamonds put together, weighing 971 carats, being of the size of an ordinary potato,—three inches long and two and one-half inches thick.

The superintendent of the purity branch of the W. C. T. U. has sent in her resignation, to take effect in case Miss Willard fails unequivocally to pronounce against the six propositions which the vice-president, Lady Henry Somerset, sent to Lord George Hamilton, secretary of State for India, last April, relative to the regulation of vice in the army in India.

The Kansas Pacific Railroad is to be sold on December 16. The government has a claim upon the road to the amount of \$13,000,000. It is possible that, in order not to sacrifice the larger portion of this, the government will be obliged to bid in the road. In that case there will soon be an excellent object-lesson in this country of the government ownership of railroads.

The President's annual message to Congress contains the following paragraph on international arbitration: "The best sentiment of the civilized world is moving toward the settlement of differences between nations without resorting to the horrors of war. Treaties embodying these humane principles on broad lines, without in any way imperiling our interests or our honor, shall have my constant encouragement."

—It is claimed that a simple method of sterilizing vaccine lymph has been discovered, the process consisting in merely mixing a portion of glycerin with the lymph. It seems to have been simultaneously brought out by physicians in Chicago and London, who were both working to the same end, each ignorant of the investigations of the other.

—The authorities of Atlanta, Ga., are vaccinating the negroes of that city by force, when they refuse to submit peaceably, and there seems a general desire among them to avoid being vaccinated. The physicians take armed policemen with them in their rounds; the negroes are caught at gatherings, such as weddings, dances, and court-room assemblies, where they are held by the police until attendant physicians have vaccinated the entire company.

—Haiti has yielded unconditionally to the demands of the German government in the case of a German subject who, it is claimed, was subjected to illegal arrest and imprisonment. German vessels in the harbor of Port-au-Prince gave as an ultimatum the acceptance of the terms submitted, or an immediate bombardment of the city. The terms involve the payment of an indemnity of \$30,000 and an unconditional official acknowledgment that the Haitian government was in error.

—An automatic magazine pistol has been invented, which fires eight shots in eight twenty-fifths of a second. This is so rapid that the ear does not distinguish between the several discharges, all blending in one report. An expert can fire two hundred shots a minute. The recoil is utilized to accomplish this; and when the trigger is pulled, the weapon will continue shooting until the supply of cartridges in the magazine is exhausted. The mechanism can be set to allow but one discharge at a time, like an ordinary pistol, if desired.

—When presenting to the Reichstag the kaiser's bill for the increase of the navy, the secretary of the German navy said: "Our active fleet is a fleet for defense. What we ask is the minimum necessary to enable us to throw a heavy weight into the scales on the side of peace." This idea of preparing for war in order to keep peace, is the common error into which all the governments of the world are falling. This is a strange inconsistency, and will soon become still more marked when their preparations for keeping the peace will be so complete and so great as to compel them to go to war.

**Special Notices.****SPECIAL WINTER COURSE.**

THE faculty of Union College, recognizing the demand and the need of a short course of study, which will give a speedy preparation to enter the work, have arranged a ten weeks' course, beginning January 5 and continuing until March 16. This course is not designed for those who are already engaged in the work, and who have interests which, if left, would suffer; but rather, that young men and women who possess consecration and perseverance should attend this course. Persons of mature years are also urged to attend; this would include those who are connected with Sabbath-school and missionary work in their home churches, and who desire to become better qualified to carry on these lines of work in their respective neighborhoods.

The following is an outline of the course of study which is offered for this special course:—

**BIBLE.**—The prophecies of Daniel and Revelation, the law of God, the Holy Spirit, church organization, and other important subjects will be considered in the Biblical department.

**HISTORY.**—This line of study will be offered in the special course, and will be so taken up that one can clearly discern the *certainty* of the prophetic Word.

**ENGLISH LANGUAGE.**—This department will offer extremely practical work for all our workers. Common errors in speaking and writing, writing of articles, proper punctuation, and public speaking are a few of the lines to be pursued. The German and Scandinavian departments will carry on the same lines of work.

**HYGIENE AND SANITATION.**—This subject will be made as practical as possible. It will be studied from the standpoint of the Bible and the Spirit of prophecy. Our bodies, the temples of God's Spirit, should and will have an important place in this course of study.

**WATER TREATMENT.**—How to treat simple ailments, colds, biliousness, fevers, etc., with water, will be considered twice a week. This will enable our workers to carry on lines of missionary work that will be very practical. While here receiving instruction, the large city of Lincoln will give ample opportunity to put into practical operation the simple lessons learned.

**MISSIONARY TEACHERS.**—Several lines of work are offered to those who desire to become teachers in the mission, church, or public schools. Classes will be formed in educational psychology; primary work; nature study; also a class in Biblical symbols. This will be a study of the parables and illustrations used by Christ and the Bible writers, so that the teacher may use them in teaching the children the simple truths of the gospel.

**BUSINESS COURSE.**—Bookkeeping, penmanship, commercial arithmetic, and phonography will be offered to those who may desire better to prepare themselves for lines of business connected with the cause. The aim will be to make this work of the same nature that one would carry on when in the field.

**COOKING.**—A class will be formed in cooking. Not only will the theory be given, but the actual work of preparing healthful dishes in an economical way will accompany the theoretical instruction.

**SEWING.**—Persons desiring to learn how to make clothing that will be becoming, tasty, and comfortable, will find an opportunity to learn this art in the sewing department.

**OTHER LINES.**—Regular work is carried on in Hebrew and Greek in the college, and persons who have some knowledge of these languages can drop into these classes with profit. Those who may be deficient in the common branches, such as reading, writing, spelling, grammar, and arithmetic, will find opportunity to take up these lines of work.

It is earnestly hoped that many will avail themselves of this grand opportunity to prepare to labor in the great harvest-field, which is now white for the harvest. The rates for board, room, and tuition have been made as low as possible, in order that many may avail themselves of the opportunities offered. Those under twenty-one years of age will be expected to board and room in the college Homes unless granted permission to do otherwise. The rates for board, room, and tuition are \$16.50 a month, in advance. Those not living in the Homes will be charged a tuition of \$3.50 a month for full work of four studies; three studies, \$3; two studies, \$2.25; one study, \$1.50. For further information address the president, N. W. Kauble, College View, Neb.

#### A HEALTH TEACHERS' COURSE.

THERE is an increasing demand for cultivated persons to go out and give instruction in relation to health principles in connection with the educational department of the Battle Creek Sanitarium, especially in organizing and conducting schools of health in connection with the *Good Health* clubs. In order to prepare suitable persons for this work, a special course has been organized, the studies and practical drills of which will occupy about one month. Some, perhaps, will be able to complete the course sooner. Students will be received into this course during the next six or eight weeks. Persons who have had some experience in public work, such as teachers, successful Bible workers, and canvassers, are especially suited to this work if their educational qualifications are what they should be. A good education is required, a good address, and good health. If the health is only slightly impaired, this defect may be remedied by appropriate treatment during the course of study.

There is a large field for work in the line indicated, and it is hoped that the class, which is already forming, will be a large and most successful one.

J. H. KELLOGG.

#### BATTLE CREEK COLLEGE DISTRICT.

COULD not every church in the Battle Creek College district send one or more students to attend the winter school of twelve weeks? Each church could send some one who would make a good missionary for its own work. This would be a means of bringing new life into the churches, and would strengthen the brethren and sisters very much.

There may be some who ought to be here this winter, but who will not be able to bear all their own expenses. Would it not be grand missionary work for the church to assist in such cases? The burden would not be heavy on each member. Our people are becoming much stirred over the church-school question, and many feel that they cannot send their children to worldly schools any longer. Should not our churches, therefore, be alive to the situation, and prepare teachers to enter their churches and conduct schools? We have not very much time in which to do this work; but the Lord has promised that if we take up the work which lies next to us,—the education of the youth,—he will bless us, and we may redeem the time. O brethren and sisters, let us move now, redeem the past, and be prepared to enter the heavenly kingdom!

Any one desiring an announcement of the winter school should write at once to the Battle Creek College.

E. A. SUTHERLAND.

## Publishers' Department.

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### THOSE ILLUSTRATED ARTICLES.

THE readers of the REVIEW will be glad to see, in this issue, the first of the series of illustrated articles on the second coming of Christ. After you have read the article on the "Manifest Evidence of His Coming," found on another page, we are sure that you will want all your friends to have the benefit of this and the others that will follow. In order for them to receive all this series, the subscriptions should be sent to us at once. We are printing a number of extra copies; but unless your order is received soon, the supply may be exhausted.

### INTERESTED.

As an indication of the interest that our people are taking in the circulation of our church paper, we would mention that a brother in Illinois has sent us a list of names to whom he would like to have the REVIEW sent, and a draft of \$25 to pay for the same. We have received similar letters from a number of others.

This substantial evidence of the interest of our people in our church paper and the good work it is doing, is very encouraging to us, and we feel sure it will be equally encouraging to the friends of the REVIEW throughout the field.

### CONFERENCE DIARY.

WE desire to call attention to the Conference Diary for 1898. This book is arranged with special reference to the needs of our laborers, and of course no other diary is so well suited for keeping a record of the various items in connection with their work. The book is convenient to carry, nicely and strongly bound in red Russia, with flap and pocket, and will be sent, post-paid, for only 85 cents. Order one at once for the coming year. We can recommend them to our laborers who desire to keep a complete record of their work. Send orders to the REVIEW AND HERALD, Battle Creek, Mich.

L. A. HOOPES, Sec. Gen. Conf.

### "OUR MINISTER."

THE REVIEW AND HERALD has often been called "our minister," especially by those who are not favored with the services of the living preacher each week. Comparatively few are thus favored, but all can have the benefit of the sermons contained in the REVIEW; and after enjoying the feast of good things themselves, can loan the paper to their neighbors. This minister does not require a large salary, only \$1.50 a year. Who would not give that amount to have his friends listen to the presentation of the third angel's message each week for a year? Well, just give them that privilege, by sending us their names, with \$1.50, for our church paper the coming year. It will do them good.

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### THE DECEMBER NUMBER

Of the *Christian Educator* contains a special article descriptive of the editor's recent visit to the Michigan Agricultural College. Among other interesting articles are the following: The Educational Value of Mammal Training, by Professor Hughes; How to Make Physiology Interesting, by Dr. Paulson; College Education for the Farm, by Professor Kirby; The Scholar and the Nation, from the *Interior*; Agriculture in Education, by Sister White; Thoroughness in Teaching, by Professor Howell, of Honolulu; Sister Henry's "Home School" Lesson, No. 4; and the first article of a review of the *Cosmopolitan's* series on "Modern College Education." This list of contents will show how valuable the *Educator* is becoming as a missionary educational journal. At the same time a plan is being developed by which the paper will be more valuable than ever to our own people, in conducting a general plan of home study of the whole Bible and our leading denominational books. Look for announcements of this next week.

Probably a large number of our people have overlooked the fact that they can have the *Educator* free during the remainder of their unexpired two-dollar subscriptions to the REVIEW, by sending a postal card to have their names entered on the *Educator* mailing list.

## Send Him a Bible!



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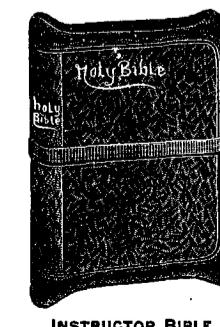
**NUMBER ONE.** Does your INSTRUCTOR subscription expire in December? Then send us \$2.50, and we will renew your subscription for one year, and, in addition, will send you, post-paid, our **Self-Pronouncing S. S. Teachers' Bible**, containing all the Helps, Series of New Maps, etc., etc. Regular price of Bible alone, \$4.

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## OUR SCANDINAVIAN PAPERS.

This fall we are making special efforts to get our Scandinavian papers, *Evangeliet Sendebud* (Danish-Norwegian) and *Zions Väktare* (Swedish) into as many new homes as possible, because there are thousands of Scandinavians in this country who ought to have the benefit of these two papers.

We have, from time to time, set this matter before our own churches; and although much more might have been done, still many of them are doing nobly, both by contributing of their means to extend the circulation and by giving some of their time for that purpose.

What we wish in these few lines is especially to call the attention of our English-speaking brethren and sisters to the work that at least some of them, it seems to us, might have opportunity to do among the Scandinavians in their community.

Some weeks ago we sent a circular letter calling attention to this matter to a number of our English churches, and we have already received some responses. If any who may read this have not seen this circular, we will gladly furnish one on application, if we can get the name and address. We mention this because that circular gives statistics and other information of value regarding our papers and the Scandinavians in this country.

Many of the Scandinavian churches have done a good work by taking clubs of the *Signs* and the *Sentinel* for missionary work; just so could many of our American churches, in whose neighborhood there is

a scattered Scandinavian population, do an excellent work by taking a club of *Evangeliet Sendebud* and *Zions Väktare* to sell or distribute among the Norwegians, Danes, and Swedes.

Consider this matter carefully, and see if it is not in your power to help give these papers, which are filled with the precious truths for this time, a wider circulation among those who speak the Scandinavian languages. We invite correspondence, and stand ready to give any information and assistance possible.

C. A. THORP,  
Editor *Evangeliet Sendebud*.

## “THE WAY, THE TRUTH, THE LIFE.”

Such is the title of No. 8 of the *Words of Truth Series*, from the pen of Mrs. S. M. I. Henry. The readers of the REVIEW are so well acquainted with Mrs. Henry's writings that this, her latest production, will need no words of commendation from us.

As many know, Mrs. Henry was afflicted for a number of years with a disease that promised soon to prove fatal; but through obedience to God and faith in his Word, she was restored to perfect health. This tract tells all about it. Read it yourself, and circulate it among your friends and neighbors. 64 pages; price, 2 cents.

Those who are subscribers to the Series will, of course, receive this and all other numbers as they are issued. Price of yearly subscription, only 10 cents.

## The Best Christmas Gift



Is a good Bible. Nothing else could be more thoroughly in keeping with the season. You cannot fail to be well pleased if you make your selection from the following list, which comprises broken lines which we do not expect to carry next year. At these special low holiday prices they are all rare bargains. We have only a limited number of each style, and, when sold, we cannot duplicate at these prices. Do not delay or hesitate to order one or more on this account. If your order is received too late, your money will be returned to you by first mail. They are yours while they last, at the following prices:—

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* Luke 21:33.	have known of old that thou hast founded them <sup>a</sup> for ever.	A Song of degrees.
* Lam. 5:1.	RESH.	cir. 1058. <sup>a</sup> Ps. 118:5. Jonah 2:2.
b 1 Sam.	153 <sup>a</sup> Consider mine affliction, and deliver me: for I do not forget thy law.	2 Or, What shall be given unto thee?
	154 <sup>b</sup> Plead my cause, and deliver me:	3 <sup>a</sup> What shall be given unto thee?

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## NOTICES.

BRIEF business notices and “wants” will be published in this department, subject to the discretion of the publishers. A charge of one dollar will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

WANTED.—A general blacksmith and horseshoer, who is a Sabbath-keeper. Address M. Shepard, 45 Howard St., Battle Creek, Mich. Good reference required.

FOR SALE.—House with six large and two small rooms, and good basement with furnace. Lot 50 by 150 feet; a good garden spot of about one-third acre, also a small barn. Property situated about five minutes' walk from Mt. Vernon Academy. Terms easy. Address Mrs. S. A. Rogers, Mt. Vernon, Ohio. Care Academy.

FOR SALE.—Florida home, a bargain. Two miles from post-office; within city limits. Plenty of fruit and flowers. One and one-half acres, all in vegetables. Healthy five-room house and good barn; splendid dairy and poultry facilities. Milk, 10 cents; eggs, 30 cents. Address C. Macomber, King's Road, Jacksonville, Fla.

## GRAND TRUNK RAILWAY SYSTEM.

## DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

EASTBOUND.	LEAVE.
Bay City, Detroit, Port Huron, and East	+ 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations	+ 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal	* 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston	* 2.25 A. M.

## WESTBOUND.

South Bend, Chicago, and West	* 8.42 A. M.
Chicago and Intermediate Stations	+ 12.15 P. M.
Mixed, South Bend, and Int. Stations	* 7.10 A. M.
South Bend, Chicago, and West	* 4.05 P. M.

\* 8.42 A. M.

+ 12.15 P. M.

\* 7.10 A. M.

\* 4.05 P. M.

\* 12.55 A. M.

## SLEEPING AND THROUGH CAR SERVICE.

## EASTBOUND.

8.22 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 buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R.; Pullman sleeper to Bay City via Flint; Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; Pullman sleeping-car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.
WESTBOUND.
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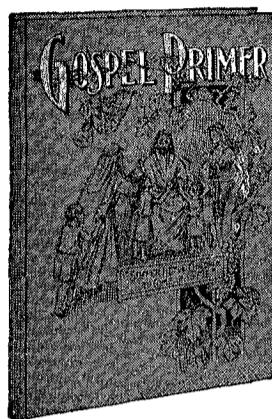
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Niles	am 12.48	10.15	11.55	2.08	6.55	5.33	4.05
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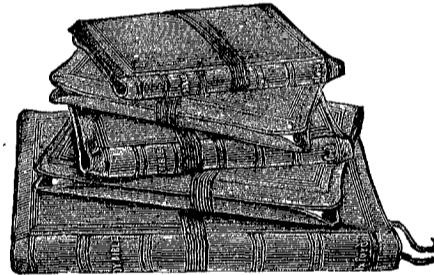
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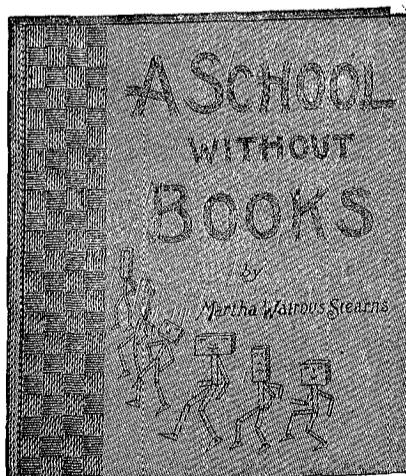
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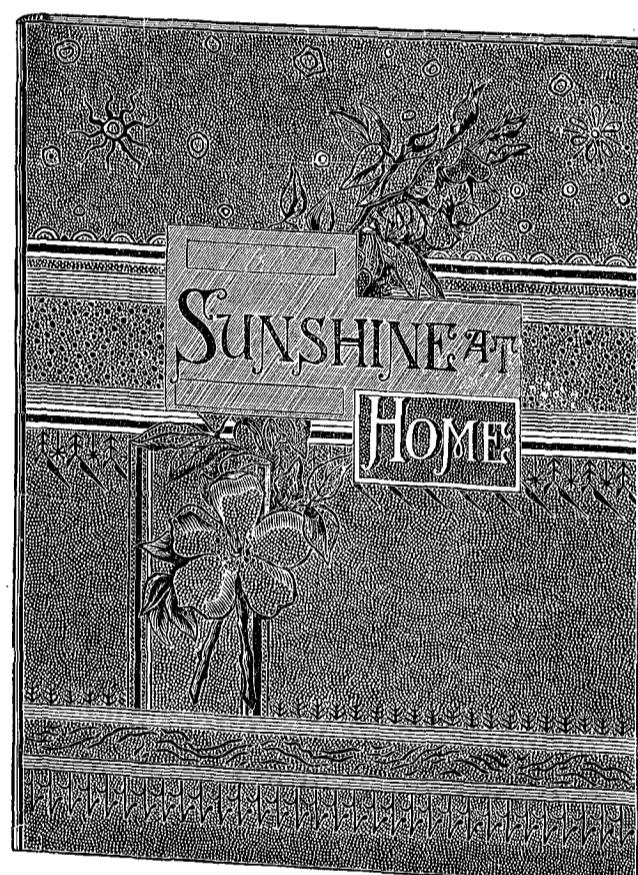
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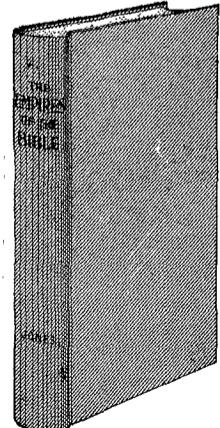
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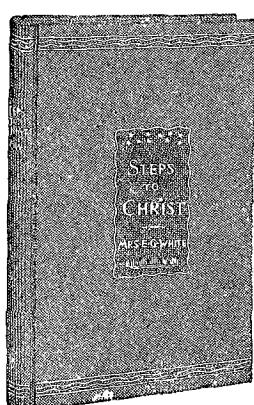
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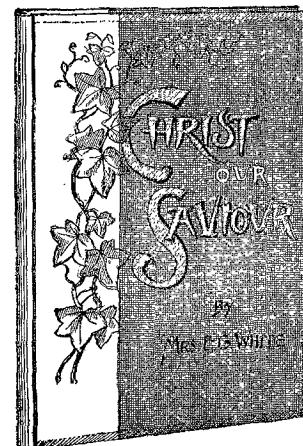
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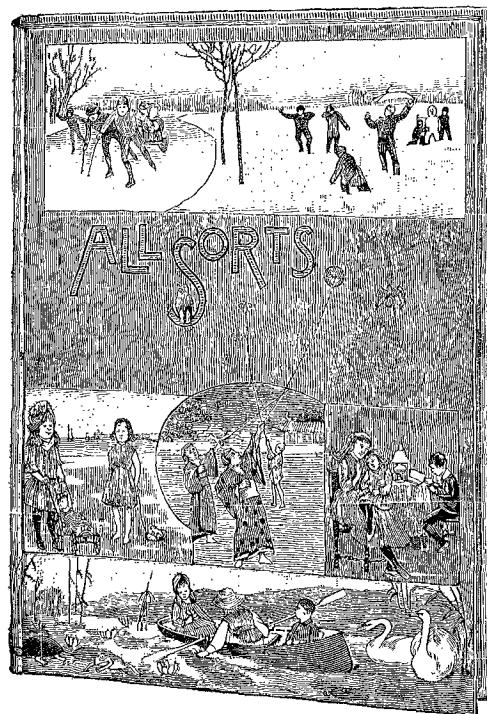
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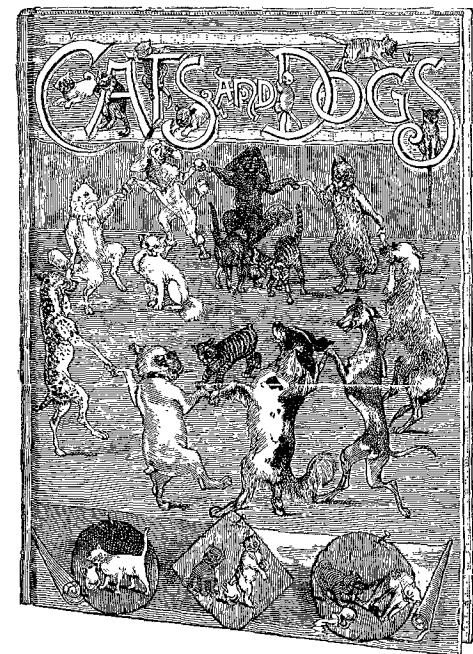
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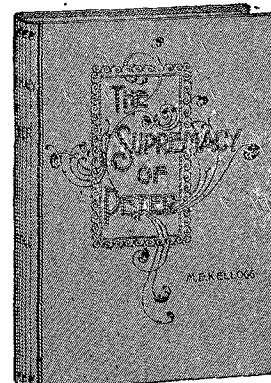


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## The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 14, 1897.

THE first condition toward the obtaining of salvation is not to reject the influence of the Spirit of God. "Repent, believe," are the first two steps in the path of life. But if one rejects the Holy Spirit, how can he repent? for it is the Holy Spirit which convicts of sin. So without the Spirit there can be no repentance; and without repentance, no salvation. The Holy Spirit is the channel through which God makes his overtures of mercy to us; and by resisting that Spirit, we seal our own destruction; for we block the only channel through which God can reach us.

ANOTHER soul-inspiring baptismal scene was witnessed in the Tabernacle, Sabbath, December 11. The Sabbath previous, December 4, as has already been noticed, upward of ninety, mostly students and young people, went forward in the ordinance. This Sabbath some seventy-seven more, largely the fruit of the church school and the Haskell Orphans' Home, took the same step. It was a cheering sight to see so many children and youth taking, with alacrity and voluntary desire, the first steps in the blessed path of life and salvation. Thus, in these two Sabbaths, upward of one hundred and seventy have followed their Lord in this sacred rite. Elders H. Nicola and A. F. Ballenger were the administrators.

AMONG all the masters whom the people of the world follow (and they are many; for "there be gods many, and lords many"), there is only one whose service will not result in one's being a castaway at last; and that one is the Lord Jesus Christ. Every other master will cast off his servants, when he has filched out of them all the service they can render, and has reaped all the advantage that can accrue from them to his cause: he has no use for them any longer. "The wages of sin is death." But the Lord will receive those who have been faithful in his service here, into everlasting habitations at last. And their presence there will be to him an eternal satisfaction. Isa. 53:11.

OUR readers have seen in the REVIEW several references to what is called the "Zionist" movement, the object of which is to found a Jewish state in Palestine. It is said that the pope is becoming alarmed at the movement, and is seeking to influence the sultan to prohibit the further acquisition of property by Jews in Palestine. The pope, however, need not be alarmed; nor has any age-to-come believer reason to be elated; for as the Jews in the world are now supposed to number about 10,000,000, if they should return to Palestine at the rate of 10,000 a year, it would take a hundred years to find them all in that land. But according to the reported attitude of the Jewish leaders, what kind of Jewish commonwealth would they then have? for Dr. Lippe, in his opening address at the Basel convention, said: "We would look on His Majesty (the sultan), if he would accept us, as our Messiah!" "Such an utterance," says the *Missionary Review*, "shows clearly how far Israel has wandered from God."

### THE CHICAGO MEETING.

THIS meeting began, according to appointment, December 7. There are now present the presidents of the Minnesota, South Dakota, Nebraska, Kansas, Colorado, Missouri, Iowa, Wisconsin, Illinois, Tennessee River, Indiana, Michigan, Ohio, and Atlantic conferences, with one or more members of the executive committees of these conferences; Drs. David and Mary Paulson, Kress, Loper, and Olsen; Sister S. M. I. Henry; Elders Breed, Morrison, and Jones, of the General Conference Committee (Elder Kauble was present three days, but has returned home); and Brother Sadler, and all the rest of the working force of Chicago. Studies are held each day from 8 till 11 A. M. and from 3:30 till 5 P. M. The middle of the days and the evenings are spent in actual mission work of the several kinds in the city.

So far the studies have been led by Drs. Paulson and Kress, Sister Henry, Brother Sadler, Brother Mackey, and Elder Jones. The subjects studied have been, The Gospel to the Poor, Christian Help Work, Rescue Work, Cottage Meetings, and Healthful Living. However, it might rather be said that these are the different phases which have been studied of the one great subject, which is Christ, Christ, and only Christ. Every meeting has been characterized by much of the power of God, and each succeeding meeting by more than any before it, till the meeting at the beginning of the Sabbath, which was the greatest of all,—yes, and the greatest that we have seen for a long time, though brethren in many parts of the country know that we have enjoyed with them blessed seasons only lately.

Brother Mackey led, and the Spirit of God witnessed greatly as he testified of the mighty power of God to save and to keep the soul. When he had ceased, Sister Mackey took up the blessed note, which, after her, swelled into a grand strain of many voices, one by one magnifying the power of God to save sinners and to keep them from sinning. O, it was blessed, blessed! Let God's people everywhere be of good cheer: God is visiting and redeeming his people, and clothing them with power. It must be so: the people are praying for, and courting, the presence of the Holy Spirit; and this cannot be carried on very long before God will do something.

The meeting is only about half gone, and there will be more to say. Praise God.

In a letter to the *Christian Work*, giving an account of a journey through Palestine, A. F. Schaufler, D. D., makes the following statement of "the condition of affairs in that land at the present time." Every visitor to the East knows that it is the truth; and the mere statement of the facts is sufficient comment:—

The land is under the rule of the Moslem, yet is full of warring sects of so-called Christian churches. Catholic Church, Greek Church, Gregorian Church, to say nothing of others, hate one another with an intense hatred. In the Church of the Holy Sepulcher in Jerusalem, which is jointly occupied by the Catholic and Greek churches, Mohammedan soldiers stand on guard with fixed bayonets on either side of the high altar, for no other purpose than to prevent Greek and Roman Catholics from bloody conflicts around the altar of the church. The disgraceful scenes of riot which have been enacted in this church between these so-called Christian bodies are a blot on the history of Christianity.

In Bethlehem, in the Church of the Nativity, shortly before we visited it, there had been such an outbreak. A Catholic dragoman conducting a party through the church, had asked a Greek priest who was officiating before the altar to desist for a while. This the Greek priest refused to do, whereupon the Catholic drew a pistol, and shot him dead at the altar. While Christianity in Palestine is misrepresented by the turbulent adherents of these degenerate churches, no wonder that the Moslems despise the Christians, and no wonder that true godliness faints by the way.

THE great forces of nature, electricity, steam, water, etc., are most useful servants; but they rigidly discriminate in regard to those whom they will obey. They have laws pertaining to themselves, and whoever would avail himself of their services, must first obey their laws. He who would not obey the laws of electricity would find it a most dangerous servant. From this we learn a lesson in spiritual things; for the same principle holds good here. Whatever spiritual good we desire, we can have it if we will obey the laws pertaining to the spiritual blessings in question. Do we desire the righteousness of God?—We can have it if we will follow after the law of righteousness. Do we desire the Holy Spirit?—We can have it if we will obey the laws of the Spirit—walk after the Spirit, not after the law of sin and death.

WE have received a circular of the "Ancient Hermetic Brotherhood—Circle of Isis." As the name of this circle suggests, and their symbolism further shows, it is a revival of the ancient Egyptian mysticism. The circular declares that they are "resolved" that they "will search for the powers of the ancient peoples," and will "strive to attain" their purpose "under the guidance of the Wise of all ages, who will grant us their instruction and loving care." We have not the least doubt that as certainly as they continue in that way, they will have the guidance and the destructive care of the same ones who led the ancient Egyptians to ruin. But thank the Lord, "Out of Egypt have I called my Son." "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

HAVE you seen No. 50 of the *Religious Liberty Library*? If not, you are losing something of value every minute that passes without it. It is entitled, "Functions of the Church and State Distinguished—A Plea for Civil and Religious Liberty." It was written by General William Birney, a leading lawyer in Washington, D. C. It contains thirty-six pages, is printed in large, clear type, and is an eloquent and masterly discussion of the splendid principles which we all love. General Birney himself distributed five hundred copies to the members of Congress and the ministers of Washington City. It is a timely document with which to counteract the efforts that the theocrats are making to get the principles of religious and civil despotism recognized by Congress. This is good so far as Congress is concerned; but the tract should be distributed in State legislatures, to judges, lawyers, State officials, and everywhere else throughout the whole country. The members of the Religious Liberty Association are to be congratulated that they, by being members, have the advantage of receiving all the numbers of the *Library* regularly. But let everybody else buy this No. 50, read it, and spread it through their respective neighborhoods. Price, single copy, 1½ cents.